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MISSIONARY HERALD:

CONTAINING

THE PROCEEDINGS AT LARGE OF THE

American Board of Commissioners for Foreign Missions.

WITH A GENERAL VIEW OF

OTHER BENEVOLENT OPERATIONS.

FOR THE YEAR 1836.

VOL. XXXII.

Published at the expense of the American Board of Commissioners for Foreign Missions; and all the profits devoted to the promotion of the missionary cause.

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THE

MISSIONARY HERALD.

VOL. XXXII. JANUARY, 1836. No. 1.

American Board of Commissioners for Foreign Missions.

In commencing the thirty-second volume of the Missionary Herald, an abstract will be given of the Twenty-sixth Annual Report of the Board, read at the annual meeting held in Baltimore, State of Maryland, in September last. A few variations will be made corresponding with events since the annual meeting.

THE BOARD.

The Board is composed of corporate, corresponding, and honorary members.

Corporate Members;—		
In Maine,	3	
In New Hampshire,	3	
In Vermont,	2	
In Massachusetts,	18	
In Connecticut,	5	
In New York,	17	
In New Jersey,	6	
In Pennsylvania,	9	
In District of Columbia,	1	
In Virginia,	6	
In North Carolina,	1	
In South Carolina,	2	
In Georgia,	3	
In Tennessee,	2	
In Ohio,	4	
In Illinois,	1	83
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In the United States,	6	
In Foreign Parts,	14	20
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Total,		1,642

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ABRIDGMENT OF THE ANNUAL REPORT.

AFTER mentioning the decease of the Rev. B. B. Wisner, D. D. and Joseph Caldwell, D. D., the former one of the Secretaries of the Board, and both corporate members; and also of five ordained missionaries, one male assistant missionary, and eight female assistant missionaries; the Report proceeds with the

DOMESTIC OPERATIONS.

LABORS AT THE MISSIONARY ROOMS.—Immediately after the last meeting of the Board, Dr. Wisner, by appointment of the Prudential Committee, visited some of the Western States, for the purpose of attending the anniversaries of societies connected with the Board, conferring with friends of missions, and otherwise promoting the missionary cause in that quarter. From this tour he returned about one month previous to his decease. Owing to his absence and subsequent removal by death, all the duties in the department of correspondence, through almost the whole year, have been devolved on the surviving secretaries, constituting an amount of labor much beyond what they had time or strength adequately to perform; and the interests of the Board must have suffered greatly, had it not been for the well directed and efficient labors of the general agents in their respective fields. In no view probably is the importance of a wise system of organization among the churches, and of judicious and active general agents, more obvious, than in the emergencies to which the Board has been reduced so repeatedly within the last five years. During more than three years of those five, by the death of Evarts, Cornelius, and Wisner, and the necessary delay in filling their places, the labors of the three Secretaries have been devolved on the surviving two. It is indeed true, that, owing to the presence and aid of the Head of the Church, the Board, notwithstanding the breaches made in the ranks of its executive officers, has continued to prosper; and through these periods of weakness the amount of its pecuniary resources and the number of its missionaries have been greatly augmented. But it is easy to see, however, that much more labor might be advantageously performed, in diffusing missionary intelligence through the community, in obtaining candidates for missionary service, and in conducting a more extensive correspondence with the friends of missions at home and with missionaries abroad, than can be done by the present Secretaries.

AGENCIES.—The organization of those religious denominations and churches, in different parts of the country, which prefer to co-operate with the Board in propagating the gospel through the world, may now be regarded, so far as the outlines are concerned, as being completed. Two new agencies have been established during the past year; the one embracing the states of Maine, New Hampshire, and Vermont; and the other embracing New Jersey, Pennsylvania, Delaware, and Maryland. To the former the Rev. Richard C. Hand, who has heretofore been a successful associate with the Rev. Mr. Eddy, in the state of New York, has been appointed; the Rev. David Magie, of Elizabethtown, New Jersey, has been chosen to the latter. Both have accepted their respective appointments, and entered on their labors. The Rev. Edwin Holt, appointed secretary of the Southern Board of Foreign Missions, has been commissioned as a general agent of this Board for the states of South Carolina, Georgia, and a portion of Tennessee. The whole number of permanent general agencies, embracing New England, the Middle, Southern, and Western States, is eight; all of which are now supplied with agents; some of whom are connected only with the Board, while others are laboring under the immediate direction of missionary societies organized in their respective districts. The Reformed Dutch Church, whose efforts for propagating the gospel among the heathen are made through the agency of the Board, has for obtaining funds, a separate organization and agencies, entirely under its own direction.

It seems to be the unanimous opinion of the several agents, that the churches are prepared, when the subject is properly presented to them, to contribute any amount of funds, which the exigency may demand; and that the Committee need not hesitate, from an apprehension of any delinquency on this point, to commission and send abroad any number of

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suitable men that can be obtained, or to strengthen and extend the missions in any manner in which it can advantageously be done.

PUBLICATIONS.—About 200,000 of the Quarterly Papers with engravings, and about 90,000 of the Missionary Papers have been printed. Two thousand five hundred copies of the last annual Report of the Board, and four thousand copies of an abridgment of it, together with the Annual Sermon before the Board have been issued. The number of copies of the Missionary Herald put into circulation during the past year, including an edition of the monthly numbers reprinted at Cincinnati at the expense of the Foreign Mission Society for the Valley of the Mississippi, amounts to nearly twenty thousand.

RECEIPTS AND EXPENDITURES.—As the Board met this year a month earlier than it has done heretofore, the accounts of the Treasurer embraced but eleven months. During this period the receipts of the Board through the ordinary channels have amounted to $163,340 19; exceeding the receipts of the entire preceding year by $10,954 09. The expenditures during the eleven months have amounted to $163,254; leaving, including the debt of last year, a balance against the Treasury of $4,691 18.—In addition to the above, $27,759 were received from Bible Societies; $17,340 29 from Tract Societies; and $535 82 from the American Sunday School Union. The American Temperance Society placed 1,100 copies of its Annual Reports at the disposal of the Board.—The value of the donations in clothing, etc. was from $5,000 to $6,000.

In contributions for propagating the gospel, we are much behind our brethren in England. There, with a population not exceeding our own in numbers, bearing various burdens of which we know nothing, and with less wealth in the hands of the mass of the community, their principal societies are far in advance of ours in their receipts. By their reports made in May last, it seems that the London Missionary Society received about $290,000, the Wesleyan Missionary Society about $300,000, and the Church Missionary Society $340,000. These sums, together with what was received by other missionary societies in England and Scotland, adding also the appropriations of Bible, tract, and school societies, would probably raise the whole amount expended by the churches of Great Britain, for propagating the gospel among the unevangelized nations to not less than $1,200,000. The contributions of the American churches, of all denominations, for this object do not exceed $350,000.

NEW MISSIONARIES AND CANDIDATES.—Thirteen ordained missionaries, one of whom is a physician, three physicians, four printers, one teacher, twenty-two married, and four unmarried female assistant missionaries, forty-seven in all, have been sent forth to various unevangelized nations and tribes since the last meeting of the Board. Their names and the missions to which they were destined, are as follows:

Mr. William Hall and wife,
Rev. William Williams and wife, } New York Indians.
Miss Andelucia Lee,
Rev. Philander O. Powers and wife, Western Asia.
Rev. Daniel Lindley and wife,
Rev. Henry I. Venable and wife,
Rev. Alden Grout and wife,
Rev. George Champion and wife, } S. E. Africa.
Rev. A. E. Wilson, M. D. and wife,
Doct. Newton Adams and wife,
Mr. Henry Dimond and wife,
Mr. Edwin O. Hall and wife,
Miss Lydia Brown,
Miss Elizabeth Hitchcock and } Sandwich Islands.
Mrs. Coan,
Mrs. Sarah B. Wilson, Arkansas Cherokees.
Mrs. Jane E. Wilson, West Africa.
Doct. Marcus Whitman, Western Indians.
Doct. Asahel Grant and wife, Nestorians in Persia.
Miss Rebecca Williams, Syria.
Rev. Alanson C. Hall and wife,
Rev. John M. S. Perry and wife, } Tamul Mission.
Rev. J. J. Lawrence and wife,
Rev. Henry Ballantine and wife, } Mahratta Mission.
Mr. Elijah A. Webster and wife,
Rev. James T. Dickinson,
Mrs. Arms, } Indian Archipelago.
Mr. Alfred North and wife,
Rev. John R. Agnew, Choctaws.

During the same period, twenty persons, including four ordained missionaries, five male and ten married and one unmarried female assistant missionaries, have left the service of the Board; eleven of them on account of the discontinuance of the missions with which they were connected, or some change in the manner of conducting them; five from ill health; three widows returned on account of the death of their husbands; and one having married out of the mission. Fourteen have been removed by death.

There are now under appointment, and expecting to depart to their respective fields of labor during the ensuing year, eighteen missionaries, one physician, four other male, and ten female assistant missionaries.

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Missions.

In giving a view of the Missions under the care of the Board, the Committee will follow, as usual, the geographical order.

AFRICA.

MISSION TO WESTERN AFRICA.

CAPE PALMAS.—John Leighton Wilson, *Missionary*, and wife.

Mr. and Mrs. Wilson sailed from New York on the 7th of November, and arrived at Cape Palmas near the close of the following month, after touching at Goree and Monrovia. They took with them a colored female from this country.

Although our mission has no immediate connection with the colony at Cape Palmas, it is important to remark that almost all the colonists were engaged in the culture of the soil, and that the prospects of the infant community were thought by Mr. Wilson to be remarkably encouraging. The kindness uniformly shown by the governor, Doct. Hall, to our mission, is gratefully acknowledged both by Mr. Wilson and by the Committee.

The object of the Board in this mission to one of the maritime districts, as was stated in the last Report, is to prepare the way for an extensive system of operations among the populous nations of western Africa. Such is the climate, and such is the state of African society, that, until a regular steam navigation is established on the Niger, a mission cannot be sustained in the interior without a preparatory station somewhere upon the coast; and the colonies furnish incomparably greater facilities for such stations, than can be found elsewhere.

The christian church ought not to forget, that, in the space of less than forty years, no less than seventeen separate expeditions were sent from Europe, with their principal object to ascertain the course and termination of the Niger. Eleven of the leaders of these expeditions, and eight other gentlemen of education who accompanied them, besides some scores of their attendants, sacrificed their lives to the exterprise. And the greatest minds in Europe deemed the object worthy of all it had cost; and when the Landers proclaimed the work accomplished, the world admired and praised the devoted enthusiasm of all these martyrs to the spirit of geographical research.—Let the church be rebuked by this; for she fears to send her sons into that country, though upon an enterprise worthy of the sufferings and death of the Son of God. And let the sons of the church be rebuked, who dare not go to save the souls of men where so many have cheerfully gone to solve a problem in geography.

MISSIONS TO SOUTHERN AFRICA.

MARITIME MISSION.—Aldip Grout and George Champion, *Missionaries;* Newton Adams, M. D., *Physician;* and their wives.

INTERIOR MISSION.—Daniel Lindley, Alexander E. Wilson, M. D., and Henry I. Venable, *Missionaries;* and their wives.

These missions were projected before the last annual meeting, and the missionaries sailed from Boston on the third of December, in the Burlington. They arrived at the Cape on the 5th of February, after a passage of sixty-four days.

The brethren destined to the interior, commenced their journey from Cape Town on the 19th of March, accompanied by the Rev. Mr. Wright, a missionary of the London Society resident at Griquatown, who had kindly waited for them several weeks, and rendered them very valuable assistance. The mission and its effects were drawn in three large wagons, with twelve yoke of oxen attached to each. In this manner did our brethren and sisters cheerfully enter upon a journey of a thousand miles through the inhospitable wilds of southern Africa. They had little danger to apprehend, however, from the climate; for though arid and sultry, the greater part of the year, it is still said to be one of the most salubrious in the world. The Committee have heard of their arrival at Griquatown, about half way to their place of destination.

The brethren designated to the maritime nation of Zoolahs, found a providential hindrance to their proceeding immediately. War was then raging between the Caffres and the Colony, and the route from Cape Town to the territory of Dingaan lay through Caffraria. In June, they were waiting for quiet to be so far restored to the eastern frontier, that they could proceed to some one of the missionary stations of their English brethren in Caffraria, and there acquire a knowledge of the Zoolah language before entering the territory of Dingaan. Between the Zoolahs and Caffres and their languages a strong affinity is supposed to exist; and by acquiring the language of the Zoolahs, they would be able to communicate with Dingaan without incurring a risk, which is often great when intercourse is held with a

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savage, jealous, and despotic chief, by means of an interpreter.

The prevalent language among the people subject to Mosalekatsi, is said to be the Sichuana, which is the language of the Bechuanas, and has been to some extent reduced to writing by Mr. Moffat, missionary of the London Society at Krooman, or New Latakoo. At this station our brethren hoped to procure an interpreter, in whose faithfulness they could repose confidence. In any circumstances, however, they had little cause to anticipate an unwelcome reception from Mosalekatsi, as he is known to have long been anxious to have missionaries residing near him. His residence is at or near Kurrechane. The distance of this place from Port Natal is supposed to be at least five hundred miles, and about two hundred from Krooman; and from Krooman to Cape Town is seven hundred and fifty miles. From Kurrechane to Delagoa Bay, may not be more than four hundred miles; and this is the point from which our interior mission will perhaps be most accessible.

The Committee acknowledge their great obligations to the Rev. Dr. Philip of Cape Town, who received our missionaries with all the cordiality, and gave them all the benefit of his experience, which would have been possible had they been from his own society in England. They acknowledge, also, their obligations to H. E. Rutherford, Esq., of the same place, who has kindly consented to act as agent in respect to the temporal affairs of our missions in South Africa.

EUROPE.

MISSION TO GREECE.

ATHENS.—Jonas King, D. D. *Missionary;* and Mrs. King.

ARGOS.—Elias Riggs, *Missionary,* and Mrs. Riggs.

There are not many new facts to be reported concerning the Greek mission. The government removed to Athens in December, when the demand for houses to accommodate its officers became so great, that Mr. King was deprived of the building occupied by his gymnasium and Lancasterian school, and found it impossible soon to obtain another well suited to his wants. Near the close of Decem-

tory public examination of the latter institution, for three days, in ancient Greek, geography, history, geometry, algebra, the philosophy of language, and the holy Scriptures. The nomarch and the bishop of the city were among the persons present, and Mr. King himself conducted the examination in the Scriptures. He already perceives encouraging proofs of the salutary influence of the study of the Bible upon the conduct of the students.

In April 1834, Mr. Riggs visited Nauplia, Argos, Tripolitsa, and Patras, in the Peloponnesus, and Missolonghi, on continental Greece, preparatory to selecting a new missionary station. Having decided in favor of Argos, he visited that city again in May, leaving Mrs. Riggs in Syra. On the 28th of June, he became a resident, with his family, in that city of ancient renown. As a commencement of their useful labors in that place, they opened a school for females, intending that it should ultimately embrace three departments;—an infant school, a common school, and a higher school for educating female teachers. In October this school contained 40 pupils.

The laws of Greece are framed so as to bring the whole mind of the nation under the immediate directing agency and control of the civil and ecclesiastical government. No school, public or private, can be established without its permission. No teacher can instruct, even in private families, except with permission from the government, and this is not to be given without examination of the candidate. No books can be sold or given away in any place, without first obtaining a license for that place. Strong guards, too, are thrown around the press. It is the belief of the Committee, that more vigorous efforts should be made to circulate the word of God generally among the people, and especially to introduce it into all the schools. Between the first of January last and the thirteenth of April, Mr. King distributed, and for the most part in schools, about nine hundred copies of the modern Greek New Testament, and nearly ten thousand copies of school-books and religious tracts.

MISSION TO CONSTANTINOPLE.

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the Ionian Islands preached in the principal church of Constantinople and before the Greek patriarch, and declaimed violently against the schools, the books, and the new translations of the Scriptures into Greek; accusing the priests, bishops, and even the patriarch of conniving at an enormous evil ruinous to the church and nation. The patriarch and many of the people disapproved of this attack. As a consequence of it, however, there was an immediate interference in all the Lancasterian schools; everything underwent the strictest scrutiny; the books were subjected to a rigid examination; and though nothing appeared against them, and though they had the patriarch's own seal in their favor, yet it was resolved that there must be secret poison in them, and they must give place in the schools to the old church prayers and psalters. All the teachers resisted these measures for some time, but were finally compelled to make at least a show of submission. Soon after, the plague commenced its ravages, and the schools were suspended. There has since been a strong reaction favorable to a more liberal system. A Greek girls' school exists at Pera, and two new Lancasterian schools have been established in the interior.

ARMENIANS.—The relations which our brethren sustain to the Armenians continue to be of the same pleasing character as formerly. Indeed there does seem to be a prospect of spiritual renovation to some extent among that people, enough to constrain the friends of truth and righteousness to unceasing prayer in their behalf. There is no doubt in the minds of the Committee, that the same Divine Agent, who blessed the labors of the apostles, smiles upon the intercourse of our brethren with the Armenian people. There is reason also to believe, that even before the arrival of our mission at Constantinople, he was giving a sanctifying influence to a few rays of truth which had fallen upon two or three Armenian minds in that great city.

A high school has been opened by the mission, with the warm approbation of Peshtimaljean, principal of the Armenian seminary for theological instruction. It was commenced with six pupils, and in March contained about thirty, of whom one third were Greeks. The number is limited to thirty.

TURKS.—No new facts of importance have been communicated concerning the Turks; except that one of them, a man of uncommon attainments, evinces a very serious, inquiring, and encouraging state of mind. The number of Lancasterian schools among the Turks has increased to eight.

JEWS.—Mr. Schauffler is the missionary to the Jews. A large portion of this people within and around Constantinople, are descendants of those, who, to the number of 800,000, were banished from Spain, in 1492. Hence they speak the Spanish language, but somewhat corrupted, and written with Hebrew letters. Type best adapted to the taste of the Jews, both Hebrew and Hebrew-Spanish, can be procured at Constantinople. On learning this fact, Mr. Schauffler addressed himself with new ardor to the preparing of some important work for the press. It is said that the rich Jews will readily pay fifteen or twenty dollars for a copy of the Old Testament in Hebrew and Hebrew-Spanish, with notes by certain Rabbies. Arekal, a Jewish convert at Rodosto, on the northern shore of the Marmora, proposed to Mr. Schauffler to correct the Hebrew-Spanish translation, and print an edition of the Old Testament with the original Hebrew and the translation in parallel columns, omitting of course the Rabinnic notes. This proposal was favorably received, and Arekal was invited to Constantinople to assist in a revision of the Psalms, as an experiment. He came about the first of December, and gives some evidence of piety. Religious excitements among the Jews are not wanting.

TOUR IN MACEDONIA AND THRACE.—This tour performed by Messrs. Dwight and Schauffler, was mentioned in the last Report. A particular and valuable account of it has since been received. It was performed in the summer of last year. Our brethren visited Salonica, Seres, Pravista, the site of the ancient Philippi, Adrianople, and Rodosto. The last place had been visited by Mr. Dwight and Mr. Goodell, in their voyage round the sea of Marmora, in 1833. Salonica and Adrianople are recommended for missionary stations. Philippi, where the gospel was first planted in Europe, is desolate.

Salonica is recommended as a missionary station on account of its large population, its central position, the comparatively small expense of living, and because no permanent missionary of any society has ever yet settled in the place. Adrianople is about forty-eight hours distant from the capital. Missionaries would there enjoy protection, and a station there would be a first step towards getting access to cities and countries be-

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yond, which have not yet been explored by missionaries. One of these countries is *Servia*, which is said to be fast rising in civilization and intelligence. It is virtually independent of the Sultan, and is governed by its own prince, who is endeavoring to introduce European improvements. The other countries are *Wallachia* and *Moldavia*, now once more governed by Greek princes, and under the mutual protection of Turkey and Russia.

The Rev. Henry A. Homes is on his way from Paris to Constantinople. He will probably be stationed somewhere in European Turkey.

WESTERN ASIA.

MISSION TO ASIA MINOR.

Smyrna.—Daniel Temple, *Missionary;* John B. Adger, *Missionary to the Armenians;* Homan Hallock, *Printer;* and their wives.

Scio, (an island contiguous to Asia Minor,) Samuel R. Houston, *Missionary*, and wife.

Broosa.—Benjamin Schneider and Philander O. Powers, *Missionaries*, and their wives.

Trebizond.—Thomas P. Johnston, *Missionary*, and wife.

Smyrna.—Mr. Adger arrived at Smyrna on the 25th of October. Though residing in that place, he is associated in labor with Mr. Dwight of Constantinople. Both are acquiring a thorough knowledge of the ancient and modern Armenian language. Mr. Temple's studies have been specially directed to the language of the Greek people.

The books issued from the depository from March 12, 1834, to June 12, 1835, amounted to 26,256 copies.

A new edition of 4,000 copies of the Alphabetarion has been printed, making 31,000 copies of that useful school-book issued at the expense of the Board. Woodbridge's Geography having been translated into modern Greek, an edition of 3,000 copies has been printed. It contains 296 pages. Also a third edition of the Child's Arithmetic, 3,000 copies, pages 48. Mr. Hallock is now on a visit to this country, with a view to the obtaining of Armenian type. Mrs. Hallock commenced an infant school of Greek children in February last. It contained thirty-five scholars in June, which was as many as the school-room would contain.

Scio.—Mr. Houston arrived at Smyrna on the 25th of October, and early in the next month visited Scio in company with Mr. Hallock and Mr. Petrokokino. He found the people friendly, and the island slowly recovering from its ruins. Having made his arrangements, he returned to Smyrna, and immediately removed his family to the seat of his future labors. Mr. Houston will extend his influence to the adjacent coast lying between the gulfs of Smyrna and Ephesus, and to the islands of Samos on the south, and Mitylene on the north. An associate will be provided for him as soon as possible.

Broosa.—Mr. Schneider removed his family to Broosa on the 15th of July 1834. He had previously visited the place with Mr. Goodell, when they were received in the most friendly manner by all classes. In the mean time, however, some of the priests had taken pains to excite a prejudice against the mission, and to some extent had succeeded. The Armenians held several meetings, and there was a divided opinion among them. They finally concluded to make the experiment of a school under the tuition of Hohannes, a pious young Armenian mentioned in the last Report. The names of seventy children were at once handed in. Mr. Schneider has free intercourse with Greeks, Armenians, and Turks, and had reason to believe that the Lord was opening a door of usefulness before him. Mr. and Mrs. Powers arrived at Smyrna on the 12th of January last, and proceeded without delay to Constantinople. They reached Broosa about the middle of the following month.

Trebizond.—Mr. Perkins, when on his way to his mission among the Nestorians, gives the following description of the site of this station. "Trebizond," he says, "is delightfully situated. We came into the port when the atmosphere was uncommonly clear, and the sun then shining upon the city and surrounding country with singular brilliancy, the whole scene was well nigh enchanting. The houses in the city are half shrouded in verdant trees and shrubbery; cultivated fields rise gently in the rear; elevated hills, covered with pine forests, and fruit trees growing wild yet richly productive lie farther back, rising successively higher and higher; and lofty mountains, many of them capped with eternal snow, stretching from the sea fifteen miles west from the city and meeting the sea again far to the east, form a magnificent amphitheatre, and bound the horizon." As a centre of influence, Mr. Perkins believed it to be growing rapidly in importance, on account of the increasing trade through that port between Persia and Europe.

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Mr. Johnston, at the beginning of the present year, proceeded to Trebizond to make arrangements for the removal of his family. So much unfriendly influence was exerted by some leading ecclesiastics in the place, that it was with the greatest difficulty he procured a house, and he succeeded at last only by engaging it for ten years at a somewhat exorbitant rent. Opposition in this form is nothing new in western Asia. The house will accommodate two families; and it is the expectation of the Committee to provide Mr. Johnston with an associate as soon as the navigation of the Black Sea opens in the spring. Mr. Johnston himself is already settled in this promising field.

The Committee continue to have their eyes upon the *interior of Asia Minor*, especially upon Cappadocia and Galata.

MISSION TO SYRIA AND THE HOLY LAND.

BEYROOT.—Isaac Bird, Eli Smith, and William M. Thomson, *Missionaries*; and Mrs. Bird and Mrs. Smith. Rebecca W. Williams, *Teacher*.

JERUSALEM.—George B. Whiting, *Missionary*; Mrs. Whiting, and Mrs. Dodge, widow of Doct. Asa Dodge.

Lorenzo W. Pease, *Missionary*, and wife, conditionally assigned to the island of CYPRUS. This mission, should it be established, will connect itself with that to Syria and the Holy Land.

BEYROOT.—Mr. Smith returned, with his wife, to Beyroot at the commencement of last year. Miss Williams is from East Hartford, Con. and sailed from Boston May 11th, in company with Doct. and Mrs. Grant, going to Syria by way of Smyrna.

The press has waited for a printer, nor was it till the present year that one was obtained. He is a young man formerly connected with the press at Malta, and a native of that island.

A class of about ten interesting young men came together to learn English, under the tuition of Doct. Dodge. Mr. Smith afterwards gave them lessons in geography and astronomy, of which they were found almost as ignorant as they were of the English language. Some of the most learned men in the place, who were occasionally present, ridiculed the notions of Copernicus respecting the heavens and the earth. The design is to extend the plan of this school until it deserves the name of a high school or seminary, and becomes a nursery for schoolmasters and other helpers to the mission. A school taught for some time by Tannoos, has been converted into a model school. The number of pupils in this and the other three schools taught by natives is 140. A female school has been opened by some of the females in the mission, assisted by the widow of the late Gregory Wortabet. The whole number of scholars in these schools is 168. A sabbath school, composed of a small number of natives, has been opened with encouraging prospects. The mission waits only for better teachers, better books, and more missionaries, to extend widely through the country a better system of education.

The statement made by the lamented Asaad Esh Shidiak in the Arabic language of his conversion and persecution, has been printed and was put in circulation at Beyroot early in the last year; and in the autumn, Mr. Bird's reply to the Maronite bishop of Beyroot, printed at Malta in numbers or tracts, was going forth among the people. The call for the Scriptures is steady, but not urgent. There is regular preaching in Arabic at the mission-house, which from 25 to 40 attend. Of these a quarter or a third part are females—the men and women occupying separate but adjoining rooms.

JERUSALEM.—This city possesses an interest which nothing but the annihilation of the Bible, or of all piety in the world, can destroy. There, also, many thousand christian pilgrims annually resort from various parts of the world, with increasing encouragement for evangelical labors among them; and there, too, must be one of our great depositories of books for the nations of western Asia. During nearly all the year the climate is healthy, and the atmosphere is generally cooler than any where upon the coast. Such were some of the reasons for commencing a station in the Holy City, and also for continuing it. Mr. and Mrs. Thomson commenced their residence there in April 1834, in company with Mr. and Mrs. Nicholayson, of the London Jews Society. During the few weeks of subsequent quiet, their hopes of usefulness were much raised. But in May, the mountaineers of Palestine suddenly rose in general rebellion against the government of Egypt, in consequence of attempts to draw recruits from among them for the armies of Mohammed Ali. Jerusalem was the centre of this tumult of the people. Mr. Thomson had just gone down to Jaffa to bring up his furniture, and found it impossible to return. For nearly two months, being denied all communication with his family, he was held in the most anxious suspense. Meanwhile Mrs. Thomson was carried

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through a scene of almost unparalleled suffering, which closed with her death on the 22d of July, eleven days after the return of her husband. She died of an inflammatory fever, and in the triumphs of faith in that Redeemer, who had so remarkably sustained her amid the accumulated horrors of war, earthquake, and impending famine. As she possessed rare qualifications for usefulness in the sphere to which she was directing her attention, viz. the education of females, her loss to the mission is severely felt.

During all this time, Beyroot was in the utmost quiet. The mountains of Lebanon, under the government of the Emeer Besheer, have a distinct and efficient police of their own, and coming quite down to the sea on both sides of the city, and at some distance, they formed a barrier against the tumultuous ragings of the people beyond.

Mr. Thomson now visited Beyroot to confer with his brethren, and it was decided that he should remove to that place, and that Mr. and Mrs. Whiting and Doct. and Mrs. Dodge should occupy the station thus vacated. Accordingly Doct. Dodge accompanied Mr. Thomson on his return, made the necessary arrangements, assisted Mr. Thomson in removing his effects and his motherless babe to Beyroot; and on the 22d of October he and Mr. Whiting were on their way, with their families, to Jerusalem. Early in the winter Mrs. Bird was taken dangerously sick with an inflammation of the liver, and Doct. Dodge came down to prescribe for her. Through the divine blessing on his skilful treatment, she recovered. He and Mr. Nicolayson then returned together, and arrived at Jerusalem on the 3d of January, cold, wet, and much fatigued, having travelled on horseback about seventeen hours the last day. Both were taken with fever some days afterward, but Mr. Nicolayson survived the attack. In the case of Doct. Dodge the disease baffled the skill of all his attendants, although Doct. Nutt, a travelling physician from one of our western States, arrived at Jerusalem just at that critical moment, and kindly remained with him to the last. The Lord had need of his faithful servant elsewhere, and on the 28th of January he died.

Mr. Pease arrived at Smyrna on the 25th of October, and proceeded thence to Larnica, in Cyprus, where he landed on the 11th of December. He soon had the pleasure of greeting Mr. Thomson, who had come to assist him in exploring the island. The appearance of the plague prevented their traversing the island in its whole extent. Having completed their tour, the two brethren, with Mrs. Pease, proceeded to Beyroot. The death of Doct. Dodge may make it necessary for Mr. Pease to remain in Syria, at least for the present.

MISSIONS TO PERSIA.

MISSION TO THE NESTORIANS.

Justin Perkins, *Missionary;* Asahel Grant, M. D., *Physician;* and their wives.

Doct. Grant embarked at Boston, on the 11th of May, for Smyrna. He is expected to reach Tabreez before the wintry storms render travelling impracticable across the mountains of Armenia.

Mr. Perkins left Constantinople with his wife, on the 17th of May, and reached Tabreez on the 28th of August. He wisely determined upon acquiring a knowledge of the Syriac language before going to reside among the Nestorians. To obtain a teacher, he found it necessary to visit that people, which he did in October, accompanied by the Rev. Mr. Kaas, of the Basle missionary society, a resident missionary at Tabreez. The manner in which he was everywhere received by the Nestorians, in his character as a missionary to them, was in a very high degree satisfactory, and he obtained the services of one of their most intelligent bishops, who accompanied him to Tabreez, attended by a young priest scarcely less promising than the bishop himself.

About the first of November, the throne of Persia became vacant by the death of the aged Fath Aly Shah; and after the usual tumult on such occasions, Mohammed, the son of Abbas Meerza, who had been designated by his grandfather as his successor, succeeded to the sovereign power. Though a rigid Mussulman, his character is said to be in several respects uncommonly good.

MISSION TO THE MOHAMMEDANS.

James L. Merrick, *Missionary.*

Mr. Merrick arrived at Smyrna on the 25th of October, and at Constantinople on the 10th of the month following. There he applied himself diligently to the study of Turkish, the language of all northern Persia. In connection with this his main study, he designed also to pay some attention to Persian and Arabic. He expected to proceed to Tabreez in

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the autumn, and there, and with his brethren at Oormiah, he will perhaps wait till a fellow traveller is sent to him from his native land. He earnestly desires an associate, who has received a medical education. It is of the utmost importance that some one, possessing the necessary qualifications, should soon go to his assistance, in the difficult and somewhat hazardous, but momentous enterprize, in which he is embarked.

CENTRAL ASIA.

The Committee are collecting information concerning Thibet, a country which may perhaps be entered and surveyed more safely from Russia, than from India, or the adjacent countries on the west. Two men of vigorous constitutions, devoted piety, good address, and well furnished minds, might be usefully employed in an attempt to lay open this field to the view of the churches.

Afghanistaun has been visited and described by modern travellers of great intelligence, but (excepting Mr. Wolff) not with a religious motive. Intelligent missionaries, who should spend some years in the kingdom of Cabul, and interest the churches in the regeneration of Afghanistaun, will surely hasten the conversion of the world to God.

Those who object to *exploring missions*, have not duly considered the means by which, with the divine blessing, the christian church is to be actually engaged in the attempt to publish the gospel to every creature, which has not yet been made in modern times. It is not by exposing only a small part of the earth's population to view; but by lifting the pall of death from the whole, and letting the church see the actual condition of all the nations and tribes of men. More than three fourths of this work is yet to be done. But every new field exposed to view adds to that power of motive, by which, as an instrument in the hands of the Holy Spirit, missionaries and the prayers and contributions necessary to send them forth and sustain them, are to be secured.

SOUTHERN ASIA.

MISSION TO THE MAHRATTAS.

Dajeeba, *Native Assistant.*

D. O. Allen, *Itinerant Missionary.*

On their way to the Mission.—Henry Ballantine, *Missionary;* Elijah Ashley Webster, *Printer;* and their wives.

Mr. Ballantine and Mr. Webster sailed from Boston in the ship Shepherdess, Capt. Kinsman, on the 16th of May last. Mr. Webster became previously acquainted with the arts of cutting and casting type, and of manufacturing stereotype plates. The instruments and materials essential to the practice of these arts were sent out with him.

The brethren who sailed in the Corvo, from Boston, in May of last year, reached Bombay on the 10th of September. Miss Kimball was married to Mr. Stone on the 23d of October. Three months previous to the arrival of the brethren, on the 11th of June, Mrs. Ramsay died suddenly of the cholera, leaving a sorrowing husband and two little children. Mr. Ramsay's health was soon after entirely prostrated, so that, on the urgent recommendation of physicians and with the unanimous consent of his brethren, he determined on a visit to his native land. There being no prospect of a direct passage without considerable delay, he embarked for Liverpool with his two children, in the ship Aliquis, and arrived at that port about the middle of November, and at New York on the first day of the present year. The ship in which he sailed from Liverpool experienced a remarkable deliverance in approaching New York.—Mr. Ramsay cherishes an ardent desire to return to his mission, but the Committee regret to say that his health does not appear yet to have essentially improved.

ITINERATING.—It is an auspicious fact, that itinerating in the Deccan, or country lying eastward of the Ghauts and between the Narbudda and Kisna rivers, is found to be generally favorable to health. Our brethren have itinerated much during the last two or three years, for the sake of making known more extensively the gospel of salvation. The tours made by Mr. Read alone, and by Mr. Read and Mr. Ramsay together, in the year 1833, were mentioned in the last Report. So also was the tour performed by Mr. Allen and Mr. Read in the early part of last year. In February Mr. Stone visited

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for his missionary labors. He also made excursions into the surrounding country, and estimates the amount of his travelling between October 1833, and July 1834, at not less than 1,100 miles. In that space of time he had preached the gospel in about one hundred and twenty-five towns and villages, and in half of these places he supposed the gospel had never been proclaimed before. He travelled without arms or a guard, the mode of travelling best becoming missionaries of the gospel of peace, and met with neither insult nor harm. This safety he attributes, under God, to the humble style in which he travelled; and he felt the force of our Savior's charge to his first missionaries, to carry with them but one coat, and neither purse nor scrip. In the absence of Mr. Read from Ahmednuggur, Mr. Allen remained there preaching, and preparing for his itinerary by composing tracts on various subjects.

Mr. Graves returned to the mission, not because his health had been materially benefitted by a visit to this country, but because recovery appeared to be out of the question, and he was anxious to spend his remaining days where he had so diligently and delightfully spent his life as a minister of the gospel. There also he wished to die, and to be buried. At the latest dates, he was prosecuting his translations and was otherwise usefully employed at the Hills.

THE PRESS.—Mr. Sampson has taken strong hold of the press. He laments, and so do the Committee, that so much English printing is performed in the office; and the mission has been instructed to inquire whether it be not expedient to exclude all English printing, except what is purely of a religious character. The Committee are almost prepared to take the ground of excluding all English printing whatever, except what has a direct bearing upon missions; believing that such printing, unless very limited in extent, has the effect of diminishing the amount of printing in the native languages. The English printing does, indeed, diminish the expense of the establishment; but this is nothing in comparison with the evils into which this system a type and stereotype foundery has been added to the establishment.

SCHOOLS.—The number of schools is 29. The number of scholars, last year, was, 1,594, or 299 females and 1,295 males; and probably it varies not much from that number the present year. A school for teaching the English language has been commenced at Ahmednuggur, and another at Bombay, with the hope that each of them will grow into an institution of more importance. Their average attendance may be about 25. It has not yet been found possible to get up boarding schools on the plan of those in the Ceylon mission.

An asylum, or charity school, was opened at Bombay in the summer of 1834, for the reception of native orphan girls, and for other poor female children, who gain their subsistence by vagrant begging, and whose parents are willing to put them under the instruction of the mission. The estimated expense of feeding, clothing, washing, and instructing one of these girls, is estimated at about a dollar per month. Ten girls had been received, and promise well.

CHURCHES.—One member has been suspended from the church at Ahmednuggur, which now consists of seven members. No report has been received concerning the church at Bombay.

EXTENT OF THE SUPPLY IN THE DECCAN.—Making Ahmednuggur the centre of a survey of the Deccan, and looking southwestward, we see only a single missionary station at Poona, eighty-three miles distant, where are two Scottish missionaries. Northwest, there is one station at Nasseek, a hundred miles distant, and three missionaries of the church of England. Northward, there is not one cheering spot till the eye stretches far beyond the confines of India. Northeastward, we meet with missionaries at Delhi, 830 miles, at Agra, 750 miles, at Allahabad, 500 miles, and at Benares. Towards the east, there is no missionary this side of Orissa. Southeast, there is no missionary station this side of Hydrabad, 335 miles, nor even there; and towards the south, the first missionaries we see are those of the London Society at

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on Christendom because the wretched sufferers do not themselves present and enforce them. They are on this very account still more the objects of our compassion.

The Committee still have their eyes upon the *Rajpoots*, and upon *Ajmere* as a suitable place for commencing a mission for the benefit of that people. They hope to be able to send missionaries to Bombay before the close of the next year, with instructions to proceed from thence on a visit of observation to Ajmere, and it may be with a view to taking up their residence there without delay.

MISSIONS TO THE TAMUL PEOPLE.

MISSION IN CEYLON.

[This is in the district of Jaffna, or northern extremity of the island. The stations are arranged according to the time of their institution.]

TILLIPALLY.—Benjamin C. Meigs, *Missionary*, and wife.

Charles Hodge, Tayanasagayam, Parimanty, and Joseph Champlain, *Native Assistants and Superintendents of Schools*; and William T. Ladd, *Writer*.

Valluvertty (out-station.) Jordan Lodge, *Native Catechist*; John Adams, *Reader*; Samuel Farrar, *Teacher of English School*.

BATTICOTTA.—Daniel Poor, D. D., and Henry R. Hoisington, *Missionaries*; Nathan Ward, M. D., *Physician*; and their wives.

N. Niles, *Native Preacher*; E. Porter, *Superintendent of Schools*; H. Martyn, J. P. Henshaw, A. Alexander, and J. Chester, *Teachers of English in the Seminary*; and three *Tamul Teachers*.

ODDOOVILLE.—Levi Spaulding, *Missionary*, and wife.

Nathaniel, *Catechist*; Peter, *Reader*; Joshua and Titus, *Superintendents of Free Schools*; Bailey, *Teacher of the Central Girls' School*; Lyman, *Teacher of the Central Boys' Day School*.

PANDITERIPO.—George H. Apthorp, *Missionary*, and wife.

Solomon and M. B. Latimer, *Superintendents of Native Free Schools*; Samuel, *Reader*.

MANEPY.—E. S. Minor, *Printer*, and wife.

C. S. Goodrich, *Native Preacher*; Clay, *Superintendent of Schools*; Catheraman, *Reader*; Thompson, *Teacher of Central Day School*.

CHAVAGACHERRY.—John Scudder, M. D., *Missionary*, and wife.

J. W. Coe, John Cheesman, W. Morrison, and Joseph, *Native Helpers*.

VARANY.—Samuel Hutchings, *Missionary*, and wife.

Seth Payson, *Interpreter and Teacher*; John Lawrence and Tumben, *Catechists*.

Mrs. Woodward, widow of Mr. Woodward.

Miron Winslow, *Missionary*, and wife—now in the United States.

Alanson C. Hall, John M. S. Perry, J. J. Lawrence, *Missionaries*, and their wives;—on their way to Ceylon.

Two *Catechists* are supported at out-stations by the "Evangelical Society," consisting of native members of the church.

Stations, 7; Missionaries, 11; Assistant Missionaries, 16; Native Assistants, 30.

The following tabular view of the *schools*, was transmitted by the mission under date of Oct. 22, 1834.

	Free Schools.	Boys.	Girls.	Preparatory Day Schools.	Female boarding Schools.	Total.
Tillipally,	27	1,474	155	20		1,649
Batticotta,	22	785	115	20		920
Oodooville,	12	366	40	25	51	482
Manepy,	16	316	246	30		592
Panditeripo,	18	310	125			435
Chavagacherry,	23	860	140			1,000
Varany,	4	155	10			165
	122	4,266	831	95	51	5,243

The number of children and youth under instruction in October 1834, was as follows:—

In the Seminary,	194
In the Preparatory Day Schools,	95
In the Female Boarding Schools,	51
In the Common Free Schools,	5,097
Total,	5,387

Or 4,485 Males, and 882 Females.

A tabular view of the seven mission churches was also forwarded in October.

	Native Church Members.	Admissions by Profession.	Excommunications.	Deaths.	Children Baptized.	Marriages.
Tillipally,	27	4	1		2	
Batticotta,	61				2	
Oodooville,	45	2			10	2
Panditeripo,	25				5	
Manepy,	29	5	1	2	2	
Chavagacherry,	6					
Varany,	7					
Total,	200	11	2	2		

Forty of these members belonged to the seminary. The members above enumerated are probably all resident at or near the several stations. Thirty or forty others are in other parts of the island, or on the neighboring continent. At the close of 1833, 47 of the 130 students were church members; and besides these, there were ten native church members connected with the seminary as teachers.

Doct. Ward will probably establish a hospital on or near the mission premises, where students from the seminary and some of the christian catechists may be trained in the theory and practice of medicine and surgery, and so become greatly useful to their country. One of the classes received instruction in sacred music, for some time, from Mr. Hutchings, on the plan of Pestalozzi, and with

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good success. Two infant schools have been commenced at Batticotta.

The new station at Varany is situated on the eastern coast of the district, about fifteen miles eastward from Oodooville, and eighteen from Jaffnapatam. Mr. Hutchings commenced his residence here in July of last year. Doct. Scudder has been favored with a prosperous commencement in his new station at Chavagacherry. Mr. Todd and Mr. Eckard have removed to the continent. Mr. Eckard, Mr. Minor, and their wives, reached Jaffna on the fifth of March, 1834. Mr. and Mrs. Hall embarked at Boston November 4th, in the ship Georgia bound to Calcutta, where they arrived in February, after a voyage of 110 days. Within a fortnight, through the kind assistance of the Rev. W. H. Pearse, they obtained a passage to Point de Galle, on the southern side of Ceylon; since which time no intelligence has been received from them. Mr. Perry, Mr. Lawrence, and their wives, sailed from Boston in the ship Shepherdess, May 16th, and were to be landed at Colombo, on the western coast of Ceylon.

The name of Mr. Woodward no longer appears in the list of missionaries laboring on earth. His health had been for a long time declining, and his departure for the Neilgherry Hills, with Mrs. Woodward, was mentioned in the last Report. There he found the Governor General of India, Lord William Bentinck, and the Governor of Madras, Sir Frederic Adam, and was happily instrumental in obtaining permission to extend the mission into the Presidency of Madras. Perceiving his strength to be rapidly failing, notwithstanding the cool air of the Hills, he determined upon returning, if possible, to Jaffna, or at any rate as far as Madura, where the new mission had already been commenced. He was able to proceed, however, no farther than Coimbatoor, near the foot of the mountains, where, in the hospitable family of the Rev. Mr. Addis, of the London Missionary Society, he rested from his labors, and went to receive the reward of a faithful servant. He died on the 3d of August, 1834, in the thirty-eighth year of his age, after having been a member of the mission somewhat more than fourteen years. His remains were deposited in the burying-ground attached to the mission chapel. In a few days, Mr. Spaulding arrived from Madura, and accompanied the bereaved widow to Jaffna.

Revivals of Religion.—The Ceylon mission has several times been blessed with an out-pouring of the Holy Spirit, particularly in the years 1824 and 1830. The admissions to the church in 1825, as the result of the first revival, were forty-nine; in 1831, they were sixty-two; and in the subsequent year, thirty; and not a year has passed since 1818, when there were not some admissions. The mission was blessed with a signal visitation of mercy at the close of 1834. On the 26th of November, there was a convocation of the seven churches at Oodooville, at which about one hundred and sixty inquirers were present from all the stations. Continuous meetings were held at other stations of the mission, and also at Nellore and Jaffnapatam, attended with the manifest blessing of heaven. But as the accounts received by the Committee extend only to the close of the year, nothing more can be said as to the results of this gracious visitation. We have heard indeed of little more than its commencement, which was of such a nature as to awaken hope and gratitude and joy in the hearts of all the brethren of the mission. It originated in connection with a series of continuous meetings.

A memoir of the late Mrs. Winslow has been published in this country, combining an interesting sketch of the Ceylon mission.

MISSION TO SOUTHERN INDIA.

Madura.—About 120 miles west of Jaffna and about 75 from the seashore. William Todd and James Read Eckard, *Missionaries*, and their wives.

Francis Asbury, Edward Warren 1st, and Edward Warren 2d, *Native Assistants*.

Southern India has no vast alluvial plains, like the deltas of the Ganges, the Jumna, and Burrampooter; nor is its coast marshy, like those of Cuttack, Bengal, and Arracan. Beheld from the sea, it appears mountainous down to the beach. But along the eastern shore for more than five hundred miles from Cape Comorin, there is a strip of sandy waste extending three or four miles from the sea; when the land rises into detached hills, and farther back into mountains, till at length the scenery combines the magnificent with the beautiful. "The mountains assume every varied form, and are clothed with extensive forests, while the smaller hills, which skirt the plain, are here and there graced with temples and choultries, exhibiting exquisite specimens of architecture. Winding streams flow from every hill, and the soft and lovely vallies are in striking contrast

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with the dark and mighty forests which over-cap them."

Among these magnificent works of God dwell that portion of the Tamul people on the continent, for whose immediate benefit our new mission is designed. Preparatory to commencing the mission, Mr. Spaulding performed the tour of observation which was mentioned in the last Report. He was accompanied by three native helpers, and took with him a large number of tracts, and portions of the holy Scriptures. He visited Ramnad, Palamcottah, Nagercoil, Tinnevelly, and Madura. Palamcottah, Nagercoil, and Tinnevelly are already occupied by missions under the care of English societies. Madura is a populous place, the city of the ancient Tamul kings, and the seat of brahminical pride in that part of India, and Mr. Spaulding recommended that our first station should be there. Accordingly soon after permission was obtained from the government, Messrs. Todd and Hoisington removed to that place. They were introduced to it by Mr. Spaulding, and were favored with the permanent assistance of three interesting young natives, who had been connected with the boarding-school and seminary almost from the commencement of the Ceylon mission. This was on the last day of July 1834. The population of Madura is estimated at 50,000, and that of the district bearing the same name, at 1,300,000. Several large villages lie within fifteen or twenty miles of the city. Mr. Eckard has since taken the place of Mr. Hoisington.

A school for boys and another for girls had been opened, each with a few pupils, and it is the intention of the missionaries to commence boarding-schools for both sexes as soon as possible. Of the twelve scholars in the boys' school, five were of the brahminic caste.

EASTERN ASIA.

MISSION AT SINGAPORE.

quainted himself with these arts. He took out with him all the necessary implements for a complete type and stereotype foundery.

Our station at Singapore was formed with reference to the safe and convenient employment of a large printing establishment. It will also afford a place of retreat for the missionaries of the Board, and of rest and refreshment for them, and a medium of communication with their patrons and each other; and, for the present, it will be the central point in respect to all our operations in that part of the world. The port is resorted to by about 1,500 native vessels in a year. The population is estimated at 25,000—speaking not a few languages and dialects.

There being no supply of Scriptures in the Malay language, Mr. Tracy reprinted 1,000 copies of the gospel of John, with part of the book of Acts and extracts from Matthew. The arrival of Mr. North may be expected, with the divine blessing, to impart life and energy to the establishment.—Miss White, whose embarkation for Singapore was mentioned in the last Report, arrived at that place on the 12th of January. She was married to Mr. Tracy shortly after her arrival.

MISSION TO SIAM.

BANKOK.—Charles Robinson and Stephen Johnson, *Missionaries:* Dan B. Bradley, M. D., *Physician;* and their wives.

Messrs. Robinson and Johnson left Singapore on the 9th of July, 1834, and reached Bankok on the 25th. As our intelligence from them is no later than September 3d, there is of course but little to relate. They were received affectionately by Mr. Jones, of the American Baptist mission, and soon after called upon the Prah-Klang, Mr. Jones acting as interpreter, by whom they were kindly received. As the Chinese are very

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Peter Parker, M. D., and James T. Dickinson, *Missionaries;* residing for a time at Singapore. David Abeel, *Missionary;* on a visit to the United States.

Mr. Stevens has been residing at Canton for three years past as chaplain to the seamen, under the patronage and direction of the Seamen's Friend Society. According to an understanding with that society and with the Committee when he left this country, he now comes under the direction of the Board, as a missionary to China. Mr. Parker reached Canton October 26th, and Mr. Dickinson sailed from Boston for Singapore, on the 20th of July last. Our missionaries to China are all unmarried men. Mr. Parker went to Singapore, by advice of his brethren, that he might acquire a knowledge of the Fuhkeen dialect, spoken on that part of the coast, to which he has his attention directed for future labor and settlement.

Mr. Bridgman still combines a study of the Chinese language with editing the Chinese Repository; which in a large view of our enterprise, must be regarded as an important work. The Repository is not, however, the property of the Board. The subscription was reported in March last to have been doubled, and 800 copies were printed instead of 400. Until moveable metalic types or plates are obtained, printing in Chinese must be performed wholly by natives of the country. The Committee have authorized the mission to procure a fount of metallic types from Mr. Dyer; and a small grant of money has been made to that missionary to assist him in procuring punches for the Chinese characters. Metalic types seem, indeed, to be in a fair way to be obtained. The subject has attracted the attention of Chinese scholars in Europe, and a type founder in Paris, under direction of M. Pauthier, has cut in steel a set of Chinese characters amounting to two thousand. The amount of Chinese printing for the mission, during the past year, has not been reported. There are good blocks for printing Dr. Morrison's version of the Scriptures. A thorough revision of it, with a view to rendering it more idiomatic and perspicuous, is earnestly desired, and a revision of Luke has been commenced at Canton. The Committee have made an effort to secure efficient aid to the brethren in this work; whether with success is not certain. Mr. Medhurst has commenced a new version of the Gospels at Batavia, intending to print them in the form of a harmony. He has solicited and received permission from his society to remove to China, with express reference to the revision of the Chinese Scriptures. Dr. Morrison, whose name will be venerated by christian China in all generations, died on the first of August 1834, in the twenty-seventh year of his mission. Excepting the pastors and teachers who visited Formosa with the Dutch, more than two centuries ago, he was the first Protestant missionary who ever reached the Chinese empire.

In March last, Mr. Stevens left Canton, in company with Mr. Gutzlaff and an English gentleman from Bengal, on a voyage up the coast, intending, if possible, to visit the tea-plantations in Fukheen. They were to go directly to the mouth of the *Min* river, and from thence endeavor to proceed on foot, or in boats, or in sedans, to the Bohea hills, inland by a circuitous route more than two hundred miles. They expected to be absent from Canton about two months, and had a large supply of books. The inland tour, if accomplished, would be the most extensive yet made; and as it is the most hazardous, so it is the most interesting.

A physician is needed in connection with the mission at Canton, one who is specially skilled in diseases of the eye.

OCEANICA.

MISSION TO THE INDIAN ARCHIPELAGO.

Sumatra and Pulo Nivas.—William Arms, *Missionary,* and wife.

Mr. Arms was one of the two who performed the exploring mission to Patagonia. A permanent mission to that country not being deemed expedient at present, he embarked with his wife at Boston, July 20, for Singapore. From thence, should Providence favor the enterprize he will proceed to Padang, a European settlement about midway on the south western side of Sumatra, where the Committee desire to form a station with reference both to the Battah nation on the northwest, and to the inhabitants of Pulo Niyas, an island in the neighborhood.

When Messrs. Munson and Lyman arrived at Batavia, September 30, 1833, they decided that the former should apply himself to the acquisition of the Chinese language, and the latter to the Malay. In this manner were they chiefly employed until the 8th of April, 1834, when they took passage for Padang. They touched at Bencoolen, a European settlement midway between Padang and the southeastern extremity of the island, and reached Padang on the 26th. There they spent a fortnight, collecting information as to the eligibility of that place for

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a missionary station, and facts also, which should serve as a guide to them in their subsequent voyages and tours. On the 12th of May, having hired a small Malay boat navigated by Malays, they set out for the Battoo group, where and at Niyas they spent a month, visiting the more important places. Having ascertained that they could not penetrate into the interior of Niyas without great danger of their lives from the violence of the natives, they did not make the attempt. After spending a fortnight at some of the principal towns on the coast, and obtaining interviews with several rajahs, they proceeded to Tappanooly, a Dutch settlement somewhat more than a third of the distance from Padang to the northwestern termination of the island. They arrived on the 17th of June, and wrote their last letter to the Committee on the 22d, the day preceding their departure on their fatal tour. Their plan was to penetrate to a lake said to exist in the heart of the Battah country. It was supposed that this tour would occupy a month. Taking into view the course pursued by the brethren at Niyas, and all the evidence in the case, the Committee are satisfied that *they* believed the tour might be performed without much personal danger from the natives. At any rate, while the Committee would not encourage an inconsiderate exposure of life, they would not stigmatize as rashness what appears to have been rather a developement of the missionary spirit in those hardier features of personal daring, in which the church of the present day falls so exceedingly below the church in primitive ages. The private journals of these brethren, up to the time of their departure from Tappanooly, evince not only great industry and intelligence, but prudence, and a remarkable degree of that christian enterprise and high-minded spiritual consecration to their work and triumphant faith, which we so much admire in the apostle Paul.

crow to all the natives, and save us (not by their use, but exhibition) from much trouble and insult, and ensure us safety and respect. This, together with the fact that all natives go armed, and that we were on a tour of investigation, finally overcame my scruples. But I must confess I would almost as soon allow my own life to be taken, as to take that of a fellow-man, though a savage."—It is proper that missionaries should carry arms to defend themselves against beasts of prey; but the Committee act upon the rule never to furnish the missionaries of the Board with weapons of war, to be used offensively, or defensively, or in any manner, against their fellow-men. It is impossible to say—because we know not the motives of the attack made upon our brethren—what would have been their fate had they been wholly unarmed.

On Monday June 23d, they left Tappanooly, accompanied by a faithful attendant brought from Batavia, another native to prepare their food, an interpreter, two native officers of government, and a number of coolies to carry their cooking utensils, food, etc. They continued their route over an exceedingly difficult road till Saturday the 28th, when suddenly coming upon a log fort they were surrounded by a multitude of the natives, and after a few minutes, without being able to make known their character or object, one of them was shot with a musket and the other thrust through with a spear. Si Jan, one of the attendants thus describes the tragical scene.

Immediately the crowd of Battahs came on them, hallooing and brandishing their weapons, threatening to dispatch the travellers at once. They came so near with their pointed spears and muskets, that Mr. Lyman was enabled topush by their weapons with his hands, entreating them to wait a little and come to an explanation; taking off at the same time their hats and throwing them to them, with some tobacco which they had. This not pacifying the rabble, Mr. Lyman delivered up his

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Battahs, which was answered by those from the fort. A rush was then made upon Mr. Munson, who was run through the body and fell. Another shout then followed. The cook who had on a jacket given him by Mr. Munson was the next victim. On seeing the brethren fall he attempted to escape, but was pursued, and by one blow of their cleavers, had his arm cut right off, while the cleaver went through his arm into his side. Si Jan and the police-runner now ran for their lives, and got into a thicket, where they secreted themselves under the bushes, and remained all night. About five the next morning they set off to return, and in two or three days arrived at Panchan.

Thus unexpectedly did our dear brethren finish their labors on earth. The story that their bodies were eaten by their murderers, appears to be a conclusion drawn from the manners of the Battahs, or at most, rests upon mere flying reports. To them it matters not whether savage man or savage beast consumed their bodies; their immortal spirits doubtless found an immediate and blissful entrance into the presence of their Lord.

Hereafter the causes of this violence may come to light; but, whatever they were, we should rather regard the whole in connection with the all-wise providence of God. No doubt good is in some way to come out of this evil. The grand object of their exploring mission was to draw the attention of the churches to that land, and enlist for it the affections and prayers of God's people. And it is possible that they have accomplished far more in reference to this object, by baptising the land, as it were, with their blood, than they could have done by the longest life. A sort of necessity is now laid upon the churches of America to send the gospel to the Battahs, and the churches will not rest till their murderers, who knew not what they did, have been made to relent in view of this and all their other violations of the law of God.

MISSION TO THE SANDWICH ISLANDS.

ISLAND OF HAWAII.

KAILUA.—Asa Thurston and Artemas Bishop, *Missionaries*, and their wives.
Out station—at *Kuelekulukulu*, 15 miles north, and *Kiauhou*, seven miles south.

KAAWALOA.—Cochran Forbes, *Missionary*, and wife.
Out station—at *Kealia*, ten miles south.

WAIMEA.—Dwight Baldwin, M. D., and Lorenzo Lyons, *Missionaries*, and their wives.
Out stations—at *Waimea*, about twenty miles northwest, and *Kukuihaele*, twelve miles east.

HILO.—Joseph Goodrich, Sheldon Dibble, and David B. Lyman, *Missionaries*, and their wives.
Out stations—at *Hakalau* and *Kuolo*.

ISLAND OF MAUI.

LAHAINA.—William Richards and Ephraim Spaulding, *Missionaries;* Alonzo Chapin, M. D., *Physician;* and their wives; and Maria C. Ogden, *Teacher*.
Out stations—at *Kaanapali*, eight miles north, and *Olaalu* and *Outumahanc*, about the same distance south.

LAHAINALUNA, (or Upper Lahaina) a new station.—Lorrin Andrews and Ephraim W. Clark, *Missionaries*, and their wives.

WAILUKU.—Jonathan S. Green, *Missionary*, and wife.
Out stations—from ten to twenty miles from Wailuku—at *Honuaula*, *Kula*, *Hamakuapoko*, and *Hamakualoa*.

HAIKU, a new station in East Maui, fourteen miles from Wailuku.—Richard Armstrong, *Missionary*, and wife.

ISLAND OF MOLOKAI.

KALUAAHA.—Harvey R. Hitchcock, *Missionary*, and wife. Two out stations.

ISLAND OF OAHU.

HONOLULU.—Hiram Bingham and Reuben Tinker, *Missionaries;* Garret P. Judd, M. D., *Physician;* Levi Chamberlain, *Superintendent of the secular concerns of the Mission;* Andrew Johnstone, *Teacher of Oahu Charity School;* and their wives. Edmund H. Rogers, *Printer*.

EWA, a new station fourteen miles west of Honolulu.—Lowel Smith, *Missionary*, and wife.

WAIALUA.—John S. Emerson, *Missionary*, and wife.

KANAIHE, a new station on the north side of the island.—Benjamin W. Parker, *Missionary*, and wife.

ISLAND OF KAUAI.

WAIMEA.—Samuel Whitney, *Missionary*, and wife.

KOLOA, a new station on the eastern shore, fourteen miles from Waimea.—Peter J. Gulick, *Missionary*, and wife.

KAPAA, a new station on the eastern side, thirty miles from Waimea.—William P. Alexander, *Missionary*, and wife.

On a visit to this country.—Samuel Ruggles, *Assistant Missionary*, and wife.

On their way to the Islands.—Titus Coan, *Missionary;* Henry Dimond, *Bookbinder;* Edwin O. Hall, *Printer;* and their wives; Lydia Brown, and Elizabeth M. Hitchcock, *Teachers*.

Stations, 16; Missionaries, including the one on his way, 24; assistant Missionaries, 42.

Somewhat more than two years since, a Circular was sent to all the missions under the care of the Board, containing nearly fifty questions designed to secure a mass of valuable information for the use of the Committee. The Sandwich Islands mission wisely took the time necessary to prepare a full reply to these questions, covering more than 360 pages. Use will be made of this valuable document, in preparing the present Report.

In the first place a number of tables will be exhibited, compiled with labor and care, which will be useful both for information and for reference.

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Table exhibiting the number of ordained missionaries, physicians, and lay-teachers requested by the mission, that the gospel may be soon published in all the districts of the Islands.

Islands.	Ordained Missionaries now in the field.	Additional Missionaries advised and requested by the Mission.	Additional physicians requested.	Lay teachers requested.	Population which can be in some measure supplied with preaching by the present Missionaries.	Population too remote to be supplied.	Population accessible from stations proposed for new Missionaries.
Hawaii,	8	8	1	8	20,933	22,368	22,368
Maui and Lanai,	6	5		4	16,265	18,802	18,802
Molokai,	1	1		2	3,300	2,700	2,700
Oahu,	5	3		6	18,276	13,559	13,559
Kauai & Niikau,	3	1	1	1	8,367	3,660	3,660
Total,	23	18	2	21	67,141	61,089	61,089

Table exhibiting the stations already occupied, and those which it is proposed to occupy, with the population near them, etc. The stations already occupied are known by the second column of figures.

Islands.	Stations existing and proposed.	Population within a few miles of the station.	Missionaries residing there.	Missionaries requested.	Lay teachers requested.
Hawaii,	Kailua,		2		1
	Kuepehu, or Kaawaloa,	3,000	1		1
	Kealia,	2,000		1	
	Waiohainee, in Kau,	5,000		2	1
	Waimea,		2		
	Kukuihaela, in Hamakua,				1
	East Hamakua,	2,000		1	
	Kalawa, in Kohala,	4,000			
	Mahukona, in Kohala,	4,000		1	
	Waimanu, in Hamakua,				1
	Byron's bay, in Hilo,	4,181	3		2
	Makakeealoa, in Hilo,	1,616			
	Maee, in Hilo,	1,136			
	Kula, in Puna,	2,077		1	
	Kalapana, in Puna,	1,323		1	
	Laupahoehoe, in Hilo,	600			1
Maui,	Lahaina,	8,710	2		1
	Lahainaluna,		2		
	Wailuku,	4,507	1		
	Haiku,	3,661	1		
	Hana,	3,816			
	Kaupo,	3,220		5	3
	Honuaula,	3,340			
	Kula,	1,784			
Lanai,		1,200			1
Molokai,	Kalualoa,	3,300	1		1
	Carried forward,	64,471	15	13	14

Islands.	Stations existing and proposed.	Population within a few miles of the station.	Missionaries residing there	Missionaries requested.	Lay teachers requested.
	Brought forward,	64,471	15	13	14
	Kalaupapa,	2,700		1	1
Oahu,	Honolulu,	6,000	1		1
	Honolulu aina,	4,500	1		
	Ewa,	4,015	1		1
	Kaneohe,	4,821	1		1
	Waikiki,	3,000		1	1
	Waialua,	2,640	1		1
	Waianae,	1,868		1	
	Haulu,	2,891		1	1
Kauai,	Waimea,	3,883			
	Koloa,	2,116		1	
	Kapaa,	2,385	1		
	Hanalei,	2,099	1		1
Niihau,		1,079			
	Total,	108,468	23	18	22

Table of the schools at the several stations, under the immediate instruction of members of the mission.

Stations.	Teachers.	Total number of scholars in the school.	Men.	Women.	Children.
Kailua,	Mr. Thurston,	30	30		
	Mr. Bishop,	65	40		25
	Mrs. Thurston,	20		20	
	Mrs. Bishop,	140		40	100
Kaawaloa,	Mr. Forbes,	50	50		
	Mrs. Forbes,	100		30	70
Waimea,	Mr. Baldwin,	40	20	20	
	Mrs. Baldwin,	35		15	20
Waimea and	Mr. Lyons,	40	40		
Kamakua,	Mrs. Lyons,	40		20	20
Hilo,	Mr. Goodrich,	20	20		
	Mr. Dibble, Mr. Lyman,	60	60		
	Mrs. Lyman,	70		60	10
Lahaina,	Mr. Andrews,	75	75		
	Mr. Richards,				
	Mr. Spaulding,	55	55		
	Miss Ogden,	120		20	100
Oluulu,	Mr. Spaulding,	240	80	80	80
Wailuku,	Mr. Green, Mr. Tinker,	30	30		
	Mrs. Green, Mrs. Tinker,	30		30	
Kailuaaka,	Mr. Hitchcock,	46	40	6	
	Mr. Smith,	24	12	12	
	Mrs. Hitchcock,	75			75
Honolulu,	Mr. Bingham,				
	Mrs. Bingham,	50		50	
	Mr. Chamberlain,				
	Mr. Clarke, Doct. Judd,	40	40		
	Mrs. Judd,	30		30	
Waialua,	Mr. Emerson,	60	60		
	Mrs. Emerson,	80		40	40
Kauai,	Mr. Whitney,	92	92		
	Mrs. Whitney,	90		20	70
	Total,	1,847	744	493	610

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The following is a summary view of the *printing* in the native language from the commencement of the mission.

	Copies.	Pages.
Printed at the expense of the Board,	739,800	31,893,100
Printed at the expense of the American Bible Society,	25,000	2,835,000
Printed at the expense of the American Tract Society,	55,000	1,595,820
Printed at the expense of an individual,	40,000	320,000
Total,	859,800	36,640,920

Table giving a concise view of the native churches.

Stations.	Present number of native members.	Total of native members admitted at the stations.	Recommended to other churches.	Excommunicated.	Died.
Kailua,	111	128	11		7
Kaawaloa,	73	80	2	1	4
Waimea, on Hawaii,	21	10			
Hilo,	37	40		3	2
Lahaina,	190	222	13	1	18
Wailuku,	9	2			
Molokai,	15	8			
Honolulu,	212	227	5	2	15
Waialua,	21	16			
Waimea, on Kauai,	58	62			4
Total,	747	795	31	7	50

Seven or eight of the present members of the church, first made a profession in the United States. Two members of the church at Honolulu, eleven of the church at Lahaina, three at Kaawaloa, two at Waimea, on Hawaii, and nine at Kailua, stood suspended from church privileges in July, 1834.

From a view of the preceding tables it appears, that nearly half the population of the Sandwich Islands is yet wholly unsupplied with the means of becoming acquainted with the gospel. A destitution of living teachers from christian lands implies, in the present state of the islands, a destitution of almost if not quite all spiritual light; for experience those already on the ground. And were these all at the islands, the stations would probably be increased from sixteen, their present number, to thirty-eight. Around each of these stations within a few miles would be an average of nearly three thousand souls.

The self-supported native schools, which the missionaries all regard as having accomplished a valuable purpose, have generally exhausted their powers. The members of the mission have, therefore, found it necessary to employ some part of their time in school instruction. This is with special reference to bringing forward a new race of native teachers, who may be able to resuscitate the schools, and render them far more useful than they have been. The whole number in these schools is 1,847, of whom 744 are men, and 493 women. Fourteen of the twenty-nine schools thus instructed, were taught by female members of the mission. Besides these there are 2,190 in Sabbath schools, 980 in bible classes, and 185 in singing schools, taught by missionaries.

It is indispensable that there be better school-houses than heretofore, and that these be provided with at least some of the appropriate furniture for schools. The Committee have authorised the mission to assist the natives in the erection of at least one model school-house at each of the stations. Until the last year, none of the native teachers have received wages from the mission; they have been supported by the chiefs, by the people, or by their own manual labors upon the soil. Giving wages to a small part of the teachers, will probably put an end, for a time, to the exertions of the rest as schoolmasters. But, at all events, the innovation is deemed expedient. The mission resolved upon it more than a year ago; and the Committee, before this fact became known to them, had adopted a resolution authorising the mission to pay wages to the teachers of their station schools. This stimulus is needed; indeed the school system cannot rise with-

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Since June 1834, in which month the annual accounts of the mission close, an almanack has been printed for the year 1835, called "*Alemanaka Hawaii*," or the *Hawaiian Almanac*. The mission has also commenced a semi-monthly newspaper, called "*Ke Kumu Hawaii*," or *The Hawaiian Teacher*. Such a publication was suggested by the Committee, some time since. Mr. Tinker was removed from Wailuku to Honolulu to take charge of the paper. Four numbers, each of eight pages quarto, neatly printed, have been received by the Committee, and will be for the inspection of the Board. The edition is 2,000 copies. The "*Lama Hawaii*," or the "*Hawaiian Luminary*," already mentioned, is another newspaper. This is printed at *Lahainaluna*, for the use of the members of the High School. It was commenced by Mr. Andrews in February of last year, some months before the other was resolved upon. It is a quarto paper of four pages, and 200 copies are printed.

To the general view of the *churches* of the Sandwich Islands, in the preceding table, may be added the following, which gives a view for the year ending June 1834. The last column shows the number of *christian marriages* performed by the mission during the year.

Stations.	Received during the year.	Suspended during the year.	Restored.	Excommunicated.	Died during the year.	Removed to other churches.	Marriages.
Kailua,	20		2				70
Kaawaloa,		2	1	1			110
Waimea,	2	2	1				168
Hilo,	22		2	3	1		125
Lahaina,	18	6	3			15	106
Wailuku,	2						242
Molokai,	5						69
Honolulu,	20	4	4	1	1	5	71
Waialua,	21						29
Kauai,	14						135
Total.	124	14	13	5	2	20	1,125

The number of suspensions from church fellowship mentioned in connection with the former table, will remind the Board of the season of apparent religious declension in these islands, described in the two last Reports. The Committee believe that this declension is rather apparent than real. Rightly understood, it rather indicates an onward progress. And such appears now to be the opinion of the mission. In one of the late communications from the islands, are these sensible remarks in reference to the reverse of things consequent upon the death of Kaahumanu.

"The reverse was just such as was to be expected from the manner in which the gospel was first received here. But so far from being a matter of alarm or of sorrow, the general conviction in the mission, I believe, is, that it will, in the end, multiply the number of souls saved. Instead, therefore, of disheartening the churches at home, it should only stimulate them in the work they have begun. For my own part, I have no doubt that some such change as has taken place, was as necessary to the prosperity of Zion in these islands, as was the landing of the missionaries and the Bible at first."

The mission and the Committee regard the *High School* at Lahainaluna with increasing hope. as a means of imparting life and intelligence to the native mind, and of giving free course to the gospel in the islands. The mission, at their meeting in June of last year, associated Mr. Clark with Mr. Andrews in the instruction of the seminary, and he has accordingly removed to Maui. Printed catalogues have been issued, in the usual form, of the trustees, instructors and pupils of the institution. The pupils are 68, assembled from the different islands. The Committee have made a liberal grant to the mission for the erection of additional buildings, and design to supply the school with the necessary apparatus and library. A small printing establishment has already been connected with it.

The climate of the Sandwich Islands is believed to be one of the most salubrious in the tropical regions. But sickness and death are found in every clime. Mr. Shepard, whose decease has long been expected, died of consumption on the 6th of July, in the full hope of a blessed immortality. His bereaved widow and three children returned to the United States on the 31st of June, and are now in the state of New York. A more unexpected event occurred in the death of Mrs. Rogers, formerly Miss Ward, on the 23d of May. She sustained a painful sickness with christian fortitude. She was buried in the same grave with her two infant children. Several children of the mission families have died.

A sixth reinforcement sailed from Boston on the 5th of December, in the ship Hellespont, captain Henry. It consisted of the Rev. Titus Coan, one of the two

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exploring missionaries sent to Patagonia, Mr. Henry Dimond, a book-binder, Mr. Edwin O. Hall, a printer, and their wives, and Miss Lydia Brown and Miss Elizabeth M. Hitchcock. The Committee have heard of their safe arrival at Valparaiso, on their way to the islands. Miss Hitchcock goes to reside with her brother as a teacher. A quantity of domestic spinning apparatus was sent with Miss Brown, and her object will be to teach native females to manufacture cloth in their families, from the cotton which grows spontaneously on the islands.

NORTH AMERICAN INDIANS.

MISSION TO THE CHEROKEES.

BRAINERD.—John C. Ellsworth, *Teacher and Superintendent of Secular Affairs;* John Vail, *Farmer;* Ainsworth E Blunt, *Mechanic;* Elizur Butler, *Physician and Catechist;* and their wives; Delight Sargent and Catharine Fuller, *Teachers and Assistants.*

CARMEL.—Daniel S. Butrick, *Missionary,* and wife.

CREEK PATH.—William Potter, *Missionary;* Mrs. Potter; Erminia Nash, *Assistant.*

WILLSTOWN.—William Chamberlin, *Missionary;* Mrs Chamberlin; Nancy Thompson, *Assistant;* John Huss, *Native Preacher.*

CANDY'S CREEK.—William Holland, *Teacher and Farmer;* Mrs. Holland; Stephen Foreman, *Native Preacher.*

Mr. Worcester with the approbation of the Committee, closed his labors with this portion of the Cherokees, and left Brainerd with his family, on the 8th of April, and arrived at Dwight among the Western division of the tribe, on the 29th of May. It had long been obvious that he could not advantageously prosecute the work of translating and printing either at New-Echota or Brainerd. Doct. Butler still resides at Brainerd. Miss Sawyer closed her school at New-Echota in December, and soon after removed to Running Waters, the residence of Major Ridge and Mr. John Ridge, where she has since continued her school, under the immediate patronage of the latter, from whom she has received much kindness.

SCHOOLS.—The schools at Brainerd, Creek Path, Carmel, Willstown, Candy's Creek, and Running Waters have together contained about 120 pupils. Four or five Cherokee teachers, employed by the Board, have itinerated in different

STATE OF THE CHURCHES.—It is painful to think with what incessant and severe temptation the members of the churches, partially instructed, and many of them remote from the watchful care of their spiritual teachers, as they necessarily must be, are daily assaulted. A number of instances of defection have occurred during the year; and nearly all of them appear to have been occasioned by the use of intoxicating drinks, to which the unhappy individuals had been artfully allured. Most of the church members, however, hold fast their integrity, and not a few adorn the gospel by a course of eminently holy living.

Nineteen persons, most of whom appear to be full-blood Cherokees, have been admitted to the church at Carmel, on profession of their faith. Sixteen adults and eighteen children have been baptised there. The Haweis church, in consequence of the necessary removal of Doct. Butler, has of course been in a scattered and exposed situation. The other churches remain much as they were at the close of the last year. The whole number of members is about 260.

At Carmel the meetings during the year have been unusually large and interesting; and the invitations to hold meetings in towns twenty, and even fifty miles distant have been much more numerous than Mr. Butrick could comply with. During the year the number of inquirers after the way of life has been considerable, and it is hoped that some, in addition to those admitted to the church, have been born of the Spirit.

With respect to this mission generally, it should be remarked, that during the past year, as during the two or three preceding years, the political affairs of the Cherokees have been in such a state as to render the situation of the missionaries extremely perplexing and discouraging.

Other causes also have tended to embarrass and enfeeble the operations of the mission. Many of the Indians who have resided near the several stations, have been compelled to abandon their homes and go to remote parts of their country, or to join their brethren who have gone before them to the west; thus diminishing the schools and congrega-

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restraint, until the labor bestowed upon them seems to have been counteracted. Others, and indeed these include almost the whole nation, have had their thoughts and feelings too much engrossed by their political troubles and prospects, to give a profitable attention to any other subject. In no circumstances, probably, are missionaries more perplexed and pained, or more in need of the sympathy and prayers of the christian community, than when their patience is tried by such a state of suspense and discouragement.

Nor is there any fair prospect that the affairs of the Cherokees will soon be in a more settled state. During the last winter two delegations from the tribe were sent to the seat of our government—one by the portion opposed to making a treaty, which is understood to embrace a very large majority of the whole; and the other by the portion in favor of a treaty. Nothing decisive was accomplished by the former. The latter met a commissioner appointed by the executive of the United States, and agreed upon the outlines of a treaty, which was directed by the President to be laid before the Cherokee nation. This was done during the last spring; but the Cherokees refused to accede to the articles proposed. The commissioner on the part of the United States, the Rev. J. F. Schermerhorn, arrived in the Cherokee country early in July, for the purpose of explaining the views of the government and the stipulations of the proposed treaty more fully to the people at large, and inducing them to enter into a treaty on the basis of the one just referred to.

MISSION TO THE ARKANSAS CHEROKEES.

DWIGHT.—Cephas Washburn, *Missionary;* James Orr, *Farmer and Secular Superintendent;* Jacob Hitchcock, *Steward;* Asa Hitchcock, *Teacher;* and their wives; Aaron Gray, *Mechanic;* Ellen Stetson, *Teacher.*

FAIRFIELD.—Marcus Palmer, M. D., *Missionary and Physician;* Mrs. Palmer; Jerusha Johnson, *Teacher.*

FORKS OF ILLINOIS.—Samuel Newton, *Teacher and Catechist;* Mrs. Joslyn and Esther Smith, *Teachers and Assistants.*

——— Samuel A. Worcester, *Missionary;* and Mrs. Worcester; John F. Wheeler, *Printer;* Mrs. Wheeler.

VARIOUS NOTICES.—Mr. Worcester arrived at Dwight on the 29th of May, and about the same time the press and types, designed to be placed under his direction, and to be used for printing in the languages of the several Indian tribes in the country of the Arkansas, reached their destination. The press was to be put in operation temporarily at Union, with the expectation that it would be removed to a more suitable place as soon as the selection and the necessary previous arrangements could be made.

On the 17th of August, of last year, Miss Cynthia Thrall was called away. Her death was eminently peaceful and happy. Mrs. Newton, of the station at the Forks of Illinois, was removed from her husband and children on the 30th of March. Mr. Newton was called to part with a daughter, four years of age, about two months previous.

SCHOOLS.—The several departments of the school at Dwight have embraced eighty-three pupils, sixty of whom were boarded in the mission family. The Cherokees have taken the school at Fairfield under their patronage, and appropriated a portion of their school fund for its support. Under the new arrangement, they selected an intelligent and pious Cherokee family to board the pupils, erected the necessary buildings for their accommodation, and appointed three of their own number overseers. The number of boarding scholars received was thirty, who, with others, raised the school to sixty. The new arrangement seems to have succeeded well and given satisfaction to the Cherokees. The school at the Forks of Illinois has suffered much from interruptions. The number of pupils generally averaged about sixteen. The mission-house has recently been removed to an elevated location in the vicinity, which it is hoped will be more healthful. The whole number of pupils instructed in the four schools is estimated at one hundred and fifty-three.

CHURCHES.—The converts under the care of this mission have heretofore been embraced in one church. About a year since a new church was organized, consisting of the converts residing near Fairfield and usually attending meetings at that station. Special attention to religion has prevailed at Dwight and one other settlement. From the latter ten were received to the church in November; and in the former a number are believed to have been born of the Spirit. The whole number of church members is one hundred and forty-six.

A large card containing the Cherokee alphabet, has been lithographed and printed during the year. A few scripture cards are in readiness.

MISSION TO THE CHICKASAWS.

As was anticipated in the last Report, this mission has been discontinued; and

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the Rev. Messrs. Stuart and Wilson, with their wives, have ceased to be connected with the Board. The state of the Chickasaws seemed to require this step. Under the influence of strong temptation they give themselves up to idleness, gambling, and intoxication; and are, of course, disinclined and unfit to listen to instruction. The missionaries for many months before abandoning their work, were prevented from even hoping that their labors would be followed by any good results. The members of the church amounting, a year ago, to nearly one hundred, have been subjected to a fiery trial. Many give fearful evidence of fatal apostasy. Some in the midst of these trials, have been taken from the evil to come, leaving good evidence that their calling and election was sure. Two men of influence and promise at Tokshish, who early fell into sin and were suspended from church fellowship, have given evidence of repentance, and been restored to their standing. Mr. Stuart still resides in the nation, and preaches to the whites and Indians as he has opportunity.

The property belonging to the Board at Munroe and Tokshish, has been disposed of for the benefit of the Board.

MISSION TO THE CHOCTAWS.

WHEELOCK.—Alfred Wright, *Missionary;* Mrs. Wright; John B. Agnew, *Missionary.*

BETHABARA.—Loring S. Williams, *Missionary;* Mrs. Williams; Eunice Clough, *Teacher.*

CLEAR CREEK.—Ebenezer Hotchkin, *Catechist;* Mrs. Hotchkin; Anna Burnham, *Teacher.*

BOK TUKLO.—Henry R. Wilson, *Missionary and Physician.*

CEDRON.—Joel Wood, *Missionary;* Mrs. Wood.

——— Cyrus Kingsbury and Cyrus Byington, *Missionaries;* and their wives.

——— Samuel Moulton, *Teacher,* and wife.

Messrs. Kingsbury and Byington, after proceeding up the Missouri river, as was mentioned in the last Report, and conferring with Messrs. Dunbar and Allis, then at fort Leavenworth, and about to proceed to the Pawnee country, bent their course southerly and visited the ness of the mission required his attention. Mr. Byington continued his labors among the Choctaws till April; since then he has been acting as an agent in the state of Ohio. Both these brethren expect soon to proceed with their families to the Western Choctaw country and resume their missionary work.

Mr. and Mrs. Wood from the Tuscarora mission, in the State of New York, arrived in the Choctaw country on the 16th of December. After visiting various settlements, Mr. Wood selected a site for a station, about two miles northwest of Fort Towson. The population is comparatively dense, there being 500 or 600 Indians within a few miles of him; and the number is increasing.

Sickness prevailed generally among the Indians and the mission families during the summer and autumn of last year, by which about one in ten of the members of the churches, and many promising young persons were hurried to the grave. The schools were suspended, and the time of the mission families almost wholly occupied in taking care of the sick at home and among the Indians. The past summer has been comparatively healthy, though cases of fever are somewhat numerous. Mrs. Wilson, the wife of the Rev. H. R. Wilson, was suddenly cut down, on the 18th of July, after a sickness of two weeks.

EDUCATION.—Seven schools have been taught at the several stations, or in their vicinity, under the superintendence of the mission families. One or two of these, however, were continued but a few months. The whole number of pupils is about 150. Five or six schools might be established without delay, in settlements where the pupils could board at home, and where the people earnestly desire facilities for educating their children, but suitable teachers cannot be obtained. Two of the schools mentioned above are taught by Choctaw young men, employed by the mission. The desire for schools is generally increasing. Col. Folsom hired a teacher last fall for his own family and neighbors, to whom he

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CHURCHES.—When health has prevailed, the congregations have been larger than usual, and much serious attention has been paid to the word preached, which has resulted in a gradual ingathering of souls to Christ. The additions to the church at Wheelock have been seventeen, Bethabara eleven, and Bok Tuklo one, making twenty-nine in all; increasing the number now in church fellowship to 212. At no former period, say the missionaries, have the Choctaws appeared so highly to appreciate the advantages of education, and the religious privileges which the mission furnishes, as they do at present, and never have the prospects of doing them permanent good been fairer.

The Committee have recently appointed Mr. John R. Agnew and Mr. William E. Holley, licensed preachers, to take part in this mission. Mr. Abner D. Jones and his wife, from the State of New York, have recently been appointed teachers.

MISSION TO THE CREEKS.

John Fleming, *Missionary;* Mrs. Fleming; Roderic L. Dodge, M. D., *Physician and Teacher.*

The mission family at this station suffered in the sickness which prevailed generally through the country of the Arkansas last year.

Mr. Fleming has prosecuted the study of the Creek language. A short religious address and twenty hymns have been prepared by him in the Creek language, amounting to thirty-five pages, and an edition consisting of 1,000 copies was printed. The elementary book previously prepared by him was anxiously looked for by the people, and many copies of it were put in circulation soon after its arrival at the station. One young man who had been taught to read his own language by means of manuscript lessons, furnished him by Mr. Fleming, opened a school for his countrymen as soon as he could obtain the requisite books. Other schools on the same plan and for the same purpose could be established with good prospects, if the requisite teachers could be obtained.

The labors of Mr. Fleming in preaching to the Indians and in the use of other means for promoting their spiritual welfare, have been nearly the same as they were the preceding year. No particular information has been received respecting the church; and it is not known that any additions have been made to it.

Doct. R. L. Dodge arrived at the station on the 24th of December last, and immediately commenced his labors as a physician, in which he has been much occupied since. He has also taught a class of young men as his other labors would permit.

MISSION TO THE OSAGES.

UNION.—Abraham Redfield, *Mechanic and Teacher;* Mrs. Redfield.

HOPEFIELD.—William C. Requa, *Farmer and Catechist;* Mrs. Requa.

BOUDINOT.—Nathaniel B. Dodge, *Missionary;* Mrs. Dodge.

HARMONY.—Amasa Jones, *Missionary;* Daniel H. Austin, *Mechanic and Steward,* and their wives; John H. Austin, *Teacher;* and Mary Etris.

During the summer of 1834 the heat in the country on the Arkansas river was excessive, the thermometer at Union very often rising to 100 and 110 degrees of Fahrenheit, and one time rising to 116. The drought was severe. Sickness prevailed extensively and was unusually mortal. It is estimated that as many as 300 or 400 Osages died of the cholera and other similar diseases during the year, including about one fourth of all the settlers at Hopefield. The Rev. William B. Montgomery, one of the first missionaries who entered the Osage country, was removed from his labors by the cholera, on the 17th of August. Mrs. Montgomery removed from Hopefield, where she had resided with her husband, to Union; and ten days after his decease she was attacked with a fever, which proved fatal on the 5th of September. Mr. Redfield was soon after brought to the borders of the grave, and between the 12th of October and the 9th of December, his four children were all cut down by death, leaving their parents childless.

Messrs. Kingsbury and Byington visited the several stations in the Osage country, by appointment of the Committee, during the last autumn. While at Harmony, it seemed to them desirable, that the number of persons laboring there should be diminished, and the secular affairs of the station curtailed, and accordingly Mr. Samuel B. Bright, the farmer, and Mr. Richard Colby, mechanic, were released from the further service of the Board. Miss Elvira G. Perkins has entered into the marriage relation with a physician not connected with the Board.

The school at Harmony has not been so large as usual, not having averaged above thirty-five pupils. The labors of Mr. Jones as a preacher have been much

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as in previous years. On account of the disadvantages attending a station so remote from the Indians, it will probably be expedient to discontinue it, as soon as it shall be decided where the Osages are to be permanently located.

The gospel has been preached to the adult Osages less, during the last year, than during some years preceding, owing to various causes.

The station at Hopefield has been without a mission family during most of the year. Mr. Requa has since returned to the place. Mr. Dodge has been authorised to form a similar establishment at Boudinot.

A treaty was negotiated with the Osages by a commissioner on the part of the United States early in January last; but it was not ratified.

MISSION TO THE PAWNEES.

John Dunbar, *Missionary;* Samuel Allis, Jr., *Catechist.*

In the last Annual Report it was stated that Messrs. Dunbar and Allis had proceeded on their way to the Pawnees, as far as Cantonment Leavenworth, on the Missouri river, and about thirty miles west of the western boundary of the state of that name. They left this post, where they experienced much kindness from the hands of Majors Thomson and Morgan, on the 22d of September, and proceeded to Council Bluffs, the seat of the Indian agency. After the Indians had transacted their public business, the missionaries were introduced to them by the agent, as friends who had come to teach them a new religion and do them good. The Grand Pawnee chiefs requested that one of the brethren might go with them, and the chief of the Loups applied for the other. The brethren accordingly gave their assent, and on the 19th of October they left the Agency, each under the protection of a chief, and were immediately separated from each other and on their way over the desolate prairies to the towns of the respective bands. That of the Grand Pawnees is distant from the Agency about 120 miles.

Immediately on their arrival at the towns, preparations were made to start on their winter hunt, and in a few days the whole population, (amounting in the Grand Pawnee town to about 2,000,) accompanied respectively by their new teachers, were on the move. The retinue, consisting of men, women, children, horses, dogs, etc., extended about four miles. They continued on this hunt, marching eight or ten miles a day, remaining in their encampments a few days, when in the vicinity of their game, sheltered by night in tents of skin and feeding almost exclusively on Buffalo meat, until March, when they returned again to their towns.

The missionary brethren were treated with unvarying kindness by the Indians, were transported from place to place with their baggage, furnished with abundance of food, and allowed the highest place of honor in the tent. They found themselves comfortably sheltered, and suffered no serious inconvenience from exposure, or the peculiar character of their diet, and enjoyed good health. If self-denying men in sufficient numbers can be found, who are willing to follow the Indians in their migrations, learn their language, win their confidence, teach them the doctrines and duties of Christianity, and the value of schools and the arts of civilized life, and gradually spread out before them the advantages and comforts of a settled mode of living, why may not the blessings enjoyed under the christian religion, by an intelligent and industrious community, be communicated to all the tribes scattered over the wilderness of the west?

The Pawnees, while at their towns in the spring, plant corn and some other esculents, of which they raise considerable quantities.

During the last winter the brethren were without any interpreter or other medium of communication with the Indians, except by signs, and the words which they learned from day to day. Of course they have scarcely, if at all, begun to instruct them in the things of religion. It is understood, however, that their progress in the language has been such, that they will soon be able to convey their thoughts in it with propriety and freedom.

The Pawnees are found to be favorably disposed to the establishment of schools and the introduction of Christianity; though they have of course no distinct notions of the nature or advantages of either, and but little confidence can be reposed in their professions. Some important advantages they possess over the tribes immediately on our frontiers. They are free from the baleful influence of intoxicating liquors; and it is not known that the papal superstitions have ever been propagated among them.

One young man qualified to act as a physician and catechist has been ap-

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pointed to this mission, and by leave of Providence, will join the brethren the next spring.

INDIANS NEAR AND BEYOND THE ROCKY MOUNTAINS.

Samuel Parker, *Missionary;* and Marcus Whitman, M. D., *Physician.*

In the last Report it was stated that Mr. Parker, after failing to secure the desired facilities for penetrating to the tribes near and beyond the Rocky Mountains, had returned, with the expectation of making another attempt the ensuing spring. Doct. Whitman, a respectable physician from the state of New York, having been appointed to accompany him in his tour, he returned to St. Louis in April, and proceeded up the Missouri River. After considerable delay, he and his associate reached Council Bluffs on the 30th of May. On the 9th of June, the trading caravan, with which they were expecting to travel, was about ready to commence the journey towards the mountains. Should they be prospered on their way, they will probably proceed to the waters of the Columbia river, and perhaps to the shores of the Pacific. Their immediate object is to ascertain as definitely as they can what is the number and situation of the Indians in that quarter, and in what manner the gospel can be most speedily and effectually introduced among them.

MISSION TO THE SIOUX.

LAC QUI PARLE.—Thomas S. Williamson, M. D., *Missionary and Physician;* Alexander Huggens, *Farmer;* and their wives; Sarah Pouge, *Assistant.*

LAKE HARRIET.—Jedediah D. Stevens, *Missionary:* Mrs. Stevens; and Lucy C. Stevens, *Assistant.*

Lac qui Parle is on the St. Peter's river, about two hundred miles above its junction with the Mississippi. The Indians at the place and in the vicinity are said to be numerous, many of whom reside there during the whole year.

Lake Harriet is six or seven miles from Fort Snelling. The number of Indians in the vicinity is about two hundred; and it is hoped that forty or fifty children and youths may be brought into a school. This band seems desirous to become acquainted with agricultural employments, and have made some advances in them under the instruction of two young men by the name of Pond, from the state of Connecticut.

Dr. Williamson and Mr. Stevens and their associates were expected to proceed to the Sioux country, and enter on their labors there, last fall. But before the requisite arrangements could be made, the navigation on those northern rivers was closed by the commencement of the cold season, which necessarily delayed their journey till the spring. Doct. Williamson arrived at Fort Snelling about the middle, and Mr. Stevens on the 30th of May. They were received with much kindness and hospitality by Majors Bliss and Loomis of the Fort, and found there a very interesting band of christian disciples. On the arrival of the missionaries and their families the way seemed to be opened for the organization of a christian church at the Fort; and accordingly Doct. Williamson and Mr. Stevens, after examining one officer and seven soldiers, all of whom had been hopefully born again since the beginning of the current year, formed them, and six others already members of other churches, together with themselves and families, into a church, consisting, in all, of twenty-two members; who, on the second Sabbath in June, sat down in the wilderness to commemorate the dying love of the Savior of men, hundreds of miles in advance of where a similar scene had ever before been witnessed or enjoyed. Thus auspiciously was their work begun. May it be but an earnest of what they will speedily see among the thousands of Sioux who traverse those forests and prairies.

MISSION TO THE OJIBWAS.

LA POINTE.—Sherman Hall, *Missionary,* and wife; Joseph Town, *Farmer and Mechanic;* Delia Cook, *Teacher.*

YELLOW LAKE.—Frederic Ayer, *Catechist and Teacher,* and wife; John L. Seymour, *Teacher;* Sabrina Stevens, *Assistant.*

LEECH LAKE.—William T. Boutwell, *Missionary,* and wife.

FON DU LAC.—Edmund F. Ely, *Teacher and Catechist.*

Mr. Ely removed from Sandy Lake to Fon du Lac, during the summer of last year. An ordained missionary is much needed at this station.

Mr. Boutwell still remains at Leech Lake. More than a year since he was united in marriage with Miss Hester Crooks, heretofore a teacher at Yellow Lake. He is received and treated kindly by the Indians, large numbers of whom reside in that vicinity. His remoteness from the white settlements exposes him to many inconveniences.

At Yellow Lake the scarcity of provisions compelled the Indians to disperse in various directions in search of food, which, as all the children left the place,

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caused the school to be suspended for some months. The whole number of pupils there has been about thirty, and the average attendance twelve.

During the last winter the school at La Pointe increased to the number of thirty daily attendants, the pupils and their parents manifesting more interest in the school than at any former period.

Two public religious exercises are held at this station on the Sabbath,—one in the English, and one in the Ojibwa language. As the number of persons speaking the English language is already considerable at La Pointe, and is likely to increase, since that place has become the principal depot for the business of the American Fur Company in the northwest, it is highly important that regular public religious services should be maintained in that language. The number of Indians who attend meeting has considerably increased, though most of the men still stand aloof, and some ridicule and oppose. On the whole the prospects of the station are encouraging.

The missionaries at all the stations are making progress in the knowledge of the Ojibwa language. A new and enlarged edition of the spelling-book, and also a translation of Gallaudet's "Picture reading and defining Book," a selection of "Bible Stories," a small treatise on Natural History, and Jones' Ojibwa Hymns, rewritten in Mr. Pickering's Orthography, have been prepared for the press, and are soon to be printed.

The degraded and wretched condition of the Ojibwas calls loudly for sympathy and aid. Nakedness, hunger, and disease present themselves on every hand, and during the inclemency of the winter, especially when rice and game, on which they are accustomed to rely principally for subsistence, fail them, as is often the case, they are distressing in the extreme. The missionaries have aided the Indians in erecting three small houses, which are now occupied by Indian families who promise to engage in agricultural pursuits. Four other families have applied for aid in building houses on the same condition.

MISSION SCHOOL AT MACKINAW.

labored there as a preacher and superintendent with much zeal and fidelity, felt himself compelled, by the impaired state of his health and the circumstances of his family, to retire from the missionary service. The results of Mr. Ferry's labors and personal influence have been very great and extensive, embracing all classes of persons in the vicinity of the upper lakes, and far in the wilds of the interior.

The school in December last contained sixty-three pupils, male and female; forty-three of whom are boarded in the family. In the spring it was reduced to about thirty boarding scholars, by the departure of a number whose term for remaining in the school had expired. Some new pupils had been received since that time.

Since the removal of Mr. Ferry, the Committee have not been able to obtain a missionary for this post; and the station has been most of the time without a preacher. Early in January anxiety respecting their spiritual interests began to prevail among the pupils of the mission school, and extended to the garrison and the people of the village, attended with an uncommonly deep conviction of sin. The aspect of the school and the village was much changed, and during the months of January and February about forty became the hopeful subjects of renewing grace. Eighteen of these were pupils in the school. About twenty were received to the mission church in June. Others promise well, and will probably be received hereafter.

MISSION TO THE STOCKBRIDGE INDIANS.

Cutting Marsh, *Missionary*; Chauncey Hall, *Teacher*, and Mrs. Hall.

During the past year the Indians of this band having been sometimes on their old lands and sometimes on their new, the religious meetings and the school have both been small and fluctuating. It is hoped, however, that they will all become settled in their new homes during the present autumn. Numbers of them have cleared and fenced large fields for themselves, have erected comfortable houses, and are laboring industriously on their new lands. A good

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house has been built at the new town, and the mission family removed to it last fall.

Intoxicating drinks have been introduced among these Indians in great quantities, and oftentimes urged upon them gratuitously, for the sole purpose, apparently, of enticing them to sin. Many of the irreligious Indians have given themselves up to drinking; and its consequences, quarrelling and fighting, have prevailed to a lamentable extent. Some of the church members have also fallen into sin, under similar temptation. One young man has been received to church fellowship, and one had died in the faith.

During the last autumn, Mr. Barber, who was then connected with this mission, spent some weeks at Fort Winnebago, the military post situated at the portage between the Fox and Ouiscousin rivers. While there a number of persons connected with the garrison were hopefully born again. In February Mr. Marsh, by invitation, visited the place and organized a church there, consisting of eleven members. During the last fall and winter there was more or less serious attention to the concerns of the soul, and a number of hopeful conversions, in not less than three or four of the military posts on the northwestern frontier.

The health of Mr. Barber continuing such that it was thought inexpedient for him to remain among the Indians, he retired from the station last winter, and has since been laboring as a minister in the white settlements in that quarter.

MISSION AT MAUMEE.

Isaac Van Tassel, *Missionary*, and Mrs. Van Tassel.

No school has been taught at this station, and very little missionary labor of any kind performed since the last meeting of the Board; but some obstacles in the way of a final adjustment seemed to render it desirable that Mr. Van Tassel should continue to occupy the station and retain his connection with the Board, though he derives no further support from the Board, than the avails of the mission farm.

Some of the Indians from the vicinity

SENECA.—Asher Wright, *Missionary*; Mrs. Wright; Asenath Bishop, *Teacher*.

CATTARAUGUS.—Asher Bliss, *Missionary*; Mrs. Bliss; Andelusia Lee, *Teacher*.

ALLEGHANY.—William Hall, *Teacher*, Mrs. Hall.

CHURCHES.—The preaching and the congregations at the several stations have continued nearly the same during the last year as heretofore. The agitation which prevailed to so great an extent on three of the reservations a year ago, has nearly subsided.

Those who had absented themselves from public worship and christian communion with their brethren, on account of real or supposed grievances, have again become attentive to the means of grace, and walk orderly in the church. Though the additions to the churches have not been numerous, the missionaries have been permitted to rejoice over some who have been hopefully converted to God. Two have been received to the church at Tuscarora, five at Seneca, one Indian by profession, and three white persons by letter, at Cattaraugus, and three Indians at Alleghany. These, deducting those removed by death or cut off from fellowship, leave sixty-one members in the Tuscarora church, forty-seven in the Seneca, forty-five in the Cattaraugus, and fifty-nine in the Alleghany; in all 212. The death-bed scenes of some of the church members have been peculiarly joyful and triumphant.

The missionaries frequently preach in the white settlements, adjacent to their respective stations, where the destitution of ministerial labor is great.

SCHOOLS.—Seven schools have been taught on the four reservations during some portion of the year, and four constantly; at all which the pupils are supported by their friends either at home, or at boarding-houses furnished by them. Considerable contributions have been made towards the support of some of the teachers. The whole number of pupils taught in the schools is about 230. The desire for the education of their children is steadily increasing. The scattered state of the population renders it nearly impracticable that all the children should have the advantages of education, unless the number of schools should be greatly increased, or boarding-houses should be

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Mr. Wright is still making progress in the language, and with some aid from an interpreter, is able to prepare weekly sermons in it. The Indians are highly pleased with this method of communicating instruction directly to them.

SCHOOL AMONG THE ABERNAQUIS INDIANS.

Peter P. Osunkherhine, *Native Teacher.*

This band of Indians is settled at St. Francis, in Lower Canada, on the south side of Lake St. Peter's, about sixty miles below Montreal, and embraces about 400 souls. They subsist partly by farming, and partly by hunting. Most of them are entirely under papal influence. Osunkherhine is a native of this tribe, received a good English education in Hanover, New Hampshire, where he became hopefully pious. Finding it impracticable to teach the Indians the English language, he prepared an elementary school book in their own language, embracing a translation of passages of Scripture and some other useful pieces. This book, with a small religious tract, was printed at the expense of the Board, in the spring of 1830. With these he returned to his people, and having obtained the appointment of schoolmaster from the Canadian government, he opened a school, at the same time holding meetings on the Sabbath, and endeavoring in other ways to communicate christian knowledge to their benighted minds. Many children and youth attended his school, and even some adults learned to read his books. Considerable numbers listened to his religious instructions, some became serious, and three or four were hopefully born again. This awakened the opposition of the papists, who complained of him to the government for interfering with the religion of the Indians, and he was strictly forbidden to continue his meetings, or in any manner to meddle with their religious concerns. With this injunction he could not strictly comply; and after suffering much persecution, and upon the repeated and urgent application of his opposers, the salary from the government was withdrawn. He then applied to the Committee for such an annual allowance as would furnish him the means of subsistence and enable him to continue his labors among his people. This has been granted. He has had attending his meetings about twenty Indians who have renounced the Romish faith. His school embraced from fifteen to twenty pupils.

SUMMARY.

Three have been added, the past year, to the number of our General Agents, making the number of these agents eight in all. Five ordained missionaries, and nine assistant missionaries, male and female, have died. Thirteen ordained missionaries, three physicians, four printers, one teacher, and twenty-six married and single females, forty-seven in all, have been sent into the field. The sum of $163,340 19 has been received, and $163,254 expended. The receipts, however, though exceeding those of the preceding year by more than $10,854 09, are but little more than half as large as were the average receipts of the three principal foreign missionary societies of Great Britain. To our ordinary receipts were added $45,635 11, placed at our disposal by the Bible, Tract, and Sabbath School Societies of our country. The number of our missions is 32, embracing 78 stations, or 12 more than were reported last year. One hundred and four ordained missionaries are connected with these missions, of whom seven are regularly educated physicians. There are also nine physicians not ordained, eight printers and book-binders, 30 other male assistants, and 157 married and unmarried female assistants;—making a total of 308 missionaries and assistant missionaries sent from this country, and under the direction of the Board. There are also four native preachers, and 51 other native assistants. The churches gathered among the heathen by the missions of the Board amount to 41, containing 2,047 members. In the schools there are 21,181 pupils, receiving, in a greater or less degree, a christian education. Seven languages have been reduced to writing by the missionaries of the Board, and books have been prepared and printed in them at the expense of the Board. The language of the Sandwich Islands, in particular, after being reduced to the most simple form of writing, has been enriched by the New Testament and portions of the Old, and by books illustrating the elementary principles of the most useful sciences. The germs of future colleges of sanctified learning have been planted in a number of the missions; and in Ceylon a college, in fact, exists already, containing 130 pupils, more than three fourths of whom give hopeful evidence of piety. We have eight printing establishments, and to two of these, type and stereotype foundries have been added the past year. Measures have also been taken to

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secure to China the benefits of metallic printing as soon as possible. These printing establishments possess the means of printing in nineteen different languages, spoken by people for whose special benefit our missions are designed, and spoken too by more than 450,000,000 of human beings. The pages printed last year were about 6,000,000, and the amount of printing since the commencement of our operations in nineteen languages, is not far from 94,000,000 of pages.

The missions of the Board greatly need that as many as fifty ordained missionaries, and nearly as many lay teachers, should be sent to them during the present autumn; and the Committee would venture to appoint and send forth all this number, had they the suitable men at command. They need also five or six first rate men, of apostolic spirit, to place in the central regions of Asia—in Afghanistan and Thibet—to report the intellectual and moral condition of those countries to the churches, and what can be done to pour the gospel day upon the darkness of their long and dismal night.

INTELLIGENCE FROM THE MISSIONS.

Constantinople.

RELIGIOUS INQUIRY AND REFORM AMONG THE ARMENIANS.

THE following narrative was prepared and forwarded by Messrs. Goodell and Dwight, and has been recently published as one of the Missionary Papers of the Board. That the friends of Christ generally may see how the Spirit of the Lord has gone before the missionaries, preparing their way by raising up inquirers and reformers among the people themselves, whom the mission was designed to benefit, it is inserted in the Herald.

In the introduction the brethren remark—

We have, for a long time, had the purpose of communicating some interesting facts in reference to the Armenians of Constantinople and its vicinity; but the fear of prematurely exciting hopes and expectations, which might never be realized, has deterred us from mentioning all the encouragements, which we ourselves have felt in our labors here. As circumstances of an interesting nature are accumulating upon us, and as the characters of some individuals, of whom we wish to speak, have become more manifest from the outset to be actuated by different motives. He was modest and intelligent, and disposed to inquire much about our views of religion, and desirous of instruction, and there was an air of sincerity and seriousness in his whole deportment, which greatly interested us in his behalf. His first visit was made in January 1833, and at his second call, a week after, he avowed himself openly to us, as being desirous of direction in the right way. "Here," said he, "there is no liberty of speech. I talk very freely with you, but when I leave this room I must be silent." He soon brought to us another young man of his own nation, who he said was a *very dear friend*, and who, we soon found, had imbibed similar views with Hohannes. This was Sennakerim,* formerly employed as a teacher in the patriarch's school in Constantinople. The history of these two young men, as far as it relates to the first opening of truth upon their minds, and to the progress they had made in divine knowledge previous to their acquaintance with us, is so peculiar and so interesting, that we choose to give it to you somewhat in detail in their own words.

The following narrative was drawn up by

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college, in which the sciences might be taught, and with which a printing-press might be connected, to print such books as would be useful to the nation.

One time his father met with a cheap copy of the New Testament and bought it; and this holy book being now found on a shelf in the house, the son began to read it, and examine the principles of our Lord, comparing them with the conduct of those called Christians.

About this time, the high school at the patriarchal church was opened, and my brother Hohannes went there to study. This was in the year of our Lord 1829.

While at that seminary he was always examining the subject of the gospel, and whatever was to him dark and uncertain he carried to Peshtimaljean, his beloved preceptor; and he had the joy to find that he also was enlightened.

Our brother Hohannes longed for a bosom friend, whose desires should be like his own, and from whose breast no secret should ever escape. Full of those thoughts, he was one day walking backwards and forwards in the garden of Peshtimaljean's seminary, at the moment when I (Sennakerim) had to pass there on some business; and I was at that time the Khoja (teacher) of the other school at the patriarchal church. Behold thus was our first interview; in the garden we met; we were pleased with each other; and from that time we began to associate together, and to make trial of each other's character.

Soon after, about the year 1830, he began by degrees to open his mind to me on religion, saying, "This is all false;" or "That is not necessary." I, in the mean time shrinking from such remarks, was saying within myself, "What he speaks is against God." But on account of the greatness of our love to each other, I could not be separated from him, and began myself to examine the principles of our Lord Jesus Christ in the New Testament. By little and little I saw, that here was truth, and that our church by being thus separated, though we still had much intercourse. On Sabbath, and even on week-days, I would go to Orta-Koy, and in company with him would walk out upon the mountains, or to some retired spot, and there we would sit down together and converse. But with conversing on the gospel there was no such thing as being satisfied; for behold our hearts were knit together in the love of our Lord Jesus Christ. We understood well, that the religion of our church was erroneous, and that the truth was in the gospel; and the drift of our conversation was, "In what way is it possible for us to rouse our nation that they may come to the knowledge of the gospel, and may become our brethren?" And we often said to each other, "Well let us love Christ our Lord, and keep his commandments to do them, and he will keep us." And at the close of every meeting, we said thus, "May Jesus be our way."

Once when we went out upon a mountain together, we sat down under the shade of a tree, and began to meditate and converse as follows:—"Will it ever be that twenty or thirty individuals will know the gospel, and will be of one heart and one soul, without any one betraying selfish feelings, 'this is mine,' or 'that is thine,' but all being one in Christ and being always found in him, and he in us? Oh that God would grant us to see such a day! Oh that he would do what even surpasses our understanding?" (For we did not at that time know, that there was a single nation in the world well acquainted with the gospel.) Such were our thoughts and conversation. Hours had already passed away; and though my house was in a distant part of Constantinople, and he had a master who might be angry with him for so long absence, yet how could we separate? The great question with us was, "What can we do? What ought we to do? What should we take hold of first? And how are we to be furnished with the means of living? Tracts of an awakening character must

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began to meet each other in the bazars. "What is the lesson to-day?" or "Is the hour for it arrived?" were questions we asked not; but we forthwith sought a private room, and for a while held our meetings there. We then got in the habit of walking, and holding our conversation about a khan, or in an unfrequented street, comforting each other with saying, "Inshallah! with the strength of our Lord Jesus Christ we shall bring something to pass." When we two had walked together so much, that every body began to notice us, we would say "Let us pass into the next street, for we have now walked here a great deal." And in all Constantinople nearly, I do not think a street was left to us, where the people there would not immediately recognise us.

One day while standing at the head of the stairs of Yeni Khan, after we had finished our conversation, we exhorted each other, saying, "Now then let us consecrate our bodies, ourselves, our ideas, and every thing pertaining to us, to our Lord Jesus Christ. Every thing is known to him and from henceforth we are ready to execute his will." That day we made a consecration of ourselves to Christ.

In reading the New Testament one time, I came to the passage, "If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." On finding this I rejoiced greatly, and communicated the good news to my brother. We were both of us exceedingly glad; and we prayed and said, "O God, we agree to ask, that our nation may awake, may know the gospel, and may understand that it is the blood of Jesus Christ alone which purgeth away sin." And great was our hope in regard to this thing.

In these days, in the spring of 1833, we heard, that two or three missionaries had come, and were residing at Orta-Koy; and we understood that it was their intention to establish schools, etc.

My brother sought an interview with them, in order to find out what kind of persons they were. He afterwards brought the news to me, and we went together. We met and conversed with them, that we might understand their views, and especially might prove them and their works. But, in our first visit, we ascertained nothing, this only excepted, that they treated us with respect, and asked us to call and see them another time. Again we went, and Mr. Goodell began to speak to us of our Lord; he then conversed with another person present; we gave our ears to every word; and by little and little we perceived, that the great object of our pursuit was nigh at hand. We laughed, we were full of joy; and from that time their house was our place of habitual resort.

Our brother began the English with Mr. Dwight; but he was soon interrupted by Janich Aga's family going to spend the summer at Thadi-Koy. We were now separated from each other farther than ever. But on the Lord's-day we sought each other's society, and wandered away into some grove, and sitting down together, would converse to the following effect: "Where are we now? We must in some way be connected with these men. We must learn a little English, that we may read English books, understand their arguments, and feel the force of them. But we must also in the mean time have some means of support."

And behold Jesus Christ our Lord has now done all this for us. He has put us in the way of accomplishing the desire of our hearts. And we are now going on, saying, "Let his holy will be done on earth, as it is in heaven. Amen."

Progress and Extension of the Awakening.

Messrs. Goodell and Dwight proceed to give further statements.

It is impossible for the Christian not to trace directly the divine influence, moving upon the hearts of those two young men; exciting to inquiry and effort, when all around were slumbering in a false but profound repose; communicating light in the midst of darkness, and making the truth efficacious, when the Bible to the whole mass of people was only a sealed book. Equally certain does it appear to us, that these young men have been raised up, by the peculiar providence of God, to accomplish instrumentally a very great and important work in the Armenian church.

Our intercourse with them was continued with increasing satisfaction to ourselves, and we trust profit to them. Hohannes was for some time a regular pupil of Mr. Dwight in the English, and Sennakerim's visits were as frequent as his remote situation and his business would permit. At length Janich Aga, the Armenian banker, in whose family Hohannes resided as private tutor, removed to the other side of the Bosphorus at a distance from Orta-Koy, and by

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this means Hohannes was almost never permitted to see us. Sennakerim, however, did not neglect us, and he always alluded to the very unpleasant situation of Hohannes, who was almost a perfect prisoner in the house of his employer. One Sabbath after our English services, which Sennakerim attended, we interpreted to him the substance of the sermon, in which he was much interested, and on taking his leave he took us by the hand, and with moistened eyes and strong emphasis he said, "One thing I desire, and it is that you will pray for me and my friend, (meaning Hohannes,) that God will put his grace in our hearts, and show us the truth."

Nearly a month after this, on the 18th of July, 1833, both Sennakerim and Hohannes made us a visit for the special purpose of throwing themselves upon our care and instruction and guidance. They were both ardently longing for a farther knowledge of the truth; in the first place for the salvation of their own souls; and secondly in order to be qualified to do good to their nation, which, as you will see from the narrative, had from the beginning occupied many of their thoughts. They were now both in situations quite unfavorable to their purposes; Hohannes closely confined in the house of an Armenian banker, and Sennakerim seeking, with poor success, a livelihood from petty mercantile operations. They came to us as children to a parent, and they sought advice and direction with an importunity which could not be denied. "We," said they, "are in a miserable condition, and we need your help. We need your counsel and advice. We are in the fire, and we want you to put forth your hands and pull us out. Here are two roads; one the road of light and peace, that leads to heaven: the other the broad way to darkness, sin, and death, in which we have always been walking. We want you to direct us so that our feet may choose the narrow way," etc.

Our souls were filled with joy and gratitude, in view of the wonderful goodness of God, who had put such longing desires into their hearts, and whose providence was thus giving us an opportunity of directing sinners to him, and of exerting through them an important in-

But in order that we might afford them the instruction they so ardently desired, and so much needed, they must be moved from their present situation and employment, and placed within the vicinity of our residence. And furthermore, they must be furnished with some useful occupation by which they might earn a livelihood. As we were about that time removing to Pera, we proposed that one of them should open a school in that quarter, for Armenian youth, to be placed under our inspection, and taught on the Lancasterian plan; and that the other should occupy himself in translating the Psalms from the ancient into the modern Armenian, a book which was very much needed. These labors occupied them a part of each day, and the remainder they devoted to the study of the English language, taking lessons every day from Mr. Dwight. We had frequent conversations with them on religious subjects, and on Thursday we met them, in company with some Greeks, for reading and expounding the Scriptures and prayer. The effect of these meetings was doubtless very salutary, and the two individuals in question were soon convinced that it was something more to be a Christian than they imagined. They were filled with fears lest they should build upon a wrong foundation, and the inquiry was pressed upon us with the solemnity of eternity, "How may a man know whether or not he is a Christian?" Sennakerim, in particular, was for some days bowed down to the earth, and he felt that he had no ground to hope that he had been renewed until every particle of sin had been eradicated from his heart. These were to them days of heart-searching and sorrow, but by the mercy of God they were both brought into the clear light of the gospel, and led to trust with a calm and soul-satisfying confidence,—not as perfect men in their own merits, but as miserable sinners, in the blood of Jesus Christ. The school which had continued to prosper, and amounted at last to about thirty scholars, one or two of them priests, was now interrupted by circumstances which are constantly occurring and must always be expected in these countries. As usual, however, in such cases the cause must

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BRIEF NOTICES.

SINGAPORE.—Doct. Bradley left Singapore about the middle of July, to proceed to Bankok, the place of his destination. Under date of August 10th, Mr. Tracy writes that he was greatly encouraged in his labors for the various classes of persons who reside at Singapore or resort there for purposes of trade. The Scriptures and tracts were sought for and freely distributed. Some were given to Armenians, and some to Persians from Ispahan. Inquiry respecting Christianity seemed to be prevailing. His congregation of Chinese on the Sabbath amounted to about sixty, among whom ten or more professed to believe in Christ. Some of them gave evidence of piety, and were receiving special instruction as candidates for baptism.—Schools had been opened and promised well.

CHINA.—Mr. Stevens, accompanied by Mr. Gutzlaff, took passage in a trading vessel along the eastern shores of China, and on the 6th of May entered the Min river, which they ascended in boats four days, to the distance of about seventy miles, receiving no intimations from any quarter of disapprobation of their enterprise. On the fifth day they were fired upon by the military stationed on both sides of the river. Two of the boatmen were slightly wounded; and so determined seemed the opposition, that it was thought inexpedient to attempt to proceed further. Mr. S. is confident that missionaries cannot openly enter the empire or prosecute their work in it, not because the common people are averse to having intercourse with foreigners and receiving their books, but the police-men, especially in the densely peopled portions of the country and the large towns, seem disposed to enforce the laws of the government excluding strangers. Mr. Gutzlaff has entered the empire about forty miles, but in a district where the inhabitants were sparse. The coast is open for the distribution of books; but the only facility offered the missionaries for this work are the opium ships, which are undesirable modes of conveyance, not only from the character of the traffic, but on account of their being specially obnoxious to the government. Mr. S. thinks, however, that the number of missionaries to the Chinese should be greatly increased, who, by acquiring the language, obtaining a knowledge of the people and places, and by occasional excursions along the coast, may be preparing for the more extensive introduction of Christianity into that vast empire.

MAHRATTAS.—Mr. Stone writes from Bombay June 23d, that the mission was in about its usual state. Mr. and Mrs. Graves spent the dry season at the Mahabulishwur Hills, and were, when he wrote, at Satara, the health of Mr. G. being still very feeble. Mr. Hubbard had a school for the study of the English language, embracing about fifty lads, Hindoos, Mussulmans, and Parsees. About sixty interesting girls attended school at the mission-house. The average attendance on the Mahratta service at the chapel, on the Sabbath, was 120, who manifested an increasing attention and interest. The Lord's supper was administered in Mahratta to the native church in May, when one Hindoo man was baptised and received into fellowship, and one member who had been suspended for improper conduct was restored on giving evidence of repentance. There were four serious inquirers.

WEST AFRICA.—Intelligence has been received from Mr. Wilson at Cape Palmas as late as August 25th. The health of himself and wife have greatly improved, and they have commenced their work. The natives seemed still much interested in the mission. Mr. W. had began the study of the native language, which he thought easy of acquisition, if a good teacher could be had. He hoped to be able to speak and write it with ease in a few months, and to have a spelling-book and tract in readiness for printing in less than a year.—A day school and Sabbath school in the English language had been opened and promised well. The desire for additional missionaries and teachers is strong, and the openings for them, especially on the leward coast, numerous and favorable. Mr. W. was making arrangements for visiting the native towns in the vicinity, and for penetrating into the interior, by way of the Cavally river, if practicable. The colonists had attempted to ascend that river, but had been prevented by the inhabitants, who feared that the for-

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mer would participate in the interior trade which is now monopolized by the latter.

JERUSALEM.—Mr. Whiting writes under date of May 1st, that he had been much encouraged in his efforts to distribute books and tracts among the people, especially among the pilgrims, who resort to the Holy City from various and often distant nations. To these he gains ready access, and generally finds them willing to converse on religious subjects, and to receive books and tracts, of which he had, during the spring, sold or given away some hundreds. Other missionaries, who should learn the Modern Greek and Armenian languages, were much needed. It was in contemplation to increase greatly the distribution of books and tracts, as soon as a well furnished depository could be established.

CONSTANTINOPLE.—Mr. Dwight writes under date of September 4th, giving the following intelligence, which is of peculiar interest, considered in connection with the full account of the spirit of inquiry and reform prevailing among the Armenians, commenced on a previous page.

Recently two other individuals of the Armenians appear to give evidence of piety, making five in all. One of the last two is a very interesting and intelligent young priest, with whom we have had an acquaintance for some time. If he is not truly a Christian, he certainly appears to be not far from the kingdom of heaven. He is teacher of a large and important school, and his scholars read with him one chapter in the New Testament every day, when he explains and enforces it. The other individual is a watchmaker, but we cannot speak very confidently of him, as his case is very recent, and from our being at St. Stefano, we have not been able to see him.

We are just about sending one of our Armenians to Smyrna to be connected with Mr. Adger and the press. This is Sarkis Varjabed (teacher). He is a first rate scholar in his own language, and very accurate in his habits of thought; and, altogether, [illegible] just been publicly examined. The government and people appeared decidedly friendly; and few of the ecclesiastics of considerable influence opposed it. General permission had been obtained for Messrs. King and Riggs to distribute the Scriptures, school-books, etc. in all the villages of Greece; and it was hoped that the gospel might be freely preached, and there seemed ground to believe that a knowledge of the word of God would spread rapidly. The Synod had, however, recently issued a proclamation against the translation of the Old Testament in Modern Greek, but it was little heeded by the people, and Mr. King continued to sell copies as usual. On the 27th and 28th, he sold and gave away 196 copies of the New Testament and Psalter, besides some hundred religious tracts.—Great mortality prevailed among the Bavarians, seven or eight sometimes dying in a day.

PAWNEES.—Letters have been received from Messrs. Dunbar and Allis down to October 8th, when they were at Bellevue (Council Bluffs?) having spent the summer, as they did the preceding winter, in company with the Indians on their hunting expeditions. They expected to start in a day or two on the winter hunt, which would continue till March. The Pawnees treated them with great kindness, and they felt themselves perfectly safe under their protection. They were advancing in a knowledge of the language. The prospect of being useful to the tribe was encouraging.

ROCKY-MOUNTAIN INDIANS.—Letters have been received from Messrs. Parker and Whitman, who have been mentioned in this and former numbers, as engaged in an exploring tour among the Indian tribes near and beyond the Rocky Mountains. The latest date is August 17th, when they had reached Green river, a branch of the Colorado which flows into the Gulf of California,

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their wants. They also had obtained much valuable information from travellers and traders, respecting other tribes lying off from their route. Their belief is that the Indians in that region are more numerous and more densely settled than the community have generally supposed. They had held considerable intercourse with the Flat Heads and Nez Perces (Bored Noses), which bands have amalgamated, and are very desirous to receive christian instruction. They seemed not to have heard of the Methodist missionaries, who, the traders from the Oregon stated, had settled on the Multanomah, far beyond them. The opportunity for missionary labor among these bands appeared so favorable, that it was deemed expedient for Doct. Whitman to return and procure associates preparatory to entering and establishing themselves in that field the coming spring; and finding a caravan of traders coming eastward, he accompanied them and reached St. Louis on the 4th of November. Mr. Parker was to proceed with an escort of Flat Heads northwesterly to the waters of the Oregon, and probably to the mouth of that river.

The health of both had been good, and that of Doct. Whitman much improved by the tour, though compelled to subsist almost exclusively on animal food. Their horses had suffered much from the barrenness of the mountains, the higher peaks of which are covered with perpetual snow. They think that no serious obstacle exists to the introduction of missionaries and teachers among all the tribes in that quarter, provided men of suitable character can be found, who are willing to take up the cross and wander, for a few years at least, with the Indians.

EMBARKATION OF MISSIONARIES.—Rev. Miron Winslow, of the Ceylon mission, who has spent the last year and a half in this country, embarked with his wife at Philadelphia, on board the Charles Wharton, capt. Dolby, Nov. 16th, on his return to the field of his labor. On board the same vessel farewell meeting with reference to their departure was held on the evening previous in the Second Presbyterian Church.

On the 3d of December, the Rev. Messrs. William C. Jackson and wife, destined to Trebizond, on the Black Sea, and Rev. James L. Thompson, John F. Lanneau, and Story Hebard, and Miss Bitsy Tilden, destined to the mission in Syria and the Holy Land, embarked at Boston, on board the brig Massachusetts, capt. Fletcher, bound to Smyrna; from whence the mission families will proceed to their respective fields of labor. On the Sabbath evening previous the instructions of the Prudential Committee were given at the Odeon by Mr. Anderson.

FOREIGN MISSION SOCIETY OF THE VALLEY OF THE MISSISSIPPI.

THE anniversary was held in the Second Presbyterian Church, November 6th, in connection with the anniversaries of various other religious and benevolent societies, which were celebrated during the same week. The meeting was opened with prayer by Rev. Mr. Graves. Rev. Artemas Bullard, the secretary, read the annual report; and Rev. Prof. Stow, Rev. C. Eddy, General Agent of the A. B. C. F. M. for the State of New York, who was present as a deputation from that institution, and Rev. Dr. Beecher addressed the meeting.

SOUTHERN BOARD OF FOREIGN MISSIONS.

THIS Board, connected with the American Board of Commissioners for Foreign Missions, held its annual meeting in Greenville, Tennessee, October 16th, Rev. Dr. McCampbell presiding. After prayer by the Rev. Mr. Minnis, and the reading of the annual report by the Rev. Edwin Holt, Secretary, the meeting was addressed by the Rev. Messrs. F. A. Ross, William E. Holley, Edwin Holt, President Coffin, J. F. Cunningham, and W. Minnis; by whom the following resolutions were moved and seconded.

1. That to honor the Lord by the pro-

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aging indications of Providence call loudly for enlarged exertion to spread the gospel—it is peculiarly incumbent upon ministers to become deeply imbued with the missionary spirit and to make unusual exertions to awaken missionary zeal among their people.

3. That, since the success of all labors for converting the heathen depends upon the influence of the Holy Spirit, granted in answer to fervent and importunate prayer to Almighty God—it is the indispensable duty of the friends of the Redeemer conscientiously and regularly to make the attempted conversion of the world the subject of secret and social prayer.

Six missionaries and four female assistant missionaries from within the bounds of this Board, have entered on the foreign missionary service, and another missionary has recently been appointed to the same work.

A meeting of the Board was also held during the meeting of the Synod of South Carolina and Georgia, at Columbia, S. C., Nov. 16th, at which the annual report was read, a missionary sermon delivered by the Rev. Edwin Holt, the officers for the ensuing year elected, and other business transacted. The next meeting is to be at Milledgville, Georgia.

Donations,

FROM NOVEMBER 11TH, TO DECEMBER 10TH, INCLUSIVE.

Board of Foreign Missions in Ref. Dutch chh. W. R. Thompson, New York city, Tr.

Albany, 2d R. D. chh. coll. after sermon by Mr. Abeel, 90; R. D. chh. 15,62;	105 62	
Athens, R. D. chh.	7 00	
Bedminster, N. J. NICHOLAS ARROWSMITH, which constitutes him an Honorary Member of the Board, 100, ack. in Dec.		
Bridgepoint, Harlingen cong. N. J., R. D. chh.	18 00	
Brooklyn, R. D. chh.	36 00	
Buskirk's Bridge, R. D. chh.	11 91	
Chittenango, R. D. chh.	15 00	
Coxsackie, R. D. chh. 57,38; mou. con. in 1st do. 23,66;	81 04	
Crawfordstown Sch. house,	4 43	
Fishkill, R. D. chh.	37 50	
Fishkill Landing, R. D. chh. (of which to constitute Rev. WILLIAM WESTBROOK, D. D. an Honorary Member of the Board.		
New York city, R. D. chh. Exchange Place, to constitute Rev. SYLVESTER WOODBRIDGE, Rev. WILLIAM CRUICKSHANK, and ROBERT STUART, Honorary Members of the Board, 200; R. D. chh. 9th st. 21,61; m. box, 9; little girls of R. D. chh. Green and Houston sts. (besides seven testaments,) for China, 2; chil. of S. fam. 7; do. of V. R. fam. 5; P. A. 83c. c. box, 1,37; two col'd chil. 42c. a child, 25c.	247 48	
Owasco and Sandbeach, Bible so. for scrip. for heathen,	22 00	
Paramus, R. D. chh.	10 00	
Philadelphia, Pa. 2d R. D. chh.	7 62	
Pine Plains, Miss J. Reynolds, 10; Miss B. R. 5;	15 00	
Poughkeepsie, R. D. chh (of which fr. sab. sch. 25;)	86 38	
Readington, N. J., R. D. chh.	100 59	
Rochester, B. M. Alliger,	5 00	
Saratoga, A gent.	5 00	
Saugerties, R. D. chh.	29 36	
Schenectady, R. D. chh. (of which to constitute ADRIAN VAN SANTVOORD an Honorary Member of the Board, 100;)	122 27	
Sing Sing, A lady, 6,50; a child, 12c.	6 62	
Tappan, R. D. chh.	15 00	
Tompkinsville, R. D. chh.	10 60	
Union and Salem, R. D. chh. to constitute Rev. ABRAHAM FORT an Honorary Member of the Board,	50 00	
Warwarsing, R. D. chh.	3 56	
Weston, N. J. Mon. con.	10 45	1,302 68
Central Board of Foreign Missions, James Gray, Richmond, Va. Tr.		3,300 00
Southern Board of Foreign Missions, James Adger, Charleston, S. C. Tr. For Sandw. Isl. miss. 500; for Nestorian miss. in Persia, 500; for miss. to China, 500;		1,500 00
Auburn and vic. N. Y. By H. Ivison, Jr. Agent.		
Auburn, Sub. in 1st presb. chh. 10; mon. con. 19,82;	29 82	
Camillus, 2d presb. so.	42 38	
East Genoa, La. miss. so.	8 00	
Elbridge, 1st cong. chh.	50 00	
Genoa, 1st presb. chh.	28 00	
Ira, Presb. chh. 25; A. Hollister, 25; J. C. 2;	52 00	
La Fayette, Presb. so.	30 85	
Marcellus, Presb. chh.	22 19	
Skaneateles, Mon. con. 4,88; H. R. 5; A. B. 2;	11 88	
Summer Hill,	8 00	283 12
Cheshire co. N. H. Aux. So. S. A. Gerould, Tr. Alstead, W. par. $50 ackn. in Dec. constitute Rev. DARWIN ADAMS an Honorary Member of the Board.		
Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.		
Brunswick, Gent. in Bowdoin college, 40; mon. con. 128,68;	168 68	
Cumberland, Gent. 10,41; la. 16,06; mon. con. 26,50;	52 97	
Gray, Mon. con.	8 50	
Lewiston, Mon. con.	42 00	

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of the Board, 150; and fr. A. Demasenna, for Rev. Mr. Ward, 6,25;) 343,25; 574 62
Orange, For. miss. so. in 2d presb. chh. 70 00—644 62

Fairfield co. West, Ct. Aux. So. M. Marvin, Tr.
Bridgeport, Chh. and so. 63; coll. 37; 100 00
Darien, Gent. and la. 75 00
Greenfield, Gent. and la. 11 50
Green's Farms, Gent. and la. 60 00
New Canaan, Gent. 48,55; la. 53,13; mon. con. 67,39; (of which to constitute Rev. B. Y. MESSENGER of South Britain an Honorary Member of the Board, 50;) 166 07
Norfield, Gent. and la. 22 25
North Fairfield, Gent. and la. 8 75
North Greenwich, Gent. 51; la. 54,54; mon. con. 44,46; 150 00
North Stamford, Gent. and la. 21 24
Norwalk, Gent. 103,76; la. 76; mon. con. 47,86; (of which to constitute Rev. HARVEY CURTIS of Middlebury, Vt., Rev. SAMUEL B. S. BISSELL, and THADDEUS BETTS Honorary Members of the Board, 200;) 227 62
Ridgebury, Gent. and la. 20 00
Saugatuck, Gent. 48,14; la. 36,61; mon. con. 65,25; 150 00
Stamford, Gent. and la. 50 00
Stanwich, Gent. 31,19; la. 19,50; mon. con. 19,47; la. benev. asso. 10; 80 09
West Greenwich, Gent. 52,36; la. 16,24; fem. for. miss. so. 50,50; fem. asso. for hea. sch. 26; mon. con. 67,08; 212 18
Wilton, Gent. 55,75; la. 27,80; mon. con. 8,01; 91 56
1,446 26
Ded. expenses paid by aux. so. 2 75-1,443 51

Franklin co. Ms. Aux. So. F. Ripley, Tr.
Ashfield, Gent. 28,47; la. 21,71; 50 18
Bernardston, Gent. and la. 14 50
Buckland, Gent. 65,99; la. 40,40; mon. con. 8,94; inf. sch. 97c. 116 30
Charlemont, Gent. 20,07; la. 30,33; mon. con. 14,20; 64 60
Colerain, Gent. 16,85; la. 12,40; 29 25
Conway, Gent. 125,85; la. (of which to constitute Rev. MELANCTHON G. WHEELER an Honorary Member of the Board, 50;) 97,65; mon. con. 36; 259 50
Deerfield South, Gent. 25,71; mon. con. 4,47; 30 18
Erving's Lower Grant, 7; Upper Grant, 7,07; 14 07
Greenfield, 1st cong. so. Gent. 2d cong. so. Gent. 59,81; la. 38,46; mon. con. 68,84; 167 11
Hawley, 1st par. Gent. 23,85; la. 12,73; E. L. 6,34; 42 92
W. par. Gent. and la. 18 14
Heath, Gent. 62,25; la. 27,75; 90 00
Leverett, Mon. con. 5,66; coll. 5,24; c. box, 3,24; mater. asso. 2,56; 16 70
Montague, Gent. 18,55; la. 17,72; c. box, 22; 58 27
Northfield, Trin. so. Gent. 12,25; la. 20,17; mon. con. 11,58; 44 00
Rowe, 10 00
Shelburne, Gent. 55,92; la. 40,70; 96 62
Sunderland, Gent. 45,78; la. 29,32; mon. con. 30,30; 105 40
Warwick, Trin. so. Gent. 8; la. 15,95; mon. con. 6,27; sab. sch. 5,28; 35 50
Wendell, Gent. 17; la. 15,50; mon. con. 12; 44 50
1,333 92
Ded. expenses paid by aux. so. 14 48-1,319 44

Geneva and vic. N. Y. By C. A. Cook, Agent,
Branchport, Presb. chh. mon. con. 18 00
Bristol, Presb. chh. 31 50
Starkey, Mon. con. in 2d presb. chh. 33 10
Vienna, Benev. so. in presb. chh. 114 43—197 03

Hartford co Ct. Aux. So. J. R. Woodbridge, Tr.
Avon, E. so. Gent and la. to constitute Rev. FRANCIS H. CASE an Honorary Member of the Board, am't ackn. in Nov.
Berlin, Worthington so. Fem. benev. so. (of which to constitute Rev. JAMES M. MCDONALD an Honorary Member of the Board, 50;) 53 50
East Windsor, Wapping so. Mon. con. 12 00
Granby, 1st so. Gent. 11,25; la. 11,97; contrib. 4,11; 27 33
Hartford, 1st so. Gent. 615 60
Suffield, W. so. Contrib. 8 25
Vernon, Fem. char. so. 8 41—725 09

Kennebec Confer. of chhs. B. Nason, Tr.
Augusta, N. par. Contrib. 9 66
S. par. Mon. con. 139,18; contrib. 101; fem. asso. 75; 315 18
Hallowell, Mon. con. 115 00
Litchfield, Mon. con. 8 00
New Sharon, Miss. so. 7,76; mon. con. 2,87; 10 63
Temple, Mon. con. 6 40
Wayne, Mr. and Mrs. H. 1,50; B. B. 1; av. of ring, 25c. 2 75
Winthrop, Mon. con. 64,68; fem. asso. 14,68; 79 56—547 18

Lowell and vic. Ms. Char. so. W. Davidson, Tr.
Lowell, Mon. con. in 1st cong. chh and so. 43 01

Middlesex co. Ct. Aux. So. S. M. Pratt, Tr. 781 34

Monroe co. N. Y. Aux. So. E. Ely, Tr.
Bergen, Cong. chh. 36 18
Brighton, La. benev. so. 20 00
Clarkson, Cong. chh. 30; Rev. C. C. F. 5; 35 00
Covington, Cong. chh. 20 00
Darien, Cong. chh. 6 02
Henrietta, Cong. chh. 41 08
Holley, 1st presb. chh. 27 00
Livonia, Young la. sew. so. 6; fem. mite so. 18; 24 00
Mendon, Cong. chh. 5 00
North Bergen, I. Guthrie, 10 00
North Penfield, Presb. chh. 18 76
Ogdensburg, Coll. in presb. chh. 21,66; Mrs. H. 1; 22 66
Parma and Greece, Cong. chh. 14 31
Pittsford, Presb. chh. 16 31
Potsdam, J. B. Taylor, 6 00
Richmond, Presb. chh. and so. 78 00
Rochester, 1st presb. chh. (of which to constitute Rev. TRYON EDWARDS and Rev. FERDINAND D. W. WARD Honorary Members of the Board, 100;) 193,42; S. D. Porter, to constitute Rev. JOHN ELLIOT of Wilson an Honorary Member of the Board, 50; Brick chh. (of which to constitute Rev. R. S. COOK an Honorary Member of the Board, 50;) 81,36; an indiv. for tracts, 5; Mrs. M. G. av. of jewelry, 3; 332 78
Stockholm, Mrs. L. S. 75
Sweden, Presb. chh. 12 00
Warsaw, Presb. chh. 80 00—805 85

New Haven City, Ct. Aux. So. C. J. Baker, Tr.
1st chh. ann. coll. 171,74; mon. con. in 1st and united chhs. 21,88; do. in 3d chh. 11,09; do. in Yale college, 23,99; fem. aux. so. 108,16; miss. asso. in N. chh. sab. sch. for *Mary Austin* in Ceylon, 20; for New Haven sch. in Ceylon, 43,24; 400 10

New Haven co. East, Ct. Aux. So. S. Frisbie, Tr. 531 58
Madison, Mon. con. 29 00—560 58

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New Haven co. West, Ct. Aux. So. W. Stebbins, Tr.
Bethany, Gent. 11,22; la. 33,70; 44 92
Derby, Gent. 50,83; la. 24,26; mon. con. 24,91; 100 00
Hamden, Mt. Carmel, Gent. 28,65; la. 17,89; mon. con. 27,40; 73 94
East Plains, Gent. 10,25; la. 8,40; 18 65
Humphreysville, Gent. 11,50; la. 21,50; 33 00
Middlebury, Benev. so. 50 00
Milford, 1st so. Gent. 66,40; la. 41,54; la. sew. so. for sch. in Ceylon, 44,21; for Cingalese sch. 30; sab. sch. 23,10; chh. contrib. 50,89; 256 14
2d so. Gent. 16,75; la. 18,78; united mon. con. in 1st and 2d so. 29,42; 64 95
Orange, Gent. 33,30; la. 22,61; sab. sch. for hea. chil. 1,17; 57 08
Oxford, Indiv. 10 68
Prospect, Chh. and so. 12,64; a fem. friend, 2; 14 64
Waterbury, Gent. 42,60; la. 51,80; mon. con. 17; 111 40
Salem Bridge, Chh. and so. 31,87; fem. benev. so. 10; mon. con. 17,19; 59 06
West Haven, Gent. 41,56; sab. sch. miss. so. for hea. chil. 1,37; 42 93
Wolcott, Gent. 7,33; la. 13,49; 20 82
Woodbridge, Gent. 17,79; la. 22; 39 79
998 00
Ded. expenses, etc. of aux. so. 48 00—950 00

New York City and Brooklyn, Aux. So. W. W. Chester, Tr. 34,25; J. McCall, to constitute Theodore McCall an Honorary Member of the Board, 100; 134 25

Northumpton and neigh. towns, Ms. Aux. So. J. D. Whitney, Tr.
Contrib. in part, at ann. meeting, 18 71
Amherst, 1st par. La. 86 12
N. par. Gent. 19,53; la. 21,28; mon. con. 14,61; to constitute Rev. Asa Thurston of Sandw. Isl. an Honorary Member of the Board, 55 41
E. par. Mon. con. 14 75
Belchertown, 1st par. Coll. 37,85; J. Walker, 10. Brainerd so. 15,50; 63 35
Chesterfield, J. T. Jr. 1 00
Cummington, Fem. benev. so. 19 56
East Hampton, Gent. 46,32; la. 13,25; mon. con. 54,52; 114 09
Enfield, Miss. asso. 128,88; mon. con. 36,41; 165 29
Goshen, Gent. 17 09
Granby, West, Gent. 35,57; la. 22,15; mon. con. 22,96; an indiv. 10; 90 98
East, Gent. 15,12; mon. con. 13,50; 28 62
Hadley, Benev. so. 200 00
Middlefield, Gent. 30; la. 15; mon. con. 4; 49 00
Northampton, Mon. con. 96,22; la. 70,32; 166 54
Southampton, Mon. con. 200; la. for *Morris E. White* and *Louisa C. P. White* at Mackinaw, 51,12; 251 22
South Hadley, 1st par. Mon. con. 25,47; gent. 50; la. cent. so. 25; 100 47
West Hampton, La. 21 92
Whately, Gent. 25; la. 20,64; 45 64
Tolland, Mon. con. 7 60
Vernon, Gent. 88,97; la. 59,87; 148 14—428 78

Valley of the Mississippi. Aux. So. W. T. Truman, Cincinnati, O. Tr.
Western Reserve aux. so.
Portage co. Cuyahoga Falls, Gent. 20 00
Michigan aux. so. E. Bingham, Tr.
Detroit, R. Stuart, 50; P. Davis, 30; Mrs. D. 5; E. B. 5; Mrs. B. 2; A. K. 1; I. B. 1; H. L. 1; 95 00
Saline, Asso. 9 00
White Pigeon, Asso. 30 00—134 00—154 00

Washington co. Vt. Aux. So. C. W. Storrs, Tr.
Barre, Gent. 22,69; la. 27,31; to constitute Rev. I. Thatcher an Honorary Member of the Board, 50 00
Berlin, Mon. con. in cong. so. 3 54
Middlesex, Cong. so. 5 72
Montpelier, Mon. con. in 1st cong. so. 38,01; gent. 79,50; la. 35,98; sab. sch. mon. con. 5,23; two ladies, 4; 162 72
Moretown, Asso. 6 50
Roxbury, Cong. so. 2,79; S. R. 5; 7 79
Waitsfield, Mon. con. in cong. so. 7,82; gent. and la. 10; 17 82
Worcester, Cong. so, 8 73—262 82

Windham co. North, Ct. Aux. So. J. Williams, Tr.
Abington, Gent. 17,12; la. 33,53; to constitute Rev. Nathan Hunt an Honorary Member of the Board, 50 65
Brooklin, Gent. 40,50; la. 35; mon. con. 30; 105 50
Eastford, La. 45 50
North Woodstock, Muddy Brook, 25 00
Pomfret, Gent. 42,37; la. 31,13; mon con. 31,51; (of which to constitute Rev. Daniel Hunt an Honorary Member of the Board, 50;) 105 01
South Woodstock, Gent. 11,25; la. 33; mon. con. 22; (of which to constitute Rev. Otis Rockwood an Honorary Member of the Board, 50;) 66 25
Thompson, La. 17,53; a child, dec'd, 1; 18 53
Westfield, Gent. 65,17; la. 48,83; mon. con. 25; 139 00
Westford, Gent. and la. 25,01; mon. con. 7,76; 32 77
West Woodstock, 19,44; mon. con. 1,90; 21 34—609 55

Worcester co. Central, Ms. Aux. So. H. Wheeler, Tr.
Boylston, Mon. con. 20 00
Douglas, Mon. con. 27 64
Holden, Gent. 85,12; la. 71,40; mon. con. 125,73; 282 25
Leicester, Gent. 267,50; la. 58,24; mon. con. 81,07; two sons of J. E. 4; m. f. 5; 415 81
Oxford, Gent. 50,91; la. 40,13; mon. con. 26,23; 117 27
Paxton, Gent. 14,87; la. 24; mon. con. 10,58; sab. sch. 3,25; (of which to constitute Rev. Mr. Farnsworth an Honorary Member of the Board, 50;) 52 70
Rutland, Gent. 48,87; la. 38,57; mon. con. 18,76; 106 20
Shrewsbury, Gent. 41,44; la. 48,39; mon. con. 28,50; 118 33
West Boylston, Gent. 37,35; la.

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VARIOUS COLLECTIONS AND DONATIONS.

Amherst, S. par. Ms. La. char. so. 12; M. D. G. Dickinson, dec'd, 3; 15 00
Bethlehem, N. Y. Mon. con. in presb. chh. 4 00
Boston, Ms. La. so. for pro. chris. among the Jews, for Bombay sch. 100; for support of Rev. W. G. Schauffler, 431,59; Mr. Louge, 2; 533 59
Brownington, Vt. Fem. char. so. 50
Bucksport, Me. Mon. con. 20 00
Caldwell, N. J., A lady, for China, 5 00
Cannonsburg, Pa. Students and cong. Jefferson college, 35,75; mon. con. in do. 15,50; Mrs. S. F. Beatty, 25; 76 25
Cape of Good Hope, I. Chase, 10 00
Carlisle, Pa. Mon. con. in presb. chh. 20 00
Derry, Pa. Fem. miss. so. 20 00
Dracut, Ms. Mon. con. in evang. cong. so. 6,21; a lady, 14,31; 20 52
Durham, N. Y. Fem. cent. so. 21 27
Farmington, Ct. J. T. Norton, 1,000 00
Foxboro', Ms. Mon. con. in cong. chh. 15 48
Frankford, N. J. Mon. con. in 1st presb. chh. 15 00
Franklin, Ms. Mon. con. for wes. miss. 140 00
Greenfield, Ms. Asso. in Mr. Coffin's sem. 11 00
Head of Delaware, N. Y. Mon. con. in presb. chh. 15 00
Honesdale, Pa. Ladies, to pur. Cherokee books, 5 00
Hudson, N. Y. La. for. miss. asso. in presb. chh. 81; J. R. 4; S. W. 3; c. box, 13c. a little boy, 85c. sab. sch. in presb. chh. for Hudson Waterbury school in Ceylon, 25; fem. miss. so. 5; 118 98
Jaffna, Ceylon, Rev. GEORGE H. APTHORP which constitutes him an Honorary Member of the Board, 50 00
Jamaica, N. Y., A friend, to constitute JAMES HERRIMAN an Honorary Member of the Board, 100; ded. am't, prev. rec'd, 50; 50 00
Jonesboro', Ten. Fem. miss. asso 50 00
Lancaster, N. H. Indiv. 5 92
Little Compton, R. I. Male and fem. for. and R. I. miss. so. 38 00
Lyme, O. 11 34
Mackias, Me. Mon. con. (of which for miss. to China, 1,50;) 20 00
Mobile, Ala. (vic. of,) Y. Z. 20 00
Newark, N. J. Juv. miss. so. in 1st presb. chh. for ed. of two hea. chil. in Ceylon, 80 00
New Castle Presbytery, By Rev. W. R. 75 00
New Haven, Ct. Centre sab. sch. for support of a sch. in Ceylon, 30 00
New York city, Mrs. S. L. Cobb, for *Margaret Evertson Nitchie* in Ceylon, 20 00
Norfolk, Va. JAMES D. JOHNSON, which, and prev. dona. constitute him an Honorary Member of the Board, 50 00
Norristown, Pa. Presb. chh. to constitute Rev. ROBERT ADAIR an Honorary Member of the Board, 50; Miss E. C. av. of jewelry, 2,75; 52 75
Pencada cong. Pa. For support of Rev. J. J. Lawrence in Ceylon, (of which to constitute Rev. HUGH HAMILL an Honorary Member of the Board, 50;) 57 00
Peru and Bronson, O. 5 00
Philadelphia, Pa. Indiv. for Philadelphia school at Athens, 680,42; 10th presb. chh. 450,83; JOSEPH H. DULLUS, which constitutes him an Honorary Member of the Board, 100; Ceylon Infant sch. so. for Ceylon Boardman infant sch. 100; 1st presb. chh. 75; la. of do. 65,50; J. Bayard, 20; J. L. 2,50; a friend, 2d pay. for ed. of a youth in Ceylon, 20; juv. Ceylon so. for fem. sch. in Bombay, 50; Dr. S. McLelland, 50; juv. mite so. in Miss Guild's sem. 80; Mrs. and Miss Tate, 10; Mrs. L. W. S. 2,50; 1,706 75
Richmond, Va. A lady, av. of jewelry, 20 00
Ridgefield, O. 6 73
Salem, Ms. Tab. thanksgiv. so. 14 00
Schenectady, N. Y. La. miss. sew. so. 30 00
Sharon, Ms. Mon. con. and coll. 25 68
Simsbury, Ct. Mon. con. 19,70; young la. sew. so. 15; 34 70
South Reading, Ms. Fem. cent so. for Indian chil. 6 95
Sparta, West Ten. Chh. 11 43
Spencertown, N. Y. Mon. con. 8 56
Spring Creek chh. W. Ten. 15 00
Sterling, Ms. Fem. for. miss. so. 25 37
St. George's chh. Del. Fem. benev. asso. for Rev. J. I. Lawrence in Ceylon, 50 00
Stockdale, Ga. A Georgia planter's family, 46 87
Strykersville, N. Y. Fem. miss. so. for *Abijah Blanchard* in Ceylon, 12 00
Sweet Hollow, Huntington, N. Y. Presb. chh. 12 50
Waldoboro', Me. Juv. so. for Waldoboro' sch. in Ceylon, 25 00
Walton, N. Y. 2d cong. chh. 30 50
Winslow, Me. Ladies, for wes. miss. found in box, 2 00
Wythe and Montgomery, Va. Miss. so. 10 00
Unknown, A friend, 10 00

LEGACIES.

Charlestown, Ms. Miss Lucy Adams, by Nathan Adams, Ex'r, 50 00
Guilford, Ct. Miss Ruth Evarts, by H. W. Chittenden, Ex'r, 100 00
Newark, N. J Josiah Congar, by T. Frelinghuysen, 800 00

Amount of donations and legacies acknowledged in the preceding lists, $26,215 60. Total of donations and legacies from August 1st, to December 10th, $61,730 11.

DONATIONS IN CLOTHING, &c.

Amherst, S. par. Ms. A box, fr. la. char. so. 11; fr. misses braiding so. 14,26; 25 26
Baltimore, Md. A box, fr. fem. mite so. for Rev. D. Poor, Ceylon.
Brownington, Vt. A box, fr. fem. char. so. 15 00
Bucksport, Me. A box, for Miss Eliza Stetson, Dwight.
Hartford, Ct. Paper, fr. H. Hudson, 100 00
Lancaster, N. H., A book, fr. Rev. Mr. Govan, for Rev. W. Chamberlin, 2 50
Lironia, N. Y., A box, fr. fem. mite so. 18 33
Meredith Bridge, N. H., A box, fr. ladies, for Rev. J. S. Emerson, Sandw. Isl.
Montpelier, Vt. Clothing, fr. gent. asso. 3 00
Newark, Del. A box, fr. ladies, for Mr. and Mrs. Schneider, Brooss, 70 00
Newton, W. par. Ms. A box, fr. fem. benev. so. and indiv. for Rev. J. S. Green, Sandw. Isl. 75 00
Portage, N. Y., A box.
Providence, R. I. Clothing, fr. J. E. Gladding, for Mr. Perry, Ceylon.
Sandwich, N. H. Inf. sch. apparatus, fr. J. Hubbard, for Sandw. Isl. miss. 20 00
Springfield, Ms. A box, for Rev. R. Armstrong, Sandw. Isl.
Suffield, Ct. A bundle, fr. la. asso. for wes. miss. 15 00
Vernon, Ct. A bundle, fr. fem. char. so. 20 37
Westminster West, Vt. A box, fr. fem. char. so.
Unknown, A cask, for Rev. D. Lyman, Sandw. Isl.; a box, for L. Geary, Mackinaw; a box, for Rev. W. P. Alexander, and a barrel, for Rev. R. Armstrong, Sandw. Isl.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds.

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THE

MISSIONARY HERALD.

VOL. XXXII. FEBRUARY, 1836. No. 2.

American Board of Commissioners for Foreign Missions.

Constantinople.

RELIGIOUS INQUIRY AND REFORM AMONG THE ARMENIANS.

[Continued from p. 33.]

After giving the history of the spirit of inquiry and reform from its commencement, as furnished by one of the young men, and adding some statements of their own, respecting its progress and extension, Messrs. Goodell and Dwight proceed to notice the

Opposition Encountered.

A papal priest, who had heard of these young men and of their school, went to a friend in Constantinople, an Armenian jeweller, a man of great respectability, and much attached to his church, and represented to him that the Armenian church was in danger from the inroads of the Americans, who were employing these two young men to seduce the children of the people, and to propagate dangerous heresy. The jeweller became alarmed, and made immediate application to Peshtimaljean, the principal of the Armenian patriarchal college, to have the young men summoned before him, and examined as to the charges alleged against them. They went with much fear and trembling, though conscious of no fault, yet well knowing that even the innocent suffer when they fall into the hands of unreasonable and wicked men. church,—with one single exception, when Hohannes sometime previous to his acquaintance with us, had a dispute about the perpetual virginity of the virgin, and the homage to be paid to her by Christians.

The jeweller began his examination with great sternness and severity, charging them with violating their obligations to the church and dishonoring God. They were preparing to vindicate themselves, when Peshtimaljean took the business wholly out of their hands, and occupying almost the whole time in pouring upon the jeweller such a flood of arguments from history and Scripture, that their church was wrong, and that many of its ceremonies were idolatrous, that even the young men themselves were astonished. They afterwards had opportunity to speak for themselves, and to refer to the Scriptures on the different points brought forward by the jeweller. Peshtimaljean aided them in their references, when their own minds failed them. The result was, that the jeweller had his eyes opened wide, and he not only completely exonerated our young friends, but began immediately to proclaim the new views he had got from the Scriptures to all his friends, telling them that the church is wrong, etc., and as he is a man of character and learning, we began to fear that he would set all Constantinople in a blaze. He continues still of the same mind, and he lately remarked to Sennakerim's father, in reference to

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Previous to the above examination, the school was closed, and we did not think it best to reopen it.

In order to explain some things which have now been said, we would state in regard to Peshtimaljean, that he is a very enlightened man, well acquainted with the Scriptures, and deeply convinced of the errors of his church; and his influence, exerted as it has been for years in a powerful though secret manner, has doubtless contributed in a very high degree towards preparing the way of the Lord in Constantinople. He is, however, very timid, and most that he does is through an unseen influence on the minds of his pupils, many of whom are now Varjabeds, or teachers, and many more are destined to fill these offices, with new and enlightened views and purposes. He is by far the most learned man we have found among the Armenians, and if he is not a true Christian, we think we may say that he is "not far from the kingdom of heaven." At the very time when these difficulties occurred in regard to our young men, he was in the habit of having a private session in the evenings with several of the highest class of scholars in his school, in which he read and explained to them the Scriptures, and he has since taken twelve of the most advanced of these, and placed them as assistant teachers in as many different schools in and around Constantinople, with the hope, that, by and by, they will be advanced to the dignity of head teachers, and thus be enabled to communicate that knowledge of the Scriptures which they have acquired. The influence of Peshtimaljean on the Armenian Synod is very great. He has already carried some measures of reform, and he will doubtless carry others. He has always been our friend, and he feels a peculiar interest in all the efforts of Sennakerim and Hohannes.

The adverse circumstances mentioned above, adverse as they seemed at the time, have eventuated in much good. Immediately after, our two young friends found another associate, of similar views and feelings, in the person of Sarkis Varjabed—a teacher of grammar in the High School of Peshtimaljean. They had long known him, but he became a confident only while this case was pending, and readiness to go wherever duty shall call for the spiritual benefit of the Armenian nation. For you must know that these young brethren had, of their own accord, formed themselves into a society for the purpose of self improvement, and of devising and executing plans for the good of their countrymen.

Sarkis shortly after wrote a letter to each of us,—one in Turkish and the other in Armenian, in which he expressed in modest terms his desire to make further attainments in the knowledge of the truth, and earnestly begged an interest in our prayers. He was at this time a very prominent teacher in the patriarch's school, and he adopted the plan of hearing his boys—thirteen in number, and all of them forward scholars—repeat from memory two verses of Scripture each day, upon which he examined them and explained where it was necessary, and on Saturday he devoted some time to a review of all the verses they had learned during the week. On an occasion when one of us visited the school, for our gratification he went over with some of these examinations, and put questions to the scholars in regard to the meaning of the Scriptures, precisely after the manner of many of our Sabbath schools in America. It was one of the most lovely and interesting scenes we have witnessed in Constantinople.

Very much to our regret, however, Sarkis was removed from the field of usefulness, and called to be a private tutor in the family of one of the richest and most powerful Armenians here. He went reluctantly, though he could not easily decline. The station is one of worldly ease and emolument, and his being appointed to it is an evidence of the high repute in which he is held by his nation; but his influence is now limited, and he is poorly satisfied with his situation. We have our eye upon him as the very man to take the place of Dionysius, in connection with the Smyrna press; and we think it not unlikely that we may succeed in getting him there before long. He is reputed one of the best Armenian scholars in Constantinople, and he is very diligent and very accurate, and withal very modest. As to his christian character, we cannot speak with the same

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Mr. Dwight has already mentioned in a letter to you. Hohannes began the work, but afterwards gave it up to Sarkis, who completed it quite to our satisfaction.

After Seunakerim and Hohannes were interrupted in their school, in the manner above described, it was necessary for them to find other employment. This matter was soon arranged;—Sennakerim being placed in the family of Mr. Dwight and employed in translating, and, after the arrival of the new missionaries, Hohannes being employed by Mr. Schneider as his teacher in Turkish; both of them at the same time pursuing the study of the English, in which they have already made good progress. But we must now speak of more important labors performed by these young men, by which they have become, in a very high sense, our assistants in the missionary work. Hohannes was sent to Broosa previous to Mr. Schneider's removal there, for the purpose of aiding in the establishment of a Lancasterian school—the first one we have been enabled to commence among the Armenians. He managed with much prudence and discretion, and succeeded beyond all our expectations. A school was immediately formed and the number of scholars now amounts to one hundred, which is as many as the present room can contain. The people are so well pleased with the system, that a large room will probably soon be opened in which more than three times the number of scholars can be accommodated. Hohannes now resides with Mr. Schneider, and by his winning manner and intelligent conversation he has gained a high degree of respect among the people. He has also gathered a few individuals around him with whom he communicates more freely his matured and evangelical views of Christianity. We have no doubt but that he will prove a very important helper to Mr. Schneider in his labors among the Armenians of Broosa.

Sennakerim is enabled to act with far ularly hereafter. Besides receiving calls at home, he is in the habit of going abroad among his friends in Constantinople, where the number is increasing of those who are dissatisfied with their present burdensome and dead forms of religion, and who desire to be taught in the new and living way of the gospel. The aspect of the times in this respect is peculiar, and it is marvellous in our eyes. Many, even of the priests, have repeatedly urged pressing invitations upon Sennakerim to visit them for no other purpose than to learn what is the true way of salvation in the gospel.

Formerly when we went over to Constantinople, he was every where met with cold looks and frowns, and on account of his known connection with us, he had received the current name of "infidel," but now every thing is reversed. His society is every where courted, and, in passing along the streets, he is frequently stopped by those who formerly slighted him, and urged to sit and converse with them about the Scriptures. Several priests have recently sent a special invitation to him, through his father, who is also a priest, that he would visit them; but the plague, which has very much confined us to our houses during the season past, has hitherto prevented him. His father was formerly very anxious about him, but now his fears seem to be removed. Once he remarked to Sennakerim that he feared he was entertaining dishonorable views of the virgin Mary, by denying her perpetual virginity. This, however, was a mere conjecture, for Sennakerim had not before opened his mouth on the subject. He now replied, "I do not wish to say any thing that will give you pain, but if you will allow me, I will refer you to a passage of the Scriptures, which seems to imply that Mary had sons after the birth of our Lord Jesus Christ." The passage was John vii, 3—5, where it is evident the "*brethren*" spoken of were not his *spiritual* but his

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Sennakerim's manner of address is very winning. His feelings are ardent, he has a great command of language, seizing hold readily of the most forcible expressions; and he has a peculiar tact in argument. Withal he has the gift of sound discretion, and his views of evangelical truth are very clear, being derived from the Bible and from a personal experience of their power.

Last week he went to his father's house in Constantinople, where he found a room full of his relations on a visit. He sat down and preached to them an hour on the love of God. One of his aunts was in tears the whole time, and when he had finished, they all with one accord thanked God aloud for the gracious words they had that day heard, and when he arose to take his leave they earnestly besought him to remain that night, and talk to them further on these topics. On the same day he learned that a book had recently been written by a layman at Constantinople, and circulated in manuscript, on the corruptions of the priesthood, and that this book is now in the hands of the priests at the patriarch's church, some of whom have read it with attention and candor. We have not heard that the least complaint has been made against the book or the author.

Notices of Individuals and Remarks.

We will now give you a brief account of some individuals, who may be classed together as very hopeful inquirers.

1. *Maghakai*, (Malachi,) a young man, son of a priest in Pera. He was introduced to us by letter from Mr. Nicolayson at Jerusalem, whither he had gone in company with his father on a pilgrimage. They were in Jerusalem at the time when so many lives were lost on the occasion of the holy fire; although, from previous disgust, they were not present at that ceremony. You have probably heard that the Armenians have abjured all connection with that miserable farce. The patriarch of Jerusalem himself (Boghos) and other Varjabeds, preached publicly against it. Maghakai came to us in an inquiring state of mind, and we considered him to be a very promising youth. He is thoroughly convinced of the errors of his church, and he seems to

2. *Maghakai's father*, formerly head priest of Pera. He has called on us several times, and he is a frequent visitor of Sennakerim. He came first to see Sennakerim as a learner, begging that Sennakerim would explain to him the Scriptures. Sennakerim started with surprise, and using a forcible expression in Turkish said, "forbid that I, who am so ignorant should ever undertake to explain the Scriptures to a *priest*." The priest entreated Sennakerim not to feel any delicacy on that subject, saying, "We are all heathen in religion, and we must help one another, and learn of one another." He has since been a pretty constant visitor. He is an intelligent man, and as his wife is dead, he must be regarded as a sort of Varjabed. One day, recently, he accompanied one of the first Varjabeds in Constantinople to Mr. Dwight's house. This individual is private secretary to the patriarch, and through his hands all the correspondence of the patriarch passes. He is also one of the first preachers in the patriarch's church. The conversation turned upon the excellence of the Bible, when the Varjabed remarked, "The way of the Bible is plain and simple, but the fathers of the church have been adding to it gradually, heaping up their ceremonies upon it, until they have made a *very great pile*."

To this the priest readily assented, and so do many others in this day of light and thought.

3. *Sennakerim the second.* This young man is a merchant in Galata, whose father is also a priest and lives in Pera. He became acquainted with our Sennakerim, and exceedingly interested in the study of the Bible. His business prevented him from pursuing this study during the day, so that he devoted his evenings to it, which soon attracted the attention of his father, the priest. "What are you doing so much with the gospel?" inquired the priest. "Are you going to become a Varjabed?" The young man, notwithstanding these taunts, pursued his work until at last the father was provoked to take the New Testament from him by force, and lock it up, fearing, as he said, that his son's mind would be crazed, of which he, though a priest, considered this intent reading of the Scriptures a

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kerim, for the most part in the afternoon when returning from his business, and he usually has some interesting questions to ask about the Scriptures. In the morning, too, at an early hour, previous to engaging in the pursuits of the day, he not unfrequently comes to Senakerim to read a chapter in the Bible, after which they unite in prayer.

4. *Boghos.* This is a very modest young man of few words and many thoughts. He is in the employ of an English merchant in Galata, and a pupil of Mr. Dwight in the English language. He has not much time at his command, but comes regularly once a week for reading the Scriptures and prayer. We consider him in a very hopeful state.

There are several other occasional visitors, who are more or less enlightened, but of whom we cannot speak particularly at present.

In viewing the history of our mission from its beginning, we feel that we are called upon to thank God and take courage. Indeed it seems to us that God is wonderfully preparing the way here for the exhibition of great things in the Armenian church. And he is doing this by his own mode, and not in any way of our seeking, and to him be all the glory. In connection with what we have now the privilege of submitting to you, we beg leave to mention some other facts in reference to places distant from Constantinople.

At Tocat, a Varjabed who is acting bishop in that diocese, has lately made a fearless attack upon the errors of his church, from the pulpit. He declared almost the whole system, enumerating the particulars, to be a lie, and the people were so much excited as to make a strong representation of it to the patriarch here, by letter, desiring the bishop's removal. The patriarch's reply is peculiarly worthy of notice. He wrote directly to the bishop, asking him if he had no more sense than to come out thus publicly, and declare things which the people are not able to bear? He then concluded by cautioning him to be silent in future, and be more careful as to what he preached; without, however, giving a hint about his removal, or even charging him with having preached what was not true.

We know nothing farther of this Varjabed's character, or history, except that he is a native of Constantinople.

At Erzroom is a bishop, who was formerly at Broosa, and who is strongly in favor of the Lancasterian system of education. It was at his suggestion that the Book of Instructions for that system was translated into Armenian. Vol. xxx. p. 250.

At Rodosto, on the sea of Marmora, is Boghos Varjabed, a very particular friend of ours, with whom we have had much intercourse personally and by letter. He seems truly enlightened, and desirous of doing all he can for the good of his people. We have often mentioned him to you and therefore we will not enlarge in this place. The Armenian people at Rodosto are very bigoted, and have made efforts to have him removed, but hitherto without success. He was once a pupil of Peshtimaljean. We know several other Varjabeds, who are themselves quite dissatisfied with the forms of their church, and some who would like a reform, though they do not know how to go to work to bring it about.

There are two or three important points to which we beg leave to direct your particular attention in reading this communication.

1. How much missionaries here may do by *proxy*. We believe that the Lord has raised up two young Armenians (and we hope he is preparing others also) for the special purpose of conveying the light of the pure gospel to the hearts of their countrymen. If we were to say in substance the same thing to the people, still from our unacquaintance with all the powers of the language, and from our different habits and customs, we could not expect to produce one half of the effect: and again, the fact that they belong to the same church and community, and were educated in the same way, has prodigious influence. We feel that the Lord will highly honor us, if he permit us to train up and qualify, so far as instruction and external means are concerned, a few such young men, to become teachers and preachers of the gospel to their countrymen.

2. It is remarkable how much has actually been accomplished with almost no opposition. It is well known to all the priests and people that Sennakerim and Hohannes are attached to us, and have imbibed our notions, and yet nobody molests them, but, on the contrary, they are generally esteemed. And although many others are more or less inclined to the same side of the question, yet no noise is made about it. The fact is *we* carefully abstain from controversy in reference to the *external forms* of religion, and so do our young men, knowing that these things will regulate themselves when the *hearts* of the people are right,

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and feeling that our chief business is to preach repentance towards God and faith towards our Lord Jesus Christ. We do not imagine, however, from what we know of the gospel, and the character of the human heart, that the victory will be won without opposition. Indeed we have been disappointed thus far, that there is not more, and if it shall eventually come, we shall not despair of the work of the Lord.

3. It is remarkable that, so far as any good influence has been exerted among the Armenians, it has been almost exclusively confined to the clergy or the sons of the clergy. The example of the Varjabed and the priests mentioned are already before you. Senakerim's father is a priest. Hohannes' father is a priest, and so are Maghakia's and Senakerim's the 2d; and Sarkis is the grandson of a priest. Among the Armenians of Constantinople and vicinity the clergy seem to be in advance of the people, as to preparation for the work of reform. Among the Greeks, on the contrary, the people are far in advance of the clergy. To help you to account for this difference, we would remind you of the rule in the Armenian church in Constantinople, that no person can be ordained priest, unless he has first gone through a course of study under Peshtimaljean; and we may also add that most of the young men alluded to—the sons of priests—were once pupils of this teacher.

In conclusion, we would state that we have the purpose of soon opening a high school for the Armenians, in which the English, Italian, and French languages will be taught, and also arithmetic, geography, history, astronomy, etc. Peshtimaljean is delighted with the plan; and indeed he himself proposed it, though he knew not that we had any such purpose. We have a commodious room connected with Mr. Goodell's house nearly fitted up, and Mr. Paspati is to be the principal instructor.

And now you will unite with us in praising God for his goodness to us hitherto; and while we rejoice and give him all the glory, we desire to humble ourselves and mourn over our remissness. Alas! we can see much that we might have done, that we have neglected, and we feel disposed to ascribe the degree of prosperity that has attended our poor efforts to the influences of the Holy Spirit sent down in answer to the fervent prayers of our christian brethren in America. Let those prayers continue to ascend, and we doubt not the Lord will perform a work here, the tidings of which shall cause wonder, thanksgiving, and joy on earth and in heaven.

EXTRACTS FROM THE JOURNAL OF MR. DWIGHT.

[Continued from p. 455 of last vol.]

THE following extracts from the journal of Mr. Dwight, with those which preceded them in the closing number of the last volume, may be regarded as supplementary to the narrative brought to a close in the foregoing article; and will enable the reader more justly to estimate the extent and importance of the religious movement now witnessed among the Armenians.

Jan. 12, 1835. About four o'clock this morning we were awakened by the *jamagoch*, a church crier, who, in the absence of bells, goes about the streets to call the people to church. He carries a long heavy staff, with which he beats upon the pavement, and then cries out at the top of his voice, inviting the people to church. The hollow sound of the stick upon the pavements, and the penetrating cry, in the stillness of the night, are rather dismal, especially as the alarm for fire is given by the watchmen precisely in the same way, except that the latter are known by their peculiar tone, as well as by the nature of their announcement.

We obeyed the summons this morning, and hastened to the patriarch's church. The streets near the church were filled up with *simitjees*, arranged on both sides, who made the air resound with their cries for customers. The effect was very peculiar to see the vicinity of the church, in the darkness of night, suddenly transformed into a market-place, well lighted up, and full of bustle and confusion. *Simit* is a sort of bread, made usually in the shape of a ring, but on this occasion, made into the forms of birds, and beasts, and creeping things. Those who sell this bread are called *simitjees*. On new-year's day, every family must, without fail, have a supply of *simit*, and a table is spread in each house, laden with this and various sorts of confectionary.

In the church we were treated with special distinction, being provided with chairs near the patriarch; and as the service continued more than three hours after our arrival, without chairs we should hardly have been able to endure it. The service I need not describe. It was the usual Armenian mass, with services adapted to the occasion. The patriarch sent two or three times to invite us to call

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on him immediately after the service. We had previously determined not to call to-day, on account of the crowds of people who pay him their respects on this occasion; but we could not decline his polite and pressing invitation. We followed him immediately out of the church, and he directed his attendants to wait upon us up stairs, calling us *surpazan, the holy*—a title applied only to popes and patriarchs. And it is not a little extraordinary that the patriarch should use it publicly in reference to *us*, especially when we consider how much a mere title signifies with these people.

The patriarch treated us, during our call, with great kindness and politeness, giving us sweetmeats and coffee, and he was far more disposed to be sociable than usual. We afterwards called upon the *wakeel*. Mr. Goodell told him that as I have now learned the Armenian language, I had become altogether an Armenian. "And you," added Mr. G., "must take him and baptise him." "By no means," replied the wakeel, "we accept him without. The Greeks would baptise him again, but with us it is unnecessary." We had a familiar conversation for some time, when the wakeel, with a thoughtful and peculiar expression of countenance, turned to me and said, "You will, by and by, become a *preacher* to the Armenians." I hope the prophecy will prove true.

We afterwards called upon the wakeel of Jerusalem, that is, the financial agent of the patriarch of Jerusalem, in Constantinople. He is a very bigotted man, but he nevertheless received us politely. He remarked to some of his friends this morning, that it had done him a great deal of good to see those Americans present at the church; and that it was a shame to the Armenians, that these American strangers had set patiently three hours in the church, while many Armenians were not there at all.

It is now the time of the *ramazan*, or Mussulman fast, which continues for one lunar month. During this fast the Mussulmans neither eat, nor drink, nor smoke, from sunrise to sunset. The nights are, however, spent in feasting and merriment; and in consequence, the night is literally turned into day, and the day into night. The people are usually in the streets during the greater part of the night, and there are illuminations and other signs of joy.

This year the sultan has issued an order forbidding the *rayahs** to go into the streets after dark, and ordering all Mussulmans to be in their houses by nine o'clock in the evening. This is very extraordinary, and it is said to be owing to a conspiracy against the life of the sultan which has recently been discovered. Other orders have been issued, which are of a very whimsical nature; such as that no one shall carry an umbrella in the streets, (and where else are they needed?) nor a shawl (which the Armenians use to protect them from the rain), and that they shall not tuck up the skirts of their long robes to keep them from the mud.

Similar frivolous orders were issued when Ibrahim Pasha was approaching this city, when people were forbidden to salute each other in the street, or even to say, Good morning, or inquire after each other's health, or to say a word about the weather. The meaning of all this was that they were not to talk at all, even on the most common topics, much less discuss political matters.

20. Went again to the Armenian church in Constantinople, in company with Mr. and Mrs. Goodell, Mrs. Johnston, and Mr. Merrick. To-day, which is the Tuesday after Christmas, the Armenian females assemble in the church for the communion, and the patriarch himself officiates with great splendor. When we entered he was in the pulpit preaching, and the body of the church was entirely filled with females, closely seated together upon mats on the floor. We were conducted through a door in the back part of the church, which led to the inclosure within the altar, and the moment our ladies entered, the whole congregation rose up simultaneously to get a sight of them. The whole house was soon in a buzz, and the poor patriarch was perfectly unheeded and unheard, though he went on with his sermon as before. We got our ladies seated as soon as possible, where they were out of sight, and of course ceased to attract attention. After sermon, the mass was *performed*—I cannot think of a better term, for the whole ceremony is more like a theatre than anything else,—and then a large number of females partook of the sacrament.

Feb. 6. I this day reached home again, after an absence of two weeks on a visit to Smyrna. My visit was made partly on business relative to the press, and partly to consult with my esteemed associate, Mr. Adger, whom I now met for the first time. It was truly refreshing to hold converse, even though but for a short time, with our dear brethren at

* All subjects of the Porte except Mussulmans.

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Smyrna; and I think the kingdom of our Lord Jesus Christ would be greatly promoted by occasional intercourse of this sort between brethren in the same general field, though occupying different stations. The communication between Smyrna and Constantinople is certainly very much facilitated by the establishment of a steamer, which performs the voyage in forty-eight hours, which before, sometimes occupied a whole month.

9. A firman has lately been issued by the sultan, prohibiting all Armenians from becoming catholics, and all catholics from becoming Armenians. The catholic Armenians refused to read this firman in their church; and when inquired of by the sultan why they did not obey his orders, they returned for answer, that such a firman interfered with their church rules; that if any person applied to them to become a catholic, they could not send him away. Such a decided stand as this against an unjust decree becomes a better cause. It is rumored that some heads will be cut off, and even that the church will be closed in consequence. It is too late in the day, however, to cut off heads for such an offence; but even if it were done, still this resolution of the catholics will do good. The sultan may be very angry that his edict is not obeyed, and he may punish the disobedience very severely, but in future he will be very careful not to issue any similar orders.

28. The wakeel has lately manifested great anxiety about the increase of light and of scriptural knowledge among his people. Some time ago he sent a priest to inspect our school. The priest took notes of the number of scholars, their names, etc., and removed his own boy from the school by order of the wakeel. The latter also examined one of the scholars very closely in the church, as to what his studies are, and what the Americans say to him, etc. He seemed disposed to put a stop to the school if possible, but he feared the people.

He was recently talking to the kooyoomjee (jeweller) and another respectable Armenian, on some point in Scripture, when the kooyoomjee drew out a New Testament from his bosom in order to refer to a passage. The wakeel immediately reproved him for carrying about a New Testament with him, saying, "If you, a man of so much importance and influence, take such liberties, what will not the common people do?"—A day or two since an enlightened merchant called upon the wakeel; and after some conversation, the latter said, "I see that all the people are running after the Bible, and I do not know what it is all coming to; but if there is to be an overturning in the Armenian church, I shall be very happy if it comes after my day." He meant after his *official day*, and it is reported that he will probably resign soon, in order to avoid trouble. He does not wish to be the steersman of the ship in the storm which he sees gathering. Whether, if he should resign, his successor will be a better man, is altogether questionable. I am afraid there are very few men of any principle among the high ecclesiastics of the Armenian church.

Two catholic Armenians called on Senakerim to-day. They wished to become Armenians, but Senakerim told them that since the firman was issued, it is impossible for them to change their religion. They replied that they were once Armenians, and had become catholics, and that all that they now wished was to go back to their own church. S. told them that, under these circumstances, he thought they might become Armenians. On further conversation, they said that in reality they liked neither the catholic nor the Armenian church. Their object was to become protestants. "But," said they, "in the catholic church the priests are so vigilant, and so particular in exacting confessions, that liberty of conscience is out of the question. In the Armenian church, on the contrary, every thing is easy." One of these individuals, while yet an Armenian, some years ago, dissatisfied with the standard of religion in his church, and panting after something which should bear a more close resemblance to the holiness of the gospel, went into the interior and joined a monastery. He soon found that the pearl he was seeking for was not to be found there, and leaving the monastery in disgust, he returned to the capital and resolved to try the catholic religion. His condition not being one whit improved, but rather growing worse, he now wishes to see if he can find in protestantism, that for which he has so long been seeking. Blessed be God there is in the Bible a remedy for every moral disorder;—something to meet the wants of every poor sinner on the face of the earth. A man has only to ask and it shall be given unto him; he has only to seek and he shall find.

We have many evidences now, that light and liberty of conscience are springing up in the Armenian church. Not long since, one of the most respectable and influential Greeks of this place, whom I shall call Mr. A., met an Arme-

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nian banker in the presence of some other company, among whom was a Mussulman of distinction. As it was at the time of the long fast before Easter, and also the Turkish bairam, the conversation turned on fasting. The Armenian, taking a copy of the New Testament from his bosom, said, "This is my standard. These fasts and feasts were all ordered and arranged by man, and I care nothing about them. The Scriptures of the Old and New Testaments contain all that is necessary for salvation, and I want nothing more." "Be careful," said Mr. A. softly, "be careful what you say, for you are overheard." The Armenian replied in a still louder tone, "I care not who hears me, even if it be the whole world, for I speak what is true."

29. The number of those who style themselves protestants, among the Armenians, is rapidly increasing. S. has been about in some of the villages lately, and he finds in these, as well as in the capital, a disposition, everywhere, to talk on religious matters, and in every company of three or four or more, he invariably finds some who are ready to avow their attachment to the Bible as their only guide; and even when a part of the company are very bigotted Armenians, there are always some who fear not to speak out in the most public manner in favor of the Scriptures.

Many, no doubt, claim to be protestants, who have very little acquaintance either with themselves, or the truth; but then this is a first step and an important one;—not the mere assumption of the name, for we would gladly exclude that altogether, but the receiving of the Holy Scriptures as the only and all-sufficient guide in matters of faith and practice. The testimonies of the Lord are indeed wonderful, as the Psalmist says, in breaking down prejudice, and removing the rubbish of centuries from the mind. "The entrance of thy words giveth light; it giveth understanding to the simple." will consider all religion as amounting, substantially to the same thing, and make their escape to infidelity. This solicitude will tend to make them cautious of what they say, and careful also as to the manner in which they attack error. I am not aware, however, that hitherto any of the Armenians have become free thinkers, nor do I imagine that, as a nation, they are particularly exposed to this evil.

The Kooyoomjee, to whom I have often referred, is truly an enlightened and zealous reformer. He formerly talked much about the corruptions of the church, the intercession of the saints, the character of the virgin, etc.; but now almost his only topic is the new birth.

Serkis Varjabed was mentioned in our last joint communication, as being one of the little fraternity of enlightened Armenians. He has ever since been private tutor in the family of one of the first Armenians here, the banker of the reis effendi, I think. His situation has scarcely been tolerable to him, as he has been confined almost entirely to the house, and cut off from intercourse with his friends. Recently, however, he has had occasion greatly to rejoice, that his labors upon the eldest son of the banker, a youth of about seventeen, have been blessed by the Spirit, as he hopes. This young man has had his mind wonderfully enlightened by the gospel, which is now his constant study; and Serkis calls him a christian brother, though, as we have had no opportunity of seeing him, as yet, we cannot form an opinion of his true religious character. He is now in the habit of reading and explaining the Scriptures to his father's servants. His talents are good, and his station very commanding.

May 1. Boghos Physika, our old friend, has been writing a book in Armenian against the holy fire at Jerusalem, pilgrimages, etc. He lately shewed his work to the patriarch and wakeel, and

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Syria and the Holy Land.

COMMUNICATION FROM MR. SMITH, DATED AT BEYROOT.

THE communication from which these extracts are taken, is a continuance of that inserted in the number for April, of the last volume, containing an account of Mr. Smith's visit to Alexandria. After giving some particulars relative to the voyage from Alexandria to Beyroot, and to the port of Larnica, on the island of Cyprus, where the vessel was detained some days by stress of weather, Mr. Smith proceeds—

Arrival at Beyroot—Elias Fuaz.

January 28, 1834. The following morning, being the 28th of January, as the mists of early dawn cleared away, I gladly recognized the familiar features of the mountains near Beyroot, like old acquaintances rising up to welcome me. The low cape, on the northern side of which stands the city, was soon discovered under our lee, and we bore away for the harbor. As we sailed along in front of the city, I felt that my recollections had not done justice to its suburban scenery. The extensive amphitheatre of mulberry gardens rising gradually behind it, interspersed with numerous houses, and adorned with the white blossoms of many a hoary headed almond tree, the perennial verdure of the olive, and solitary tufts of palm-trees; with "that goodly mountain" in the back ground, elevating its snowy summits to the skies, at so short a distance as to form an integral part of the scene; presented a landscape whose intrinsic beauties, aside from all the interesting associations indelibly enstamped upon it, I have rarely seen equalled.

29. To aid me in landing our goods this morning, I took with me on board our vessel, Elias el Fuaz, a native acquaintance of former days. He was then, at first a mere visitor, who often read with us, and afterwards became an assistant to Mrs. Nicolayson. During the absence of the missionaries, he cultivated a greater acquaintance with the Scriptures in company with Tannoos, often meeting with him for reading and prayer; and upon the return of Mr. Bird, he gave such evidence of piety, that he was admitted to the communion. Having in the mean time, and since, made himself somewhat familiar with English, and being a shrewd, business-like man, he has been able in various ways to render important services to the mission. Some thought was entertained at one time of preparing him by a course of instruction to become more intimately associated with the missionaries and their labors. But he was found not to be sufficiently disinterested. His character is, in fact, not without serious defects. Being naturally of a jealous and melancholy temperament, he easily takes offence, and does this the more readily as he is ambitious of notice and distinction. The want of disinterestedness is not peculiar to him. I am sorry to learn that there continues to be, as there was formerly, a strong inclination in those who attach themselves to the missionaries for religious instruction, to lay in a claim for temporal aid. Whether it be owing to the peculiar habits of the country, or shape of the people's minds, or to some early defect in our missionary course, it requires constant exertion and effort to prevent an impression, that we are bound by brotherly love to those whom we admit to the communion, to place them on an equality with regard to support. Elias excels in religious conversation with his countrymen, being quick to discern the points of an argument, and ingenious in meeting them; and were he a little less inclined to controversy, he would be in this way a valuable aid. This morning he led the thoughts of our Moslem boatmen to the omnipresence of God, and our accountability to him in every thing, conversing with a freedom which I have never known a native Christian use with a Mohammedan upon religious subjects. But it was only upon the general principles of natural religion, and the moment they appealed to the Koran he was silent, that being a sanctuary, which, even under the present tolerant government, and with the best European protection, no native yet dare invade.

Intercourse between the Missionaries and the People—Religious Services and Preaching.

30. My satisfaction in finding myself again at Beyroot increases every day. It is my *home*, to which, after many wanderings, I have again returned. Its natural scenery, even, is charming, and we, neither of us, ever grow weary in gazing at its beauties. Its moral aspect is likewise inviting. The clergy of the papal sects are still opposed, but find after such a number of years, so few defections from their church, that their opposition seems to be at present dormant.

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With the members of the Greek church a more extensive intimacy seems to have grown up; and the number who frequent the missionaries has very much increased since former years. Mr. Bird declares that if he only had time to return the calls that are made upon him, he could be on visiting terms with not less than a hundred families among the most respectable in town. And what is particularly interesting in this intercourse with the natives is, that in it there is no keeping back of the great doctrines of the gospel for expediency's sake, until a way be prepared for a less offensive, gradual declaration of them. The Beyroot mission has from the first, in this respect, pursued a straight-forward course; and whatever may be said on the whole, of the controversies in which it has engaged, (for I am far from thinking they are necessary to a full declaration of the fundamental truths of the gospel,) they have had this effect, to make us less reserved on religious subjects, we being already committed, and having now nothing to lose. On the whole, the aspect of the mission is far more encouraging than I expected to find it, and to say the least, I know not that I have ever visited one that was doing more real missionary work. It is to be regretted that the brethren here have not felt more the importance of keeping our patrons at home fully informed of their proceedings. The latter would then see, that, instead of decreasing in interest since the first years of its establishment, this mission has been making decided progress in scattering the seed of the word.

This afternoon was the season of a regular weekly prayer-meeting, which has been continued down from the early years of the mission. Being requested to conduct it, I was so forcibly reminded of similar seasons in former years, and of the many scenes I had passed through since, as for a moment to lose the command of my feelings. For some months the impression had been forcing itself more deeply upon my own mind, that we need to offer more constant and fervent prayer for the converting grace of God to be bestowed upon the people. This impression had been exceedingly deepened since our arrival, by finding such a souls are not converted. In our meeting I endeavored to communicate my impressions to my brethren and sisters. In doing so, I informed them, that while Christians in America are ready to work and contribute of their substance for the conversion of the world, I had not found them so much engaged in praying for it, as I had expected; and thence I urged the necessity of our praying for the success of our own labors the more.

After describing the English service held by the missionaries on the Sabbath at the house of the British consul, at which nearly all the persons residing at Beyroot who understand the English language are regular and respectful attendants, constituting an audience of from twenty to thirty, Mr. Smith proceeds—

Immediately after the English service, a few natives assembled at Mr. Bird's for reading the Scriptures in Arabic. It is a continuation of a meeting, similarly conducted, from former times, and is equivalent to a Bible class. Each attendant reads in his turn, and whatever subjects the passage read may contain, or questions the reader may suggest, are explained and enforced; or if points of disputation come forward, they are sometimes discussed with great freedom and latitude. It is intended to be sufficiently informal to admit free mutual argumentation. The number of attendants is very irregular, and though the room is sometimes pretty well lined, there are generally not many.

After dinner a Sabbath school was attended which has been established by a part of the missionaries, for the children who understand English, viz. Mr. Bird's and Mr. Abbott's. In the afternoon, also, commencing at three o'clock, Mr. Bird preached in Arabic. This exercise has been introduced the last year, and grew out of our exercise for reading, similar to that already mentioned. It was the first time it had fallen to my lot to hear a missionary preach a formal sermon in any of the languages of the Levant, except Mr. Lownde's Greek exercises at Corfu. Considering the ecclesiastical organization of the country, we used to

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the formal preaching occupies a place for efficiency in reaching the conscience and the heart, which can never be filled by any other way of exhibiting the truth, and I thanked God that it had been commenced at Beyroot. The congregation consisted of both sexes, who occupied distinct rooms, Mr. Bird standing near the door, that all could hear. This arrangement is required by the customs of the country, and by it the attendance of a good proportion of females is secured, who, otherwise, would not come; and whose coming is the more desirable, as in their own church their apartment is so far from the altar, that they can hardly ever understand any part of the service. I was agreeably disappointed at the number of attendants this afternoon. As many as forty natives were present, of whom about a dozen were females. The order was as perfect and the attention as strict as would be observed in a congregation at home. Mr. Bird preached an excellent sermon, setting forth the very essence of the gospel; avoiding, as he aims to do in this exercise, topics of controversy. In view of such a congregation, my feelings of encouragement were stronger, almost, than I dared indulge. Surely, thought I, nothing but the Spirit of God is needed to produce an immediate revival. The way seems all prepared. The number present this afternoon was, for some reason, greater than usual. At subsequent meetings there has proved to be a somewhat less numerous attendance, and the proportion of females has usually been greater, nearly half of the congregation has been often composed of them. I am not aware that this exercise has excited any additional jealousy, or created any special opposition against the mission.

Immediately after the Arabic exercise a prayer-meeting was held in English according to custom, to supplicate the blessing of God upon the varied labors of the day. Thus ended our first Sabbath at Beyroot, a Sabbath certainly not often herself and her husband, and became much attached to them both. The interesting character of her husband is well known to you. Since my return she has frequently given me, with all the tender feeling of a bereaved widow, accounts of the christian labors and dying conversation of her husband, indicating a very desirable state of feeling in him, and giving me a favorable impression of her own piety. For sometime before his death he seemed to be ripening for heaven. His conversation with those who frequented his shop was wholly spiritual; to use her expression, which, in fact, she quoted as his own, his heart seemed to be on fire; he felt unutterable things; he would come home from his business too full to eat; would often, while yet in health, say that his time on earth was short; and when on his deathbed manifested no wish to live. He left with his widow four promising children, all sons but one, the youngest of whom was born a few days after his death. Her I cannot but regard not only as a true but a promising convert; though her defective education and her youth, (she being little more than twenty years old,) prevent that entire consistency of character which might, in other circumstances, be expected.

Primary and High Schools—Tannoos.

In the instructions given me by the Prudential Committee at my departure from Boston, the importance of establishing a high school at Beyroot was suggested. Since my arrival I have been interested to find that the commencement of such a school has already been made. Doct. Dodge has for some time been teaching English to a class of native youth, consisting now of nine or ten, who are anxious to learn our language. Upon consideration this evening, it was agreed that other branches should be introduced into this as soon as practicable, in order to make an experiment of such a school

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were charged to search for rooms; and at the same time they were to search for a house for the press.

Feb. 7. Doct. Dodge and myself, the committee charged for such purpose, visited Tannoos' school this morning, in pursuance of our commission. Tannoos' name is familiar to you. He was my teacher during my former residence here, several months of which time I lived in his family, and he ever gave me good reason to have confidence in his piety, by reason of his meekness, seriousness, and prayerfulness. When I left him, at the departure of the mission for Malta, he was almost disconsolate at the thought of being exposed without protection to every oppression, as an apostate from his church. But the Lord raised him up a protector. At my departure I recommended him to the favorable regards of the emeer Shedeed, from whom I had received many attentions at El Mansoorieh. Supposing, however, that these attentions had been only formalities, I expected that my request would not long be remembered. But it proved that the emeer's regard for me was more than pretended. He was ever a true friend to Tannoos. Soon after I left, going himself to live in another village belonging to him, he invited Tannoos to occupy his own house at El Mansoorieh. The emeer was of the papal Greek church, and had taken much pains to settle a priest, and promote the interests of his sect in the village. This priest often made efforts to draw Tannoos into religious controversy, in which of course the latter defended his own sentiments. At length the former complained of him to the emeer as a pestilent heretic, declaring that both could not live in the same village, thereby intending to procure the expulsion of Tannoos. The emeer's reply was, that if the case were thus, the priest himself might leave; thus he expelled his own chaplain out of regard to Tannoos. I regret to learn that the emeer is now dead. Subsequently Tannoos found security in the city by being employed in a manufactory of *Helamy*, by the *kady*. For, while in the service of that officer, he was of course under his protection, and no one's complaints against him would be heard. Thus did the Lord graciously provide for his safety during the interruption of the mission. To meet him again was like meeting a brother after a long separation. I early inquired respecting his religious state. He confessed that he had often stumbled, but hoped he was still a possessor of the grace of God. I am happy to find that by the brethren he is regarded as exhibiting satisfactory evidence of piety. His school was established early in the history of the Beyroot mission, but during my former residence it was suspended in consequence of persecution. Upon the return of the mission from Malta, it was commenced again, and we found it this morning containing about forty children, two or three of whom were girls. From the first it has been taught, with little variation, after the manner of the common schools of the country; except that recently he has brought the children to study silently. He considers himself the first in all Syria that has introduced this method of study; it being a universal practice for all in a school to study aloud together, almost deafening their neighbors, to say nothing of their teacher and themselves. None of his scholars were classed, each one being heard by himself, in no regular succession, at the discretion of the teacher, and no system of rewards existed, nor of punishments either, except the rod, of which the custom of the country allows a pretty liberal use. Yet, though so little acquainted with the best systems of teaching, liking, as he does, his business, he never fails in gaining the attachment of his scholars, and in making them learn well.

In consequence of our visit, we recommended to the brethren at our business meeting this evening, the following improvements; viz. that the scholars be gathered into classes; that they practice spelling without books, which has not been done; that they study in silence; that, instead of dropping in one after another, from sunrise to nine or ten o'clock, as now, they observe regular hours; that none be admitted into the school under four years of age; that a regular system of rewards be adopted; and that a better room be provided. The charge of introducing these improvements was imposed upon me.

Upon the questions respecting the high school with which we were charged, we reported as follows, viz. that the studies should be shaped with reference to the qualifying of teachers for primary schools, not with the idea that every one who comes to it will become a teacher; but that it will raise up a class of young men from whom teachers can be selected; that with this in view the following branches should be taught, viz. arithmetic, grammar, geography, astronomy, history, natural philosophy, moral philosophy, logic, and the English language; and that in all these branches books need to be prepared.

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11. Having previously explained to Tannoos the improvements proposed to be introduced into his school, I commenced my visits this morning. He had already arranged his scholars in classes, and I heard a number of them read and spell. The result surprised me. In the highest class, though the words were taken at random, without previous study, and the exercise was entirely new, not a mistake was made in spelling. The others performed relatively well; and their reading likewise exceeded my expectations.

LETTER FROM MR. WHITING, DATED AT JERUSALEM, MAY 1ST, 1835.

THE removal of Mr. and Mrs. Whiting to Jerusalem was mentioned at p. 374, and the decease of Doct. Dodge at that station, at pp. 281 and 408 of the last volume. It has since been thought expedient for Mrs. Dodge to return to Beyroot. Messrs. Nicolayson and Calmen, of the London Jews Society, had also left the city for a time, at least, when this letter was written; leaving Mr. and Mrs. Whiting the only missionaries then laboring there. Additional laborers are much needed; and it is hoped that the station will be strengthened, when the brethren who recently embarked shall arrive at Beyroot, if not earlier. Jerusalem is an important station, not only on account of its own population and that of the surrounding villages, but more especially as it gives access to great numbers of pilgrims who resort thither from numerous and distant countries.

Distribution of Books and Tracts to the Inhabitants and Pilgrims.

In my letter of March 15th, I gave a somewhat discouraging account of the difficulties which had prevented our gaining access to the people, or making useful efforts among them at this station. Since that time my heart has been encouraged by the opening of a promising field of labor among the pilgrims. From our first arrival at Jerusalem Doct. Dodge and myself had been very desirous of gaining access to these strangers, many hundreds of whom have spent the whole winter here. But not knowing their languages, and having no friend, like the late Papas Isa, to form a medium of intercourse with them, we knew not how to accomplish our object. When the rainy season was nearly over, and the ground became dry and the weather pleasant, observing that great numbers of the pilgrims were daily walking out upon the hills and in the valleys around the city, or sitting in social companies in various directions under the shade of rocks or trees, I resolved to make an effort to get copies of the Scriptures and tracts into their hands, although I knew too little of either Modern Greek or Turkish to converse much with them. Taking a few Greek, Armeno-Turkish, and Arabic tracts under my arm, I walked out among them, showed them my books, and the first day sold two or three Greek, and gave away some half a dozen of Arabic tracts. This was a day of small things, but I felt that it was not on that account to be despised. The next day I sold a few more Greek tracts. While talking to one or two persons, others gathered around to see what was going forward, and asked if I had other books besides these. I told them I had a variety at my house and invited them to go home with me and see them. They came, saw specimens of all our Greek and Armenian books, and purchased a number. It soon became extensively known among the pilgrims that there were books here for sale, and the demand for them increased. For several weeks, not a day passed, and sometimes not an hour in the day, in which there were not pilgrims calling to buy books. A few copies of the Scriptures and tracts also I had placed in the hands of a Greek who keeps a little shop near the church of the Sepulchre, where pilgrims are constantly passing, promising him a small commission on all he could sell. A considerable number were disposed of by him. Since the 20th of March I have disposed of books as follows.

Here is inserted in Mr. Whiting's letter a list of books and tracts circulated, which shows that he had disposed of Bibles, school-books, and tracts, in Modern Greek 293;—in Armenian and Armeno-Turkish 21;—in Arabic 40:—total 354.

The Armenian and Greek books mentioned in this list have been sold, with very few exceptions, at a fair price. The Arabic have been principally distributed gratuitously. The Greek Pentateuchs were much sought after. My stock was soon exhausted. I might doubtless have sold a great many more, if I had had them.

It has been a subject of regret that my acquaintance with the Turkish and Greek

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languages is so limited, that I cannot converse profitably with the pilgrims. A missionary, with these languages, or with one of them at command, might have had, during the last two months, a most inviting field of labor among them. Being, with few exceptions, without business while here, they are of course quite at leisure; and as they stroll about the fields, or collect in social circles under the trees, it would be easy, at almost any hour of the day, to engage in conversation with them, and to find rare opportunities of preaching the gospel to old and young, men, women, and children, from various parts of the world. There is a great difference in this respect between the pilgrims and the native Arabs. The latter it is difficult to find at leisure, except on their festivals, or on the Sabbath; while the former are always at leisure. And the circumstance of their being on a christian pilgrimage to Jerusalem, and constantly visiting the numerous places in this vicinity that are consecrated by their relation to some event of scripture history, would ever be presenting favorable occasions for introducing religious conversation in an easy and attractive manner. Most of them, it is true, are very bigotted and full of prejudice, and very ignorant of the real nature of religion; but still, it might be hoped, that, with God's blessing, inquiry would be excited, and some souls savingly benefited, who would return to their distant home, and exert a salutary influence during the remainder of their lives.

In disposing of books among the Arabs, (meaning by this term the native Christians who speak the Arabic language), I have not succeeded as well as with the pilgrims; yet am not entirely without encouragement among them. I frequently walk out, with a little bundle of tracts, on the road towards Bethlehem, where people are almost constantly passing. Scores of people, chiefly women from Bethlehem and other villages in that direction, come every morning bringing wood, vegetables, etc., to the Jerusalem market. After finishing their business, they usually collect together near the city gate, and return in companies to their respective villages. Thus it often happens that ten, fifteen, or twenty pass along that road in one company. As they feel most at leisure on their return, I have chosen the afternoon for my walk in that direction. I frequently seat myself under a tree, by the road side, and begin reading a tract. As the people pass and notice me, some one or more of the company will frequently turn aside, and enter into conversation. This attracts another and another, until I am sometimes surrounded by fifteen or twenty persons at a time. The women cannot read, but they will often stop and hear me read a few verses of Scripture and remark upon them; and when they go, they beg tracts for their sons or some of their relatives who they say can read. I give tracts in this way, in the hope that, even if their object be to sell them, they will fall into the hands of some one who will derive benefit from them. It is in some respects more interesting to distribute books among the pilgrims, who can read and are willing to pay for them; and to see them sit immediately down, as they often do, and begin reading them. But on the other hand, in giving to these poor ignorant Arabs, there is the advantage of knowing their language, and being able to speak with them about the great things of the gospel. The Arabic tracts which I usually take for distribution are the Epistles of Peter, the Epistles of John, and a small catechism. I have also given away a few Arabic Psalters.

On the whole I cannot but regard this as a most important missionary station, and one that ought by no means to be abandoned, notwithstanding the sore bereavements which it has suffered. This is also the unanimous opinion of my brethren at Beyroot, some of whom have just made us a gratifying visit.

Commencement of Schools.

Under date of August 25th, Mr. Whiting writes relative to the contemplated school mentioned above.

The teacher, whom I was expecting from Beyroot to take charge of a school for boys, arrived and opened the school about the 1st instant. As yet, the number of scholars is very small. The school which used to be taught by the late Papas Isa, and supported by the Greek convent, was re-opened some time ago; and the people of the convent will probably be fired with new zeal to get all the boys collected into that school, by the circumstance that we have opened another. I do not expect our school will be popular among the Greeks at first. If we could have commenced last winter and spring, when there was no school in the place, we should probably have succeeded better. However, we shall, I doubt not, gradually extend our acquaintance, and gain confidence both among Christians and Moslems. Mrs. W. has at length succeeded in obtaining a few little Mos-

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lem girls, whom she is teaching to read and sew. Others have promised to send their daughters to her after a few days. No christian parents have as yet been induced to send their girls. It will look strange if the Moslems should be the first to appreciate and avail themselves of the advantages of christian instruction for their daughters. I should not be surprised, however, if such should prove to be the case. It is a fact that they now appear to be less jealous of our influence, and more disposed to cultivate our acquaintance, than the Christians. How long this state of things will continue, we of course cannot tell. But whatever class of persons is, in the providence of God, brought within the reach of our influence, we shall endeavor to do them all the good we can. It is a somewhat singular coincidence, that it is among the Druses, (who call themselves Moslems,) and not among Christians, that Mrs. Dodge has collected her interesting little school of girls at Aaleih; and it is principally Druses that have attended Mr. Bird's Arabic preaching at that place during the present summer.

Mr. and Mrs. Pease were expecting, at the date of the foregoing extract, to join Mr. and Mrs. Whiting at Jerusalem during the autumn.

Greece.

JOURNAL OF MR. RIGGS AT ARGOS.

THE proclamation copied under date of June 17th, is the one which Mr. King alluded to in a communication noticed at page 35 of the last number.

May 15, 1835. A smart shock of an earthquake five minutes before eight, A. M. It continued only three or four seconds.

16. Twenty girls in the school. I reviewed the scripture lessons of the week, asking questions on the first three chapters of Genesis.

Received from the demarch [mayor of the city] an invitation to attend the examination of the public school, which is to take place to-morrow [Sabbath]. I replied by thanking him for the invitation, and expressing the interest which I feel in the cause of public instruction, at the same time remarking that, I considered the Sabbath as a day divinely appointed exclusively for the purpose of religion; and I therefore felt it my duty to avoid on it all those occupations of a literary nature which do not immediately contribute to the knowledge of God and the good of the soul, no less than bodily labor. For this reason I declined the invitation. I am glad of such opportunities of bearing testimony to the spiritual nature of the christian day of rest. The Greek theory on this subject is, in my view, more correct than that of many protestants on this continent. Yet, in practice, it is a mere day of recreation and amusement.

June 1. Birth-day of king Otho, and the day of arriving at his majority. We took the children of our school to attend the public services on this occasion. An oration was delivered, in which the speaker expressed the feelings of probably a large proportion of the common people. "Rejoice," said he, "ye soldiers who have not hitherto received your dues. Present your claims to his majesty and they shall be satisfied. Hail, ye widows and orphans; weep no more, the king will henceforth provide your daily bread." Such anticipations as these must of course prove vain. May the King of kings, in his gracious providence, prevent the consequences of dissatisfactions which must almost of necessity arise.

9. Visited the school of Mr. A. V. About forty scholars were present. One or two had some of our books. All the rest used the church books in Ancient Greek. I spoke a few words to the school and offered to furnish such of our books as were needed. The teacher promised to come and see me.

16. Finished the preparation of a set of questions on Genesis.

17. Received the 17th number of the '*Government Gazette*,' dated on the 25th ult., but apparently just printed. It contains a proclamation of which the following is a literal translation.

"Proclamation concerning a translation of the Old Testament.

THE HOLY COUNCIL OF THE KINGDOM OF GREECE.

The Council, having compared the translation of the Old Testament from the Hebrew, published some months since, with the canonical translation of the Seventy, and having found it to differ from that;

Being under obligation, both to preserve those things which have been received by the orthodox eastern church, as it has received them, and to guard Christians from every deviation from the things hitherto received;

Having in view the 11th article of the royal order of the 23d July [4th August,] 1833;

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With the approbation of His Majesty's government, *proclaims;*

1. The translation of the Seventy, the only one heretofore received by the eastern church, is, and is declared to be, the canonical translation of the Old Testament. It is [to be] read in churches, and is also for the use of the clergy, of the youth, and of the people in general, so far as relates to their religious instruction.

2. Every other translation, whether from the Hebrew, or from any other language, is disapproved for the above mentioned use, and is proclaimed uncanonical and inadmissable in the eastern church.

Athens, April 2d, 1835.

The members of the Holy Council.

CYRIL, [Bishop] of Corinth,
NEOPHYTUS, " of Attica,
PAISIUS, " of Bocotia,
CYRIL, " of Argolis,
JONAS, " formerly of Elis.

The Secretary of the Holy Council,
TH. PHARMACIDES."

The teacher whose school I visited on the 9th inst. called. Had a long conversation with him and gave him several books and tracts.

29. Mrs. Riggs commenced an infant school with twenty of the smaller girls. The number of scholars had increased so much that a division was found to be necessary, although for the present it demands that she should labor in the school seven hours a day.

July 6. Examined with Mr. C., a respectable teacher, the greater part of my questions on Genesis. He was exceedingly interested in the plan, and urged me strongly to have them printed as soon as possible. At the same time he thinks that, as the proclamation mentioned above, June 17, has the sanction of government, it will not answer to use the new translation in direct instruction in government schools. I said, I freely admit the Septuagint as the authorised version in Greece; but the fact, that one version is authorised and appointed to be read in churches, does not by any means hinder the use of another translation, for the better understanding of the sacred word. The Bible Society does not seek, and has never sought that its translation should be considered canonical. Its only object is to place the word of God in the hands of all, in a language which common readers can understand. It appears to me that the people have a perfect right to use the new translation. "Yes," said he, "and if the council really desired, as they profess, the good of the people, they would not attempt to prevent this until they had prepared a better one." He also remarked that the translation of the Seventy is in many places totally unintelligible, even to the best Ancient Greek scholars. I think that the feelings of this teacher will be those generally of the more intelligent Greeks.

17. Examination of our schools. The eparch and demarch were present by invitation, also about forty-five other individuals, chiefly parents of the girls. In the infant school we occupied one hour with the various exercises, in which all seemed much interested. Twenty-five of the children were present. Nearly two hours were then spent in the upper school. The pupils were examined in readlng, writing, arithmetic, geography, Coray's Synopsis of Sacred History, and the Sermon on the Mount. The latter had been committed to memory by seven of the older girls. In this school thirty-two scholars were present. On the whole the company seemed gratified with the results of the examination, and particularly with the needle-work. The exercises were commenced in the morning by repeating the Lord's prayer, and closed by singing the same in metre, in which some of the older scholars joined.

In the afternoon met with another teacher, who, like the one mentioned above, June 9th, uses a mixed method. He has about thirty scholars, some of them using our books, and some the church books, which are unintelligible to the pupils. He expressed a willingness to introduce our books more and more as fast as possible. The same feeling is, I think, reviving in the country generally. Two or three years have passed away, and not a single book has, to my knowledge, been published by government for the use of schools of any grade, though a commissioner was appointed in reference to this very subject soon after the arrival of the king. And now, although I am quite sure the majority of the people would much prefer receiving books and schools from the government, to receiving them from us, yet rather than not have them from any quarter, they will gladly receive them from us.

China.

EXTRACTS FROM A LETTER OF MR. STEVENS, DATED AT CANTON, JUNE 2D, 1835.

THE excursion of Mr. Stevens along some portion of the eastern coast of China was mentioned in the last number. The follow-

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ing paragraphs furnish further particulars and remarks.

Tour on the Coast—Opportunity for distributing Books and Tracts.

Presuming that you are informed by previous letters of our intended excursion to the Bohea hills, I shall write chiefly respecting the mode of distributing christian books, and the prospect of doing good on the Chinese coast, as they appear to me.

The sum of our attempt is briefly this. We reached the mouth of the Min river May 6th. The next day embarked in our boat, and began to ascend the river. This we persevered in for four days, during which time we often lost our way, or got aground, but received no intimation from any one of disapprobation of our enterprise. We saw a good deal of the people, and reached the distance of about seventy miles from the vessel. But on the fifth morning, we were suddenly fired upon by two parties of military, stationed on both sides of the river. They kept up so close a fire, that we were at length convinced that it was vain to think of advancing further, and so put about, and returned to the ship after a week's absence. We experienced the special protection of the Lord, so that but two of our men were wounded, and they slightly.

This, in addition to all other facts, has quite convinced me that it is not practicable to travel into the interior of China. There is nothing to countenance a contrary opinion, but the success of Mr. Gutzlaff and Gordon's late excursion to the Ankoy tea hills. But respecting this it should be said, that it is one of the least populous parts of the country, and the route led them near to few towns; that they were thereby enabled to avoid any notice from the officers, not seeing even one buttoned man during their absence; and that the whole distance was not more than thirty or forty miles. And this is the only instance of successful attempt of the kind. To think, in all ordinary cases, of proceeding far without attracting notice, and to hope to extricate one's self from the officers, when once notice is taken, without resort to force, seems to me quite beyond doubt. Neither can be expected.

But though the way into the country is not yet open, there is still the coast with its country villages and small towns, where the work of making known the gospel may be carried on. Perhaps, however, the real mode of doing things there is not well understood. Our ship goes on the coast, and at some convenient place lies outside of a city or a town, waiting for the people to come off to her in the night and trade. A boat has sometimes come off with $30,000 or $40,000, perhaps, in silver, desirous of obtaining opium. If unable to receive it at that time, the people have been known to leave all the money on board the ship, and without any receipt, go away and wait for another night. Such is their confidence in foreigners, or perhaps their dread of government boats, that might meet and rob them. After the ship has lain there a day or two, or even earlier, a war boat or two will be seen bearing down and anchoring near by, so as to cut off approach to the ship by the people. The captain of the ship must then fire a shot near enough to frighten them, when they may up anchor and run away; or if they are numerous, the ship usually quits her anchorage, and goes to another place, till the war boats have withdrawn again.

After stating some of the disadvantages under which this coastwise distribution of books now labors, and the objections to it as at present necessarily conducted, owing to the character of the opium trade, in which the vessels which carry the distributor are engaged, the fact of their going armed, and the character of that portion of the Chinese who are engaged in smuggling opium into the country and with whom the missionary must have his principal intercourse, Mr. Stevens proceeds—

Against the prosecution of this work of distribution under the known disadvantages, I see no great obstacles. It appears to me that a ship might call for a day or two at various points on the coast, and carry on this work to a great extent —to an extent at present unknown, and perhaps unimagined. It is not to discourage this mode of operating that I write, but simply that its value may be the better understood, by being able to enter as much as possible into the real state of things. To think of leaving that large portion of China without any further missionary efforts, and exposed constantly to the growing evils of smuggling opium, without an effort to counteract the mighty mischiefs which we cause, cannot be borne. Much as I lament the deficiency of all missionary operations which can now be carried on there, yet

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let us be on the ground, and with a physician we can do much now. If better circumstances arise, we shall then be in a condition to know it, and improve the change. By gaining a knowledge of favorable localities; by acquiring experience in the character, language, and modes of access to the people; by preparing more appropriate books; by the books themselves and the instructions given with and respecting them, we may most reasonably hope to do some present good, set the character of foreigners in a better light than it is at present, and prepare the way, by constantly pouring in truth, for a more extensive revolution in the sentiments of the people.—In the midst of the thick darkness which now shrouds the future steps of this mission in China, it seems to me from these considerations, plainly but imperfectly expressed, that enough light shines on this way of preaching the gospel to persuade us that it is God's will for us to continue in it.

Singapore.

EXTRACTS FROM A LETTER OF MR. TRACY, DATED AUG. 10TH, 1835.

It will be seen from the following extracts, that labors for the Chinese are assuming a most interesting and encouraging aspect.

Dispensary—Public Worship—Schools.

I rose at my usual time, a little before sunrise, and walked to the dispensary, which is about a mile from the mission-house. I prescribed for ten or fifteen patients, mostly Chinese, before seven o'clock, when arrangements were made for our usual Sabbath service in Chinese. When the audience was seated, we found ourselves surrounded by about sixty hearers. Twenty of these were youth and children attending the school which is taught in the same house. Eight or ten others were persons in our employment, as teachers, printers, etc. The rest were sick people and those who came on purpose to attend religious services. I was pleased to see several of the sick, who had received their medicines, sit down to wait till service time, and to see some who had been before bring friends with them. It was interesting too, to see three men who were shot by pirates two weeks ago, and two of them badly wounded in the body, present and attending to the words of life.

Our services commenced with reading and singing a hymn, which last was performed in a very pleasing manner, chiefly by some young men who received their education at the Anglo-Chinese college at Malacca. After singing we all knelt, and I offered a prayer in Chinese. Then the address of St. Paul in the synagogue at Antioch, Acts xiii, 15—41, was read and explained, and a few practical remarks made on several parts of it; after which Mr. Parker addressed the audience by an interpreter, telling them, among other things, that many good people in America are praying for the Chinese, that they may know the gospel and be happy forever; and that we desire their happiness; and concluding with the exhortation that, since others were so much concerned about them, and even the Lord Jesus himself, they should seek in earnest, and in the way of truth, their own happiness. Another hymn was sung, and the meeting concluded with prayer by a young man recently from Malacca, who, we trust, is truly pious. It was good to see a Chinese praying before his countrymen, and for their salvation. The audience was the largest and most interesting we have ever had. After worship Mr. P. and myself attended to the remaining patients, about twenty in number, and I returned home to breakfast at nine o'clock.

At eleven o'clock, it being my lot to preach, as the chaplain is absent, I read the church service, and preached from Psalms i, 4, endeavoring to show the real condition and prospects of the ungodly, compared with those of the godly. I do not feel at liberty to take time to write sermons, and make but little preparations; but was enabled to speak with affectionate solemnity, and the audience appeared much more solemn than usual—probably more so than we have ever seen it.

A little before three o'clock, P. M., I went with Mrs. Tracy to visit the first Chinese school we established. Eighteen scholars were present, Mrs. T. has usually selected for them a few words of Scripture to learn every day for two or three months past; and our chief object was to explain and illustrate these, and try to impress the truths they contain upon the minds of the children. The topic for a few days had been the sufferings of Christ, as described in Matthew, 27th chapter. As we told them how Jesus suffered for us, almost every eye seemed fixed upon us, and every mind interested. We have never before seen them manifest so deep an interest in any thing we have said to them, as they did in this ac-

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count of the Savior's sufferings. We left the school feeling assured that it would not be in vain that these Chinese children hear of a Savior's love.

Returned at four, P. M., to dinner. And here also we had something to interest us in the heathen. We had several articles of food and two or three kinds of fruit given us by heathen friends, and we hope we did feel grateful that God has disposed them to be our friends. Most of these may be called thank-offerings for medical aid.

At half past five went with Mrs. T. to visit a school opened about ten days ago in Campong Glen, about two miles from the one mentioned above. We found eleven scholars present. We told them of the good friends in America who contribute their money to pay their teacher, and so do them good. They were much interested. I asked, "Who made the sun, moon, trees, etc." "The Lord Jesus," says one. "How came you to know this?" "I heard men say so." This shows that the knowledge of the truth is extending here, and that labors of our predecessors have not been useless, though they did not see souls converted. One little boy told us he thanked God every day for food and raiment, and added of his own accord, "Without the gracious goodness of God we could not live." Who can estimate the value of such impressions made on the minds of children? After conversing a little while we left the school feeling resolved never to faint in our labors for the instruction of the heathen, even should we see no fruits of our labors. The good seed will spring up and bring forth fruit, and if we do not see it, our successors will.

Inquirers and Candidates for Baptism.

After resting a little I went again to the dispensary where we had appointed a meeting for candidates for baptism. On the last Sabbath evening we had invited a few individuals whom we knew, or supposed, to be favorably impressed with respect to the christian religion, and one of whom had, of his own accord, asked baptism,—to meet with us for religious conversation, and with particular reference to baptism. Ten individuals were present. Two of these have been pious professedly for some time. Of the remaining eight, six said they believed in Jesus, and the one true God, and wished to be baptised. Last evening, as the meeting was appointed publicly in the morning, and some did not understand its limitation to candidates for baptism, eighteen Chinese men were present. I suppose ten of them, if not more, meant to be considered as believers. It is impossible to describe my emotions as I saw the benches and chairs arranged, and these candidates for the initiatory rite of the religion of Jesus coming in like inquiring sinners in a revival in America, to join with us in prayer and praise and to listen to religious instruction. I could scarcely restrain myself. My cup of blessing I felt to be almost full. We prayed and sung. I conversed with them, commencing a regular course of instruction, such as we think it proper that they should receive before being baptised. We sung and prayed again, the Chinese who prayed in the morning, being our leader in our address to the throne of grace, and then parted. I returned home, weary indeed, but feeling that it was good to be weary in such work as I had been doing all the day. Oh the goodness of our God. He gives me strength to labor, and there is evidence of his blessing on the efforts made to do good; and though I know not that my labors have any share, even instrumentally, in doing the good, yet I rejoice and am glad, and I do trust it is "in the Lord" that I am glad.

That you may understand the state of things better, I will add a few particulars respecting two or three of the persons who wish for baptism.

One of them is about forty years of age. He became known to Mr. Parker as a Christian, by his declaration of faith in Christ, and consequent fearlessness when Mr. P. expressed some apprehensions respecting the termination of the disease he was laboring under: "I am not afraid," said he, "I believe in Jesus." Who told you of Jesus? asked Mr. P., surprised that he should know the Savior. "No man told me," was his reply; "I saw that book which told of Jesus, read and believed." We have felt much interested in this case, especially on account of the encouragement it gives us to continue to distribute books, and to hope that souls are converted and saved by means of books distributed in China and other places, where no missionary goes to see the fruits.

Another candidate is a young man who lived in the family of Mr. Tomlin for some time, and afterwards with Mr. Abeel. He says, when he was in Mr. T.'s family, he did not understand much of the gospel; when he was with Mr. Abeel, he knew more about it; but when Mr. A. talked to him about repentance, etc., he would not hear. But after Mr.

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A. had gone, some of his countrymen being seized and carried in chairs to prison for some crime they had committed, he thought perhaps it would be so with him, if he continued to live as he did, and that it was better to repent and become a Christian then, and thus save himself from such crimes and their consequences. From that time he has wished to be baptised, and he expressed that desire to me, before I became acquainted with the state of his mind. He says he sometimes meets with reproaches from his countrymen for his belief in Jesus, but that he goes away and does not feel angry; thinks if he were to return to China, he would tell of Christ in spite of dangers and sufferings; and says he chooses belief in Jesus and have but *his* food and raiment, rather than unbelief with the riches of the world. Some of the others are among our patients at the dispensary, and some printers under the direction of Achang, the friend and fellow-laborer of Leang Afa, who fled from persecution in China, but is trying to save Chinese souls here. We have conversed particularly with only one of them since their manifestation of a desire to receive baptism. That one seemed sincere and happy in his belief, but more ignorant than the two first named, who have been acquainted with christian books for a longer time.

We know not what course we shall pursue in reference to these individuals, but my expectation is that we shall go through a regular course of catechetical instruction, and then, if the evidence of their piety is clear, baptise them, and form a church. Their progress in knowledge will depend upon the light which the Holy Spirit gives them: and I feel that this is a motive, as well as many other things, why we should be much in prayer for the blessing of God upon us. I commend these candidates to the prayers of the friends of China in America. How important that they be full of faith and of the Holy Spirit. May Christians there pray also for those who do not believe, with increasing faith and fervency.

Our situation is becoming more and more interesting. We have lately had some very pleasing intercourse with Armenians, of whom there are about thirty here. I have given away a number of Bibles and Testaments among them. Among the applicants I understand their priest came, though he did not make himself known as such. Some who have applied for books are natives of Ispahan in Persia, whither one would be able to send a Testament. So from Ispahan to Shanghae, near Nankin in China, the seed of the word has been sent already to a large number of places, during the year that has elapsed since our mission commenced here. We have more applications to receive Chinese and other children, than we can possibly comply with.

I feel more and more the imperious necessity of having some one here translating the Word of God into the language of the Bugis, of whom I have spoken in former communications. I do hope you will be able to send one soon.

Mahrattas.

JOURNAL OF MR. ALLEN ON A TOUR AMONG THE NATIVE TOWNS.

[Continued from p. 460 of last volume.]

September 8, 1834. *Shulagaum.* Have been in this village now three days, waiting for the fall of the river near, which has been so much swollen by the late heavy rains that the passage is difficult and dangerous. While here I have been much gratified with the attention which the people have given to religious subjects. As they were generally engaged in labor through the day, I invited them to come to the place where I stopped, every evening, to hear the word of God read and explained. I had the satisfaction of seeing nearly all the men and boys in the village come together, who gave encouraging attention and behaved with much propriety. Their great objection to Christianity was, how a religion revealed so long ago, and so infinitely important as it professes to be, should not have been before communicated to the people of India. On leaving this village I furnished all who were able to read with tracts, or some parts of the Scriptures. Several of these persons engaged to read their books for the instruction of their friends and neighbors who were unable to read. May the Holy Spirit guide them to a knowledge of the truth as it is in Jesus.

From the last mentioned place I returned to Ahmednuggur, where I arrived about the middle of the month. I did not stop more than one day in any place, and nothing particularly interesting occurred. This tour, though in some respects the most interesting I have ever made, was yet the most arduous and fatiguing. It was performed in the rainy season, and through a part of the country where there

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are neither roads nor bridges. Nor were there any public houses (taverns or the like) for the entertainment of travellers and strangers, in the places I visited. The state of the country and the habits of the natives, particularly the prejudices of caste, make travelling in India a very different employment from what it is in America. But I have not time to describe this further now. I was absent six weeks, and during most of the time I had my usual health.

From a journal kept by Mr. Allen during a subsequent tour in the month of December, additional extracts will be given.

Dec. 5. *Kallian.* This village is situated on the Holans, which is navigable for boats of a few tons up to this place. Kallian was formerly the capital of the northern Konkan. It is now nearly two centuries since the power of the Mohammedans in this part of India passed away; but the monuments of it will long remain. Among their works in this place is a tank of uncommon size and great depth, which furnishes an unfailing supply of water in the driest seasons. Near this tank is a fine mosque built of granite, and a mausoleum erected over the tomb of some distinguished Mohammedan. The population of the village, though much reduced, is still very considerable. The number of houses was estimated a few years ago at 3,000. But this estimate considerably exceeds the number now occupied.

8. I have now been in Kallian four days. I obtained a convenient place for lodging in a populous part of the village. When it became known that I had books, many persons of all classes came and applied for them. I always prefer giving away tracts and parts of the Scriptures at my lodging place, as it enables me to select those which appear most suitable to different classes of people, and also to accompany them with remarks upon their contents. Many who came for books remained for half an hour, and some continued much longer. This furnished opportunity for conversation with them on the principal truths of Christianity, and when there were many present at once, as there sometimes were, for addressing them collectively.

Many persons here have acquired some knowledge of Christianity, and a few have manifested feelings of strong aversion to it. Observing one day several men sitting apparently unoccupied in the verandah of a temple dedicated to Maha Lukshumee, I went up to them and engaged in conversation. After conversing for some time about the worship of images and some other religious practices of the Hindoos, one of them who is regarded as a learned man, said that it is impossible for beings who are entirely dependent to commit sin, as God is the author and efficient cause of all their affections, volitions, and actions, and that therefore all ideas of sin and holiness, as pertaining to human actions, are merely imaginary distinctions. While I was endeavoring to show the incorrectness of such an opinion, and the absurd consequences, in respect to all human conduct, which must follow from admitting it, the crowd around us became large, and an aged brahmin commenced a virulent attack on Christianity. He addressed himself partly to me and partly to the people present, and he spoke with great fluency and a zeal worthy of a better cause. He gained more attention by pretending to be well acquainted with the Scriptures, having formerly assisted, he said, in translating a part of them in the Mahratta language. Whether this is true or not I do not know, but the assertion appeared to obtain a good degree of credit, with the people present, for the truth of what he said. But I never heard the historical facts, the doctrines, and precepts of the Scriptures misrepresented in a manner more shocking to my feelings. As soon as I could find an opportunity to speak, I corrected the most important misrepresentations he had made, and endeavored to state the great truths of the gospel as they are contained in the word of God. After continuing the discussion for a while, I saw it would be of no use to spend more time, in such circumstances, with a man who for argument and reasoning returned only ridicule and reviling; and so, addressing a few remarks as solemn and appropriate as I could to him and all present, I took leave. But I did not reach my lodging place without suffering something of that treatment of which our Savior forewarned his disciples. May I never be ashamed of Jesus or cease to glory in his cross.

The next day several persons who were at the temple the evening before, and who saw and heard what occurred there, came and asked for books. Among these I at once recognised the brahmin who so zealously opposed me and reviled the Scriptures. As he was somewhat disguised in his appearance, and seemed unwilling to be recognized, I made no personal allusion to the part he acted at the temple; but as I gave him a copy of one of the gospels, I stated briefly its

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contents, mentioning particularly those things which he misrepresented and denied, and referring him to those places where they were contained.

In this village I have distributed many books, and had frequent and favorable opportunities for religious conversation and preaching; and though a few have scoffed and reviled, yet many have listened with attention and apparent seriousness. This is an important place. Formerly it was occasionally visited by missionaries, and one or two mission schools were supported here; but for two or three years past there has been no school of this kind, nor is this village now within the range of any regular missionary labors.

10. Stopped last night in the village of Wysakra, about three miles from the Ghaut mountains. It is the last village in the Konkan, and is thirty-six miles from Kallian. The country lying between is not populous. The inhabitants live in villages containing from fifteen to twenty, forty, or fifty houses. These villages are generally three or four miles distant from each other, and the only roads between them are foot-paths. The inhabitants generally are very ignorant, and in their personal appearance, language, and habits, are less civilized than any part of the Mahratta country I have seen. Their houses are commonly built of mud and reeds, and are covered with straw. Rice is the only kind of grain much cultivated, and it forms the principal food of the inhabitants. The land generally is not fertile, and the manner of cultivation is very rude. The inhabitants have large herds of cattle and domesticated buffaloes, but as the Hindoos never eat beef, the value of such property is small.

Leaving Wysakra early this morning, I prepared to ascend the Ghauts. The view of the mountains in approaching them is exceedingly grand. They appear like a natural impassable barrier between the countries lying on the different sides of them. These mountains furnish ever, from being exterminated, as one man informed me that within a few months eight persons near there had been killed by them. The whole ascent of the mountains may be two miles. The scenery is exceedingly picturesque and sublime. The road or path was originally a deep ravine which commenced near the top of the mountain and gradually widened towards the base. It was rendered passable by throwing in large quantities of stones, and in some places by cutting off part of the rocks on the sides. The last half of the ascent is very difficult and laborious, while the zig-zag course of the path, to diminish as much as possible the steepness, makes the distance at least twice as great as it would be in a direct line. In the rocks which bound the path on either side are several large excavated cisterns, which are always full of excellent water. The ravine becomes gradually narrower in ascending, till near the top it is only a few feet wide. The cliffs on each side, in some places 200 or 300 feet high, and overhanging the path, make the traveller, though faint and exhausted, hasten his steps to get through a place apparently so dangerous. The difference in the climate is very perceptible on reaching the end of the ascent. The heat of the sun is less oppressive, and the air is cool and refreshing.

11. *Joonnur.* This village is situated on the bank of the river Kokree, and is not seen in approaching it till just before entering the place. The population is very considerable, the number of dwelling-houses having been estimated some years ago at 3,000. But I think this estimate was too large. The land generally appears to be fertile, and unusually well cultivated. The village is almost encircled with mountains, which are two or three miles distant. In these mountains are numerous excavations, of which the people here have no authentic history; indeed they seem scarcely to have any tradition concerning them. Some of these excavations are large and in the

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find opportunity. Many of the more intelligent and respectable inhabitants called at my lodging place. With these I had much conversation and discussion concerning the principles and practices of the Hindoo religion, and the truths of Christianity. One argument which they have urged with earnestness and ingenuity, in proof of the truth of Hindooism is, that the doctrine of a previous state of existence, in which some men committed sin and others did works of righteousness, accounts for the different states in which men are born, and for the different degrees of success and happiness, or misfortune and misery, which attend them through life,—all this being the reward or punishment of their former conduct: but if the present life is the first state of man's existence, as Christianity asserts it to be, they said it appeared impossible to them that the state of mankind could be consistent with the moral government of a Being of justice, mercy, and goodness. This objection against Christianity is not unfrequently made by intelligent and educated brahmins, and it seems not improbable that the notion of a previous state of existence originated in the difficulty of accounting for the state of mankind in this life, in consistency with the moral government of God over the world.

I have been gratified with the attention which the people here have given to what has been said on the truths of Christianity. The subject was not wholly new to them. Many persons recognized me at once, and often spoke of my former visits here, though the last time was more than three years ago. I have here distributed many tracts and parts of the Scriptures in circumstances favorable for accompanying them with religious instruction. Several intelligent men think that the village contains more than 300 families of brahmins, and about the same number of Mohammedans. It has been often spoken of as an eligible place for a missionary station. The population is sufficient to afford an ample field of labor. There are also several large villages in the vicinity. If not permanently occupied as a station, it is very desirable that such a place should be within the regular range of missionary operations.

During the absence of Mr. Read, now in this country, Mr. Allen aids Mr. Boggs in the labors at Ahmednuggur, still making tours in the vicinity for distributing the Scriptures and tracts, as he may be able.

Western Africa.

EXTRACTS FROM A LETTER OF MR. WILSON, DATED AT CAPE PALMAS, AUG. 4TH, 1835.

AFTER suffering from sickness for a number of months, the health of Mr. and Mrs. Wilson has been restored to such a degree as to enable them to commence their appropriate work, with fair prospects of being able to labor successfully in the mission.

Schools—Opening for Additional Missionaries.

The date of my last was the 7th ult. Since then to the present time our little family have enjoyed uninterrupted health, and our prospects of living and being useful in this country are far more encouraging than they were a few months ago. Our health is so good at present, that we have felt it our duty to commence our missionary labors, but we shall not lose sight of the importance of preserving our health above all other considerations. My wife and her colored assistant have commenced a small day school, composed partly of natives, and partly of the children of colonists,—twelve or fifteen in all. We could increase the number of native children to almost any extent, but we thought it best to make a small beginning, and increase as circumstances would seem to warrant. The native scholars are those who have nearly attained to manhood, and most of them can speak intelligible English. The school has been in operation two weeks; and so far the progress of the native scholars is quite satisfactory. At present they manifest much more eagerness and equally as much capacity for learning, as the American children. How long this eagerness will continue is yet to be proved. Besides her day school, my wife will, for the time to come, if her health continues, superintend two Sabbath schools—one for the American children in the forenoon, and one in the afternoon for those of the natives who understand the English language sufficiently to be benefitted by her instructions.

I feel now more than ever the desirableness of exploring the coast to the leeward of this. I find that traders from all parts of the world attach much more importance to this part of the coast in point of commerce than to the windward. At Lahore, at Cape Coast, Widah, Calabar,

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Fernando Po, Gaboun, and several other points along this coast, there are European settlements, and there ought to be at each one of them a missionary. I do not see why christian missionaries may not live at these places, when European merchants and officers, and at some of them entire regiments of white men, venture their lives. There is a consideration which I would have sink deep in the hearts of candidates for the ministry, while they are delaying and hesitating about coming, the country is distressed and distracted by the slave-trade. Slavers hover along this coast like so many birds of prey, and seize their victims under the eyes of Americans, but nobody is found for their relief. The inculcation of religion among these people will rear bulwarks against this traffic far more formidable than all the force that civilized nations can employ; and until this is done, there is very little hope of its termination. But I must stop this subject. My heart sickens when I look upon the wide desolation around me, and remember the apathy of my dear brethren at home. To call and appeal is only to mingle my voice with the many that are constantly falling upon their and your ears from all parts of the pagan world. There is work here for twenty men instead of one.

This colony, I think, is decidedly prosperous, and the disuse of rum will relieve it from many embarrassments. The fears I once entertained that the American colonists would injure and impose upon the natives are entirely removed, by the conviction that the latter are making as rapid strides in the march of improvement and respectability as the former. The native boys in our school are very ambitious and aspiring. Several of them can read a little, and one or two are now learning to write;—and we have constant applications to increase the number of scholars. If education is promoted among the natives, nothing need be apprehended about the Americans acquiring an overbearing ascendancy.

Manner of Trying Criminals.

I have been intending, for some time past, to prepare a full and detailed account of the customs and manners of this people; and in consideration of this, I have purposely omitted every thing of this kind in all my previous communications. I must, however, in this mention one practice to which I was an eye-witness a few days since. I refer to their process of trying culprits, and more particularly for capital crimes. There seldom ever occurs a death without exciting suspicion among the friends of the deceased that he has been poisoned by some one, and the *doctors*, or as they are more frequently called "devil-men," are taxed to find out the perpetrator. A certain number of witnesses are selected, and every individual who can be an object of suspicion is required to plunge his hand into a pot of boiling oil. If innocent, he suffers no pain; if guilty, his hand is severely burnt. Should the person thus found guilty deny the charge, he is subjected to another, and what every body regards as a sure and infallible test, that is to swallow a strong and large potation of the tea of sasswood. What the qualities of this wood are I do not know, except that it either produces death or violent and distressing vomiting. The quantity of the tea that is given to the man, when his accusers are bent upon his destruction, is altogether incredible—enough, were there no poisonous qualities in it, to destroy the life of any one. Several deaths have occurred in this way since we have been here, and I determined sometime ago to be present the next time it was administered. Accordingly, a short time since, a man was condemned to undergo this distressing trial, and, as soon as I found the people assembled, I went to the place, having been entreated by the friends of the culprit to be present and interpose my influence to save the man's life. The scene to my own mind was truly affecting. The people were filed off into two lines, one on each side of the road; a large pile of the sasswood, with the mortar in which it was to be pounded, were placed between. I readily distinguished the unfortunate culprit, for he had grown almost white with fear; and what seemed to increase his anguish was the levity and indifference of the people around him. Indeed it is so common an occurrence, that these people can look upon one of their fellow-men writhing in the arms of death, without feeling the least compassion. I entreated and remonstrated with the people—endeavoring to make them feel that their mode of trial in this respect was arbitrary and cruel. At first very general and very decided opposition was manifested. The chief man in the palaver rose up, and with angry looks, and menacing gestures, told me to go away. I looked him steadily in the face, and in a few moments he turned his back. I continued to remonstrate, and soon after the whole assembly gave a hearty assent to my taking the man. I have to keep him in my yard

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until it is determined whether he shall or not return to his native town. The man was accused of poisoning another who had died a short time since. He might, or he might not have been guilty. I felt, however, that the process of settling the question was unnatural and cruel, and that it ought to be terminated as speedily as possible. The practice is growing more unpopular. Dr. Hall had previously rescued several men, and I am induced to believe that the opposition manifested on this occasion was merely a show. I trust that it will soon be known only as a relic of former days. The man whom I released has been exceedingly grateful, and regards me as the best friend he has in the world.

Southern Africa.

EXTRACTS FROM A LETTER OF MR. VENABLE, DATED AT GRIQUA TOWN, MAY 26TH, 1835.

It was mentioned at page 435 of the last volume, that the band of missionaries destined to that portion of the Zoolahs inhabiting the interior, had started on their journey and proceeded as far as Griqua Town, a station of the London Missionary Society. The following letter was written from that place, and will give the reader some notion of the labors and perils to be encountered in the long journies which are unavoidable in reaching those remote, interior tribes.

Journey from Cape Town to Griqua Town.

The good providence of our Heavenly Father, has brought us safely as far as this place, on our way to Moselakatsi. On our way to this place we met with no serious accident. Upon the journey we all enjoyed excellent health; and found our wagons by no means uncomfortable, both for riding and for houses.

In having Mr. and Mrs. Wright with us, we enjoyed a high privilege; we had their society as christian friends; and their advice and instruction as experienced laborers, in the great work in which we are engaged. Mr. Wright's experience in travelling, and his acquaintance with the road and country, enabled him to render us great assistance.

We left the Cape on the 19th of March, and arrived here on the 16th instant. The bad state of the country made our journey more protracted than usual. Here we were welcomed into the families of Messrs. Wright and Hughes, to remain until our oxen recruit, and as much longer as we please. With the oxen which we have, we cannot proceed at present; they must have two or three months to rest and recruit, before they would be in a condition for continuing our journey. The difficulty of obtaining interpreters renders it highly important that we have some knowledge of the language of the interior before we proceed. The only interpreters who are to be obtained, speak Dutch and Lichuan, but are unacquainted with the English. Here and at Kraman we can enjoy facilities for acquiring both the Dutch and Lichuan, equal to any the country affords.

So far as we can see our way at present, we think it is our duty to remain here two or three months, and devote our attention to the Lichuan language principally; and probably we may then find it advisable to continue here or at Kraman six or eight months longer.

We came the most direct road, which is by Worcester and Hex-river kloof, through the Kavoo, by Beaufort, crossing the great river at English Ford. According to Mr. Wright's measurement last year, from Cape Town to Worcester is 90 or 95 miles, to the top of Hex-river mountain 135, to Beaufort 349, to the colony line where we cross it 535, to English Ford 590, and to Griqua Town 635. The bearing of this place from the Cape is nearly northeast. The course of the road from Cape Town to Beaufort is not far from east northeast. Another route might be taken from the Cape to this place by Graff Reinett, so as to avoid the Kavoo; but it would be much farther.

Kloof is a mountain pass. A large portion of the road from the Cape to Hex river is over deep and heavy sand, through which our progress was very slow, having frequently to put two teams to a wagon. This part of the road is about 100 miles in length. Near the first crossing of Hex river, we entered the kloof of the same name, through which we had to pass about thirty miles before we reached the foot of the mountain. Through the kloof the road is very bad, being generally rough and stony, and occasionally over heavy sand. At the beginning of the kloof, we hired four teams of oxen of fourteen each to take us through it, and up the mountain. Our oxen had been previously much exhausted in getting over the sands, and for want of sufficient food. Hex-river mountain is the principal ascent on the road we came. The oxen we hired were in fine condition, and

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only two hours were occupied in ascending it which brought us to the table-land of the Kavoo. The road from the top of the mountain for more than a hundred miles is very good, being hard and smooth, and generally ascending a little.

Seasons and Rains—State of the Country—Manner of Travelling.

About the seasons of South Africa, I have not been in the country long enough to say a great deal. The country ascends continually from the Cape to fifty miles beyond this place; which very much affects the climate. For some time the weather has been quite cold, and when we were forty or fifty miles the other side of Beaufort, the mountains at a distance were white with snow. In the Griqua country there is frost in abundance and sometimes snow.

South Africa cannot be said, when strictly speaking, to have a rainy season. There are periods at which in the different districts of country more or less rain may be expected. At the Cape and on to Hex-river mountain the principal rains fall in winter; at Beaufort about March; and here in summer, which is January and February. Besides the rains which are most depended on to cause the earth to yield its products, there are occasional showers. There was rain when we were at the Cape, and four or five times while we were on the road.

As the principal rains do not fall at the same season along the whole extent of the road, you will readily perceive that travellers can fix upon no season when the whole country may be found in its best condition. All things taken into view, the spring, that is the latter part of September, October, and the beginning of November, is considered the best time for a journey. Then the weather is becoming warm, and the bushes on which the cattle frequently have to subsist, are fresh. We found no difficulty in crossing water courses, as many of them were dry.

South Africa is altogether unlike America. It is, where we travelled, destitute of timber, and suffers greatly for want of rains. If the rain fell as in the United States, South Africa would be one of the most productive countries on the globe. Where there is water to irrigate, almost anything can be produced.

Below Hex river it was not the season to expect much grass; and there our cattle fared badly, and gave us much anxiety. Beyond Hex-river mountain we were told that the country was good; but when we came there, we found that the locusts had passed along before us, and destroyed the grass on the plains; so that the country was still in a bad condition; and did not improve much until we came four or five day's journey this side of Beaufort. Through the country over which the locusts had passed, there are found several kinds of bushes, of which oxen are fond when accustomed to them. While the locusts destroy the grass on the plains, they leave that on the hills and mountains. And the whole country from this to the Cape is mountainous. We have not lost sight of mountains at any time. The Kavoo consists of plains separated by low mountains.

Within the more thickly populated portions of the colony, along the highways, outspan places are established by law for the accommodation of travellers. At these places, every one has a right to stop and let his cattle feed. At the boers' places there is always water. Through the desert, we obtained water from pools in the beds of rivers which had stopped running, where there were no springs. Sometimes we used the rain-water which had fallen not long previously and collected in ponds. There were two or three occasions when we were unable to get water until our cattle were suffering for it.

The boers along the road were generally friendly and sometimes very kind. When on the frontier of the colony we were five or six days in a lion country. On several occasions the voice of a lion was heard at a distance, but we did not get sight of one. The principal danger from lions is that of the oxen taking fright at the smell of them, and running away with the wagons.

The Dutch call a day's journey a *schoft*. For oxen in good condition, a schoft is from twenty to twenty-four miles. The usual and best method of travelling is to commence the day's journey between noon and four o'clock, according to the temperature of the day, and then ride it through. Oxen will bear travelling six hours very well without stopping. Sometimes it is necessary to ride two or three hours early in the morning; but this should be avoided as much as possible, as it is very injurious to the cattle. When the weather is warm travellers must ride a good deal after night. Night travelling, however, is extremely dangerous in a country infested by lions; as it is at night the oxen are liable to be frightened by the smell of them. When an ox smells the lion he collects all his energies to escape by flight.

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According to the usages of the country, it is the duty of the driver to find food for his oxen, and leave his leader with them while they feed; and every morning to see that all are in place. If the country is in good condition, at night the oxen are brought by the wagon to sleep. For the most part we were compelled by the scarcity of food to let our oxen remain in the fields at night.

Travelling in Africa is a busy life. It requires care and produces anxiety; so as to very much unfit the mind for reflection on spiritual enjoyment. In this consisted our chief trials, not in the want of comfortable houses, or sumptuous fare. Inexperienced as we were, when on the road, we felt ourselves to be in a world of troubles; but now they are past, and the recollection of them is rather a source of amusement than pain. The cause of our chief troubles is every where the same—it is within us—our own sinful deceitful hearts. It is true, that but for the restraining and preserving grace of God, the life we have been leading since we landed in Africa, and which we may expect to lead for years to come, would cause us to forget our being ministers of the gospel and lose sight of the great object of our mission, the salvation of souls. We greatly need the prayers of God's people.

From the missionary brethren of this quarter we receive a hearty welcome. They regard the field to which we are going as one of great importance. They say to us, do not be impatient, do nothing hastily.

Pawnees.

COMMUNICATIONS FROM MESSRS. DUNBAR AND ALLIS.

AT pp. 343, 376, and 417, of last volume, were inserted copious extracts from the journal of Mr. Dunbar, who commenced his wanderings among the Grand Pawnees, on the Platte river, in the autumn of 1834. A journal kept by Mr. Allis, who accompanied the Pawnee Loups, another portion of the tribe, has recently been received. A few extracts will be made from it, relating principally to topics not touched upon by Mr. Dunbar.

October 23, 1834. I arrived with my chief at the village about sunset. We dismounted from our horses, the women came out to unsaddle and take care of them. I followed my chief into the lodge, was seated before the fire, on a skin cushion filled with deer's-hair. There was soon placed between my knees a wooden bowl of boiled corn, and spoon of the horn of the buffalo. After disposing of that, received a dish of the dried buffalo meat boiled. During the time, the women watched me closely. I presume I appeared awkward to them in using a horn spoon. After eating, my berth was shown me and I retired.

24. I arose in the morning, was soon invited to a feast, and before night to as many as eight or nine, besides what I ate at home. Must always eat or I did not please, I wished to be delivered from such kindness.

25. Was feasted as usual, but had a little more time to look about. The village of the Pawnee Loups contains about 75 lodges; their lodges are something in the shape of a coal-pit: the frames are made of wood and covered with hay and dirt; the largest are about 50 feet in diameter at the bottom, with a hall or entrance way of about twelve feet long, eight wide, and five high.

26. I left the village to go on the winter's hunt, in company with the Pawnee Loups and Ricarees, in all about 5,000 souls, besides numerous horses, mules, and dogs, which were loaded with their tents, furniture, and provisions; except the most of their corn, which they bury in the ground, to preserve from their enemies.

My seat in the tent is at the west side opposite the door, and on the left of my chief. No person is permitted to occupy my seat without my permission. After arriving at our wintering place, for three weeks had buffalo in abundance. The Pawnees shoot most of their buffalo with the bow and arrows, by following them on horses; sometimes they kill three or four hundred in a band, at one surround. The buffalo meat is very good, the best that I ever have eaten, much better than our beef. They eat considerable while fresh, and both boil and roast it.

I have been treated the winter past, by my chief, his family, and village, with the utmost kindness. The Lord also has been good to me and given me health. Although I have been alone, as to the company of whites, (with the exception of three French traders, employed by the American Fur Company, who could speak but little English), I have been kept from despondency, and enabled in a measure to trust in the Lord and enjoy his presence.

There is dreadful work made here with whiskey; the Ioways get it of the

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whites, in or near the settlements, bring it up and trade with the Otoes and Omahas for anything they have—horses, guns, blankets, etc. The Otoes have been drunk most of the time the winter past, while they have had but little to eat, and some of the time they have nearly starved. Since we have been at this place there has been one murder committed, partly through the cause of whiskey. An Omaha woman killed an Ioway man, by striking him on the head with an axe, while he lay drunk on the floor. She has held a grudge against him, three or four years, for his being one of a party that killed some of her relations, and took this opportunity to kill him. I am thankful the Pawnees have no desire for the taste of whiskey, neither is it brought among them. The Lord only knows where this dreadful evil will stop.

We are now waiting for the agent, who is expected soon. If spared we expect to return to our people, and go with them on their summer's hunt. This they do about the first of July, return the first of September, and gather their corn; go on their winter's hunt in October, return in March, to plant and hoe their corn. They are at their villages about five months of the year, and absent seven months. There is no other way at present, than to live with them, and go with them wherever they go, although it is disagreeable.

The Grand Pawnees are located on the south side of the river Platte, about thirty miles above the mouth of the Loup-fork; the Pawnee Tappages and a part of the Republics, live on the north side of the Loup-fork, about twenty miles from the Grand Pawnees, north of east. The remainder of the Pawnee Republics live six miles further up the north side of the Loup-fork. The agent estimates the Pawnees of the Platte at 12,000. I think there are not more than 8,000. They are naturally a well disposed class of Indians, and of late years good to whites.

The Pawnee Loups, when they marry, one man generally marries all the sisters of one family more or less, sometimes one man has seven or eight wives; the more wives a man has the more laborers he has, the more corn he raises, and of course the better suited.

They are the only Indians I know of that burn their prisoners. I am not enough acquainted with their customs and manner of procedure in this transaction to give any information. They burnt the last about three years since. Their agent went, with some others, and held a council with the chiefs, for the purpose of buying a prisoner; obtained their consent, after offering large sums, to give the prisoner up; started and proceeded five or six rods from the village, when the Indians shot the prisoner dead. Although they are kind to the whites, they are so tenacious of their religious rites, it is difficult to convince them of this evil.

The Ricarees that are with the Pawnee Loups number about 2,200. They are a very bad Indian, hostile to whites, are very treacherous, will be friendly where they cannot injure a person, and as soon as they have opportunity will kill him. I have not heard the correct news, but it is supposed they have killed three traders this spring, who were on their way to the Black Hills. I was told by the agent of the Sioux, that he had on record thirty-six white persons, including the three mentioned above, that he was knowing to their having killed since the year 1823. They have been about eight months with the Pawnee Loups, who desire to get rid of them, and, I think, will drive them off this summer. They have the most wild, savage look of any Indians I have seen, the features of the face being large, and the cheek bones high. The hair of the men is worn long, that of some of them extending three feet. They have treated me well the winter past, but it was because they were with the Pawnee Loups. Their language is similar to that of the Pawnees, varying only in their manner of pronouncing and emphasizing words. The language of the Pawnee Loups is somewhat different from that of the other three bands of Pawnees, but they understand each other perfectly.

After enumerating about twenty distinct tribes occupying the country north, west, and south of the Pawnees, only four or five of which have any christian teachers, and these very inadequately supplied, Mr. Allis proceeds—

The remainder of these tribes, with the exception of two or three, might be approached by missionaries. Two of these only, numbering 3,000 or 4,000, raise any corn. The others are wandering tribes, but I think this ought not to prevent missionaries going among them. There is no hope of their becoming stationary without the aid of missionaries. Why not commence now? The Indians are growing no better, and some of them are growing worse. It may be necessary for

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missionaries to travel with them for a number of years; but supposing it is, traders do the same, and endure more hardships and are more exposed to dangers, than missionaries will be. They do it for a little of this world's goods, which will soon perish. How important it is that these heathen tribes have some persons to teach them the way of life; persons that are willing to live as they live. They are going on down to the chambers of death, as fast as time can carry them, without any to point them to Jesus Christ. Must these heathen, with many others, perish? Or will Christians, in obedience to the divine command, labor for the salvation of their souls. I have no doubt but most of these tribes would be willing to receive missionaries, and would treat them well. Many of them speak the same or kindred languages. Some of them are difficult to acquire. That of the Pawnees is tolerable easy, with the exception of a few words; but we have but very little assistance. The Pawnee Picts are entirely another tribe, and live on the Little Red river, between the Arkansas and Spanish country.

I have seen no indications of the catholic religion, except with the Kikapoos, and there but little. They put a cross at the graves of some of their dead. I am told the Nez Perces, (a band associated with the Flat Heads,) received their religious impressions from two pious protestant young men from Montreal, in Canada, who staid with them about four months.

Mr. Dunbar, under date of October 8th, 1835, writes from Bellevue, the seat of the Pawnee agency—

About the first of July I started with the Pawnees on their summer hunt, and returned to the village again on the last day of August. Since that time I have visited Cantonment Leavenworth, and am now again at this place. Tomorrow Mr. A. and myself expect to set out for our respective villages. We intend to wander with the Pawnees the ensuing winter; and if our lives and health are spared, we shall return to this place next spring, when they come in from the hunt.

The Pawnees have treated us very kindly since we have lived with them. We feel ourselves perfectly safe under their protection, and hope, neither our friends, nor our patrons will indulge any fears for our safety, though they should not often hear from us.

We have made some progress in the acquisition of the Pawnee language. To acquire the knowledge of their tongue is our main object in living and wandering with them at present. I think the prospect of benefiting these Indians by missionary labors to be at the present time as flattering as that of labors for any other tribe with which I am acquainted. We hope you will soon see fit to send more laborers into this field.

Rocky-Mountain Indians.

LETTER FROM MR. PARKER, DATED ON GREEN RIVER, AUG. 17TH, 1835.

THE object of the exploring tour of Mr. Parker and Doct. Whitman, was mentioned at p. 26; and the progress made and the return of Doct. W. at p. 35. Green river is a branch of the Colorado which flows into the gulf of California. From this point Mr. P. was expecting to proceed to the waters of the Oregon, and thence to its mouth.

Openings for Introducing Christianity to the Western Tribes.

Before we arrived at the Black Hills we were joined by the Ogallalah community of the Sioux Indians, who number in their moving village more than two thousand. They are the best looking, the cleanest, and most interesting Indians I have ever seen, and very friendly and intelligent. We had an interview with their chiefs and principal men, and conversed with them on the subject of a mission being established with them. They expressed not only satisfaction with the proposal, but also a desire that men should be sent among them soon to teach them who God is and the way of salvation; and promised to take good care of them to the best of their means.

What shall I say in behalf of this interesting tribe. I have not time nor ability to plead as their case and promise demands. On a Sabbath, when I was with them, I sat in my tent reading the Scriptures, some of the men came and sat down by me, and appeared to be anxious to know what I was doing. By signs (for then I had no interpreter) I endeavored to make them understand that the book I had was a revelation from heaven, and taught us how to worship God. I showed them how to read. They pronounced distinctly after me. I sang to them the hymn, "Watchman, tell us of the night." They signified to me that

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they understood my explanations, and that they were much pleased with the singing. Two or three days after, the principal man to whom I refer, came to me again and brought others with him to be taught; which I attempted as before. They made signs to show that they understood me, and then wished me to sing the hymn again. When I had sung it, they took me by the hand one after another to express their satisfaction. While these things were transacting, others drew around, and I had to sing the hymn several times over before they could be content, and at each time, as before, they took me by the hand. My heart was moved for them. Oh that Christians at the east could have witnessed these scenes, and their hearts would have been moved also. And cannot their hearts be moved now, and some young men take up the cross and come and teach the Ogallalahs the way of salvation?

We left the Black Hills on the first day of August, and with forced marches arrived here on the 12th instant. Here and on the way, we have had very good opportunities to acquire knowledge from men of intelligence and apparent candor and friendliness, respecting various tribes which we shall not see. Some of the Utaws are here, and quite a number of the Snakes, with some of their chiefs. It appears that these tribes are considerably numerous, but somewhat scattered. As we can give them no particular encouragement of missionaries being very soon sent among them, we doubt whether it is best to call their chiefs together to converse with them upon the subject, lest we should raise an expectation which would not be realized. We can easily, as they are friendly, anticipate what they would say.

There are a large number of the Flat Head and Nez Perces Indians, in proportion to the magnitude of these tribes, now at the rendezvous, with several of their principal chiefs. It appears, as stated by the only interpreter in this place, and by the chiefs themselves, that the Flat Heads and Nez Perces never heard of the missionaries sent by our Methodist brethren into this quarter. In a council, held with their chiefs and several others of their principal men who were present, we stated to them the object of our mission, and made many inquiries in regard to their wishes for instruction about God and salvation, and what they would do for those who might be sent among them. The oldest chief said he had heard of men who stood near to God, but never saw one before, and the sight made his heart glad. They all expressed the same sentiment. The principal chief said he heard that men were on the way, and a "man next to God," (I use his expression), and it made his heart glad, so that he with some others went three days' journey out to meet us, did not find us; but he met a party of the Crow tribe, who took away from him a horse which he very much loved; now, however, he forgets the horse, because he sees those who can tell him about God. He said white men had told him something about God, which has gone into his ears, but he wanted to learn enough about God to have it go down into his heart. They all expressed sentiments like these, and more which I have not time to state. We told them we did not come to trade, or to hunt; we must throw ourselves upon their protection and have them provide for us. They gave us the most ready and full assurances that they would do all in their power. We then adjourned to meet on the morrow.

From very extended information, and somewhat particular, which we have obtained from various travellers and traders; and from the deep anxiety expressed now and heretofore, by the Flat Heads, and now by the Nez Perces, who are united with the Flat Heads, and speak nearly the same language, we thought there could be no doubt that a field sufficiently wide and promising was presented for a missionary station. After deliberate and prayerful consideration, together with the wish of Doct. Whitman, that the field should be occupied without delay, it was concluded, believing that the Board would approve, that it might be best for Doct. W. to return from this place to obtain associates and return to these people, while I should go forward in exploring these benighted regions, in which I think there are many more Indians than has been supposed, and living too more compactly than the tribes east of the mountains. The chiefs of the Flat Heads and the Nez Perces have promised most cordially that they will give me all the assistance they can to their own country, and then an escort to Fort Wallawalla, from which place there will be no difficulty in descending the Oregon river to the ocean in boats of the Hudson Bay Company. I do hope that Doct. W. with others will be sent back by the next caravan, and thus a year or more be saved in bringing the knowledge of the Savior to these people who are so anxiously pleading for in-

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struction, in things that belong to their future and eternal well-being.

The Rocky Mountains are truly rocky, composed mainly of gneiss and granite, nearly bare, with only here and there a shrub cedar, until you come to where they are covered with perpetual snows. The snow-topped peaks were on our right and left, as we passed the opening commonly travelled. Such points are now in sight. The Black Hills have nothing in their soil to give this name; but the name is taken from their being covered with small cedars, which at a distance gives them a black appearance.

I have enjoyed good health, have not suffered a day for the want of food though I have felt the want of bread. From the Black Hills to this place, and it is said much beyond, the country is very barren, but little besides sedge and savin is found.

Our animals have suffered much.

Proceedings of other Societies.

DOMESTIC.

WESTERN FORKIGN MISSIONARY SOCIETY.

At the meeting of the General Assembly of the Presbyterian Church, held at Pittsburg in May last, the subject of conducting missions to the heathen by that church was brought forward, and in connection with it, the transfer of the Western Foreign Missionary Society to the care of the Assembly. Messrs. Elliot, Magie, Witherspoon, Williamson, and Symington were appointed a committee to consider the subject and report. The following resolutions were subsequently reported and adopted.

1. Resolved, That it is the solemn conviction of the General Assembly, that the Presbyterian Church owes it, as a sacred duty to her glorified Head, to yield a far more exemplary obedience, and that in her distinctive character as a church, to the command which he gave at his ascension into heaven, "Go ye into all the world, and preach the gospel to every creature." It is believed to be among the causes of the frowns of the Great Head of the church, which are now resting on our beloved Zion, in the declension of vital piety, and the disorders and divisions that distract us, that we have done so little—comparatively nothing—in *our distinctive character* as a church of Christ, to send the gospel to the heathen, the Jews, and the Mohammedans. It is regarded as of vital importance to the welfare of our church, that foreign, as well as domestic

2. Resolved, That a committee be appointed to confer with the Synod of Pittsburgh on the subject of a transfer of a supervision of the Western Foreign Missionary Society, now under the direction of that Synod, to ascertain the terms on which such transfer can be made, to devise and digest a plan of conducting foreign missions under the direction of the General Assembly of the Presbyterian Church, and report the whole to the next General Assembly.—Dr. Cuyler, Dr. Hoge, Dr. Cummins, Mr. Witherspoon, and Dr. Edgar, were appointed this committee.

Resolved, That the committee appointed to confer with the Synod of Pittsburgh on the subject of a transfer of the supervision of the Western Foreign Missionary Society to the General Assembly, be authorised, if they shall approve of the terms of said transfer, to ratify and confirm the same with the said Synod, and report the same to the next General Assembly.

The committee mentioned in the second resolution, in discharge of the duty assigned to them, prepared a plan of transfer, which was submitted to the Synod of Pittsburgh, under whose care the Western Foreign Missionary Society had been organized and conducted, at its meeting at Meadville, in October last, and after deliberation unanimously adopted. The plan had previously been submitted to the immediate managers of the society and by them recommended to the Synod. The terms on which the transfer is made are the following—

1. The General Assembly will assume

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hereby transfer to that body all its supervision and control over the missions and operations of the Western Foreign Missionary Society, from and after the adoption of this minute; and authorises and directs said society to perform every act necessary to complete said transfer, when the Assembly shall have appointed its Board, it being expressly understood that the said Assembly will never hereafter alienate or transfer to any other judicatory or board whatever, the direct supervision and management of the said missions, or those which may hereafter be established by the Board of the General Assembly.

2. The General Assembly shall annually choose ten ministers and ten laymen, as members of the Board of Foreign Missions, whose term of office shall be four years; and these forty ministers and forty laymen, so appointed, shall constitute a board, to be styled the Board of Foreign Missions of the Presbyterian Church in the United States; to which, for the time being, shall be intrusted, with such directions and instructions as may, from time to time, be given, the superintendence of the foreign missionary operations of the Presbyterian church; who shall make annually to the General Assembly a report of their proceedings; and submit, for its approval, such plans and measures as may be deemed useful and necessary. Until the transfer shall have been completed, the business shall be conducted by the Western Foreign Missionary Society.

3. The Board of Directors shall hold a meeting annually, at some convenient time during the sessions of the General Assembly, at which it shall appoint a president, vice president, a corresponding secretary, a recording secretary, a treasurer, general agents, and an executive committee, to serve for the ensuing year. To the board it shall belong to receive and decide upon all the doings of the executive committee, to receive and dispose of their annual report, and present a statement of their proceedings to the General Assembly. It shall be the duty of the board of directors to meet for the transaction of business as often as may be expedient; due notice of every special meeting being seasonably given to every member of the Board. It is recommended to the Board to hold, in different parts of the church, at least one public meeting annually, to promote and diffuse a livelier interest in the foreign missionary cause.

4. To the executive committee, consisting of not more than seven members, besides the corresponding secretary and treasurer, shall belong the duty of appointing all missionaries and missionary agents, except those otherwise provided for; of designating their fields of labor; receiving the reports of the corresponding secretary; and giving him needful directions in reference to all matters of business and correspondence intrusted to him; to authorise all appropriations and expenditures of money; and to take the particular direction and management of the foreign missionary work, subject to the revision of the board of directors. The executive committee shall meet at least once a month, and oftener if necessary; of whom, three members meeting at the time and place of adjournment or special call, shall constitute a quorum. The committee shall have power to fill their own vacancies, if any occur during a recess of the board.

5. All property, houses, lands, tenements, and permanent funds, belonging to the Board of Foreign Missions, to be constituted by this agreement, shall be taken in the name of the trustees of the General Assembly, and held in trust by them for the use and benefit of the Board of Foreign Missions for the time being.

6. The seat of the operations of the board shall be designated by the General Assembly.

The editor of the Foreign Missionary Chronicle, the organ of the society, makes the following remarks respecting the future management and prospects of the institution.

The transfer will be fully consummated at the meeting of the next General Assembly; and, during the interim, the business of the society will be conducted by the board as hitherto constituted. And now, it is reasonably expected, that the Presbyterian Church generally will cheerfully come up to the work of sustaining foreign missions; and enable the society to effect incomparably more than was practicable in the incipient stages of her existence, or in any past period of her operations. If this should be realized, our society might be able (to say nothing of other fields probably now open) to employ in India alone one thousand missionary laborers, could they be obtained; whose faithful services, under God, in the preaching of the gospel, the employment of the press, the management of schools on christian principles, the dissemination of the Scriptures and religious tracts, and oral instruction imparted to all who are willing to hear and converse on important subjects, might have a powerful influence in improving and elevating the dark and depraved minds of the heathen, and leading them to the spiritual understanding of "the truth as it is in Jesus."—An unusual degree of liberality, we are informed, has recently been displayed in some of the congregations of our church in one of the eastern cities, and in some of the congregations of sister Presbyterian churches, now disposed to co-operate with us in the great cause of foreign missions; and we anticipate a period, not far distant, when our missionaries will be increased a hundred fold and amply sustained in bearing "the word of truth" to "the world lying in wickedness."

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The Rev. Elisha P. Swift, the corresponding secretary of the Western Foreign Missionary Society, having received an invitation from the First Presbyterian Church in Alleghany Town to settle over it in the ministry, resigned his office as secretary on the 24th of September. The resignation was accepted, and the Hon. Walter Lowrie, secretary of the Senate of the United States, was appointed to succeed him.

BOARD OF MISSIONS OF THE PROTESTANT EPISCOPAL CHURCH.

The "Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America," established in the year 1820, has heretofore conducted the missionary operations, both in this country and among unevangelized nations and tribes, of that body of American Christians designated in its title. The official business of the society has been transacted in the city of Philadelphia. At the last annual meeting of the directors, and triennial meeting of the society, held in Philadelphia, in September last, the organization was modified, so that while the society just named is considered as embracing all the members of the Episcopal Church, a new body is introduced embracing the bishops, thirty elected members, and those who became patrons of the society by certain donations previous to 1829, to be denominated the "Board of Missions of the Protestant Episcopal Church in the United States of America," to which the supervision of the general missionary operations of the Church are to be intrusted. This Board have elected a committee on domestic missions and another on foreign missions, each to consist of eight members, one half being ministers and the other half laymen, who are to take the immediate direction respectively of the two departments.

These committees were appointed, and also the Rev. Benjamin Dorr was elected secretary and general agent for the domestic department, and the Rev. James Milnor, D. D., for the foreign. They have accepted their respective offices and entered on the discharge of the duties. The presiding bishop of the church is president of the Board; and the bishop in whose diocese the respective committees are located shall be a member of the committee. Both the committees are located in the city of New York, where their official business is to be transacted. James Swords, Esq., has been appointed treasurer of the domestic committee, and Henry Carey, Esq., of the foreign committee.

To complete this organization, and give it greater efficiency, the Rev. Jackson Kemper, D. D., and the Rev. Francis L. Hawkes, D. D., have been appointed missionary bishops. The former has accepted the appointment and been consecrated.

AMERICAN COLONIZATION SOCIETY.

The annual meeting was held in the Hall of the House of Representatives, December 15th, Hon. Henry Clay, one of the vice presidents, in the chair. The annual report was read by Mr. Fendal, the recording secretary, and addresses were delivered by President Duer and Rev. Dr. Proudfit of New York, Rev. Mr. Atkinson of Virginia, Mr. Gurley, the corresponding secretary, and Hon. Henry Clay. The Boston Recorder contains the following summary view of the society's operations and prospects.

The receipts into the treasury from January 16th, 1835, to December 11th, 1835, were $51,662 95, of which $23,933 02 were applied to the payment of the old debt, outstanding at the last annual meeting, and $1,452 to the payment of instalments and interest on the society's stock, and to the redemption of the same. About $9,000 of the old debt remains unpaid, and $7,000 of colonial drafts have become due. Means for the payment of these sums are expected in part from Mr. Ireland's legacy of $10,000. The transfer of new emigrants to Liberia has been postponed to the primary objects of diminishing the debt of the society, and of improving the condition of the colony. On the 27th of April last, the brig Rover arrived at the colony with seventy-one emigrants on board. On the 9th of August, the Louisiana reached Liberia with forty-five emigrants, thirty-seven of whom were recaptured Africans. On the 19th of August, the Indiana arrived, with more than sixty emigrants for the settlement at Bassa Cove. An expedition will soon sail from Norfolk with one hundred and twenty emigrants, ninety-two of whom are the manumitted slaves. Another expedition will sail from New Orleans, with fifty or one hundred emigrants, including twenty manumitted slaves.

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Miscellanies.

ATTEMPTS TO PENETRATE THE EASTERN PROVINCES OF CHINA.

More than four years have elapsed since Mr. Gutzlaff, in a China junk, visited the northeast coast of China, holding intercourse with the people and distributing books. From that time foreign ships have been almost constantly engaged in the coast trade; and the same enterprising missionary traveller just mentioned has four or five times repeated his benevolent errand.

Visit to the Ankoy Tea Hills.

In November, 1834, G. J. Gordon, Esq. accompanied by Mr. Gutzlaff, visited the Ankoy Tea Hills, for the purpose of obtaining some additional facts relative to the cultivation and preparation of that plant. An account of this tour has been communicated by Mr. Gordon and published in the Journal of the Asiatic Society of Bengal. Two or three other gentlemen belonged to the party, with a company of armed Lascars and coolies. Of the country through which they passed Mr. Gordon gives the following account.

The country through which we passed swarmed with inhabitants, and exhibited the highest degree of cultivation, though it was only in a few spots that we saw any soil which would be deemed in Bengal tolerably good; rice, the sweet potato, and sugar-cane, were the principal articles of culture. We had now to ascend a barren and rugged mountain, which seemed destined by nature to set the hand of man at defiance; yet even here, there was not a spot where a vegetable would take root, that was not occupied by at least a dwarf pine planted for the purpose of yielding firewood, and a kind of turpentine; and wherever a nook presented an opportunity of gaining a few square yards of level ground by terracing, no labor seems to have been spared to redeem such spots for the purpose of rice cultivation.

. Respecting the disposition of the people he remarks—

Among the people who came to see us at the inn was a very respectable looking young man, a student, who won Mr. Gutzlaff's heart by asking him for instruction in religion. Unfortunately, the whole contents of a box of religious tracts, and other books had been distributed in the morning, and Mr. G. was unable to supply him with any. The request was no doubt prompted by the report of the people who had accompanied us, and who had themselves partaken of Mr. G.'s liberality before they volunteered their services.

At every village the people poured out as usual to see us, vying with each other in marks of civility and kindness. The day, however, becoming very hot, we took shelter from the sun under the roof of the boat, to the disappointment of many who waded into the water to gratify themselves with a sight of the strangers. Coming at last to a high bank close to a populous town, they actually offered the boatmen 400 cash if he would bring us to; and on his refusal, the boys began pelting the boat with clods and stones. On this, Mr. Gutzlaff went on deck to remonstrate, and Mr. Ryder to intimidate with his gun. Betwixt both, the effect was instantaneous, and the seniors of the crowd apologised for the rude manner in which the boys had attempted to enforce the gratification of their curiosity.

On the road, the villages poured forth their population as we moved along. At one place, they were actually overheard by Mr. Gutzlaff thanking our guides for having conducted us by that road, and proposing to raise a subscription to reward them. At Koe-boe we learned that some petty officers had been inquiring after us, which frightened our guides, and made us desirous to hasten our return.

The curious reader may be gratified with Mr. Gordon's account of the tea plant, as it appears in the field.

We accordingly got up at day-break, and proceeded to visit the spot where the plants were cultivated. We were much struck with the variety of the appearance of the plants; some of the shrubs scarcely rose to the height of a cubit above the ground, and those were so very bushy that the hand could not be thrust between the branches. They were also very thickly covered with leaves, but these were very small, scarcely above three fourths of an inch long. In the same bed were other plants with stems four feet high, far less branchy, and with leaves from one and a half to two inches in length. The produce of great and small was said to be equal. The distance from centre to centre of the plants was about four and a half feet, and the plants seemed to average about two feet in diameter. Though the ground was not terraced, it was formed into beds that were partly leveled. These were perfectly

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well dressed as in garden cultivation, and each little plantation was surrounded by a low stone fence, and a trench. There was no shade, but the places selected for the cultivation were generally in the hollows of hills, where there was a good deal of shelter on two sides, and the slope comparatively easy. I should reckon the sight of the highest plantations we visited to be about 700 feet above the plain, but those we saw at half that height, and even less, appeared more thriving, probably from having somewhat better soil, though the best is little more than mere sand. I have taken specimens from three or four gardens. Contrary to what we had been told the preceding night, I found that each garden had its little nursery, where the plants were growing to the height of four or five inches, as closely set as they could stand; from which I conceive that the plant requires absolutely a free soil, not wet and not clayey, but of a texture that will retain moisture; and the best site is one not so low as that at which water is apt to spring from the sides of a hill, nor so high as to be exposed to the violence of stormy weather. There is no use in attempting to cultivate the plant on an easterly exposure, though it is sufficiently hardy to bear almost any degree of dry cold.

Expedition to the Bohea or Wooe Hills.

The expedition here referred to is the same mentioned in the letter from Mr. Stevens on page 57. The more full account, from which these extracts are taken, was communicated by him for the Chinese Repository. Mr. Gordon and Mr. Gutzlaff were also of the party. The tour was attempted in May last, and with the hope of penetrating at least 200 miles into the country, and spending at least a month there. Respecting his motives and purposes Mr. Stevens remarks—

Though the present expedition must be regarded as a failure with respect to the main design of the enterprising mover, that of penetrating to the famous Wooe hills, yet it gave to the party at least a limited view of one province. My own design in accepting the invitation, which was kindly given me to join the expedition, was chiefly threefold; to learn the condition and disposition of the people in the interior, to test the feasibility of traversing the country, and to distribute religious books among the natives. The importance of these objects, seemed to myself and others sufficient to justify any risk or inconvenience which the most reasonable anticipated. With this view, and urged by the motives which are attached to an interesting but doubtful experiment, I committed myself to the gracious care of the Almighty, with full purpose to do all that might properly be done for the accomplishment of the objects. In order to the success of the proposed excursion, it was thought a point of prime importance to set out as early as possible, that no time might be given for spreading the news of our arrival, and for the interposition of any obstacles.

They entered the Min river, on which stands Fuhchow foo, the capital of the province. Of the river and the places upon it, Mr. S. writes—

The stream here is contracted within very narrow limits by the high and bold hills on both sides. Four or five miles beyond this fortress, we saw Pagoda island standing in the midst of the river and crowned with a pagoda. To this place it is said, the largest ships may come with safety, and smaller vessels pass ten miles further to the capital itself. Above this island, the river divides, or rather reunites with a branch that puts off from it several miles above the city. Having learned thus much from father Du Halde's map of Fuhkeen, we determined to take the left branch, with the hope, by avoiding the city, of escaping detention from the military stationed there. Leaving the proper Min therefore on our right, we entered the western river by a broad mouth, marked with extensive rice grounds. While sailing up this stream with fair wind and tide, the morning sun looked down upon us between the hills, and opened to us a most delightful prospect. A remarkable, serrated, and lofty ridge bounded our view on the west; on each hand high hills enclosed us, approached through groves of trees and various shrubbery; the hills themselves being no less verdant than all around them. On one of the highest hills under which we passed, was a small fort, which we scarcely noticed at the time, but had occasion to observe afterwards.

A village now appeared on the island upon the right hand, which we passed sufficiently near to see the ensigns of a custom-house, and the commotion excited among the common people. The boatman lay on his oar to gaze at the sudden apparition; the workman and the workwoman in the fields dropped their implements in surprise, and ran to see the strange sail so smoothly and rapidly gliding by. But not an unfriendly word or any mark of disapprobation was uttered: rather they were ready to give any information in their power, relative to the questions we proposed respecting the way.

Respecting the distribution of books, in which Messrs. Stevens and Gutzlaff engaged whenever they had an opportunity, Mr. S. remarks—

The books were gratefully received, and as usual in all cases of distribution among a

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crowd, some were so eager to possess themselves of a book that they scarcely waited for the slow process of distribution. * * * * Mr. Gutzlaff and myself again took another excursion on shore, having the same purposes as before, but a larger supply of books. Yet we found it impossible to keep any of them till we had reached the end of our walk. This was the more regretted, because we there entered a house to obtain some water, and found the whole family assembled, consisting of several gentlemen of respectable appearance, besides the females. The old gray-headed father said, "how could you give away all your books, and not leave even one for us?" These were intelligent persons, and from their directions, confirmed by that of others, we ascertained our proper course. * * * * The people exhibited no hostility, but rather friendly feelings, and sold us geese, fowls, pork, eggs, and fruit. The only injury we suffered from them in this, or any other place, was the loss of a metal basin which a sly rogue contrived to take off unseen.

On the morning of May the 8th, two days after they started, a military officer and two clerks came on board the boat, who proposed to pilot their boat up the Min; but instead of fulfilling his promise, he towed them down the river near to the fort; and as his designs seemed suspicious, they cut the rope, left their pilot, and again undertook to ascend the river towards Fuhchow, which they reached on the next morning.

In an hour we arrived among numerous junks, in sight of the great stone bridge. Here we anchored in three fathoms, to strike our masts that we might pass the bridge. During this time the junks were filled with people gazing at us, many boats came around, and some with the military came off to us, but no obstruction or dissatisfaction appeared. We then advanced with oars, choosing the left hand side of the river as least affected by the tide, and in a few minutes shot under the bridge safely, though a strong tide was rushing past at the time. A troop of soldiers which were drawn up on the left shore offered no opposition, though we passed them but a few yards distant. Four small boats with soldiers immediately

From this place we advanced rapidly with a fair wind, leaving our pursuers and all others far astern. The appearance of the country soon after we left the city became uniformly hilly, the hills often rising quite from the river's bank, and occasionally retiring a little, formed vales and plains, covered with the orange or mulberry. On our right, the rugged bank exhibited a well formed footpath for the boatmen that drag the native boats against the current. This continued for several miles above the city, and drew my attention the more, from being the first specimen of made road which I had seen in China.

On the next day, as they drew near to Mintsing, the town where their progress was arrested, being still followed and watched by the military, Mr. S. remarks—

A few things only worthy of notice occurred to-day; the rapidity and force of the downward current was so great, running perhaps over a rocky bottom, that for miles the whole surface of the river was covered with foam and violently agitated; but we continued our course safely. Another circumstance was first observed to-day, that most of the people to whom we spoke, either made no answer other than the expressive one of laying their finger on their lips, or else merely said that we were in the right way, but that they could not speak more. As we had now far out-sailed our pursuers, this fact served to show that the news had preceded us, and that orders had been issued against holding intercourse with us. Here so strong a current met us, that to relieve the crew we came to anchor before night. The military boats on the other hand came up, and contrary to their custom, by hard labor pushed on past us to the distance of a mile, into the vicinity of the town. By estimation and by the map, we reckoned ourselves at least seventy miles from the mouth of the river.

At first, the people whom we saw on shore refused to answer any questions, or sell any provisions; but after observing that we did no injury, and hearing Mr. Gutzlaff speaking their language, and above all, after they saw us freely giving away good books, their manners were entirely changed, confidence was established, and they brought presents in return, or offered for sale such supplies as we desired. At evening, a small

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manner so that it could be denied at any convenient time, it was not deemed advisable to receive the paper. He accordingly returned with it. The by-standers relieved Mr. Gutzlaff from the necessity of conversation with the officer by asserting that he only knew two or three Chinese words, just enough to ask for fowls and ducks, which they declared were all we wanted,—carefully refraining from any mention of the books which they had just received.

May 11. From the firing of crackers and guns not far before us, it seemed probable that we might meet with difficulty in passing the town. A little boy also handed us a paper which stated that "nine thousand officers and soldiers awaited us in front, and should we even pass them, there were ten thousand more in reserve." Regarding this as the offspring of a friendly fear for us, or more probably as a trick of intimidation from the military, we returned it without remark. It had been unanimously agreed, that any resort to force on our part in order to gain a passage, was in our circumstances both unjustifiable and preposterous. So little apprehension of any occasion for it existed, that not a gun in the boat was loaded. At half past eleven, a fair and fresh wind sprung up, when we immediately set forward, ploughing the stream in fine style, and leaving some hundreds of friendly natives waving their adieus to us. In fifteen minutes we were surprised by the sound of guns and the splash of balls near us. Perceiving the firing was from both banks, but not apprehending much more than an attempt to intimidate us, we merely put the boat in the middle of the river and kept on. The lulling of the breeze just at this moment, which we hoped would soon carry us past them, gave us unwillingly an opportunity of more minutely observing the assailants. On our right, stationed in a secure ravine, were about twenty soldiers with matchlocks. These took deliberate aim at us, lying down for the purpose; and when they perceived a shot take effect, raised a shout of triumph. Many of their balls fell short. On our left, also in a deep passage, were stationed apparently a hundred men, with matchlocks and small cannon or swivels, mounted on a low, temporary breastwork. From this place of ambush, they fired rounds with some degree of regularity, sending the balls quite across the river. When danger was seriously apprehended, we had already gone so far past the direct

The firing continued some time after we put about the boat; yet it is but just to say, that this may be accounted for as well by supposing them to have mistaken our intention in putting about, for a design to land and attack the party on one shore, as by any other supposition. This is the more plausible explanation from the fact, that the firing did eventually cease while we were yet directly opposite to the stations, and consequently within the range of their shot. Nineteen balls in all struck the boat and sails, yet through the overruling and gracious hand of God, no one was killed, and but two men wounded. On our part not a shot was fired from first to last, but we left them, as we desired, to bear alone any imputation of barbarism which might attach to the infliction of violence on the unresisting.

The travellers then proceeded down the river till they run their boat aground not far above Fuhchow. Here the people came to them, sold them whatever they needed, and treated them with as much kindness, as when they were ascending, although aware how they had been treated by the military. But two boats, however, approaching, filled with these agents of government, the people reluctantly dispersed, saying, "We shall now get no books." The military also rudely attempted to come on board the boat, but were forcibly driven back. After some delay they got under way and proceeded towards the mouth of the river, which they reached without meeting with any other important occurrence.

Remarks on the Country—Practicability of entering it.

The tract of country through which this excursion led us, independent of all other considerations, is one of great interest and beauty. "The river Min, though in magnitude it may seem but insignificant in comparison with several of the vast rivers of Asia and China, yet in real utility and commercial importance will contest the palm with any of them." It drains the waters of the province from the parallels of 28 degrees to 25 degrees 30 minutes north; and in longitude extends through the whole breadth of Fuhkeen. Its northern branch rising in the province of Chehkeang, passes southward

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hills give a uniform, yet ever varying aspect to the country; but it partakes so much of the mountainous character that it may be truly said, beyond the capital we saw not one plain, even of small extent. But every hill was covered with verdure from the base to the summit. The less rugged were laid out in terraces, rising above each other, sometimes to the number of thirty or forty. On these the yellow barley and wheat were waving over our heads; here and there a laborer, with a bundle of the grain which he had reaped on his shoulder, was bringing it down the hill to thrash it out. Orange, lemon, or mulberry groves, and other trees, sometimes shaded a narrow strip along the banks, half concealing the cottages of the inhabitants. Rarely have mine eyes seen so varied and lovely, and at the same time so extensive, a tract, as the valley of the Min. Neither did we in any instance receive unkind treatment from the people, nor except in the attack at Mintsing, from the military. The interesting events of that week will not be easily forgotten by those who passed so rapidly through them. And as the result is, it is peculiarly gratifying to know that among the friendly people, were left several hundred volumes of books, which may teach the way of salvation, while they remind them of the kindness of foreigners, long after the noise of the present events has died away.

The result of this expedition, taken in connection with the transactions of last summer in the river of Canton, will go to prove that the interior of China cannot be traversed with impunity by foreigners. The erection of new, and the repairing of old forts, and the garrisoning of deserted military stations, all indicate a sort of indefinite apprehension of danger from abroad. The vigilance of the imperial officers in the interior forbids the hope that a foreigner can penetrate far without detection; and their adhesiveness when once attached to the intruder equally allows no hope of escaping from them. If the Chinese costume were adopted, this might prolong the time of detection, but would much more diminish personal safety after such a discovery. But this prevalent feeling of suspicion is not of much consequence to the merchant, who only proposes to send his vessels into the outer harbors for from our hands religious books. The evidences of this readiness we constantly found in this short excursion.

Books Distributed—Opportunity for these Labors.

The books which were taken on the expedition were an Address to the Chinese nation, inculcating kindness towards all men on the principles of the gospel, the Life of Christ, and a Commentary on the ten commandments. The first time we stopped in the river, Mr. Gutzlaff gave a number of books to a man who stood on shore, desiring him to distribute them among the crowd; but the applicants grew so eager and rude that the poor man was thrown down by the contending bystanders. Twice during the same day, having lost our way, Mr. Gutzlaff and myself took long walks on shore with books, which were gratefully received by the peasantry. There was no need to ask them to receive a book, for they in one instance actually took them from us by force. During all that afternoon we continued to distribute from the boat to the poor, who waded into the water and came to us, and to the richer, who stood on the bank and sent requests for a book. The little boy who ferried us ashore, said, "I ask no money, only give me a book." On another occasion, at our anchorage near Mintsing, Mr. Gutzlaff and myself proceeded to a valley in the neighborhood, but nobody would have any communication with us. Yet after distributing among them some copies of the Address to the Chinese nation, they became friendly and ready to render any service. Next morning they assembled in greater numbers, with more earnest expressions of good will; but it was not thought proper to attract a greater concourse by distributing tracts, and many of them went away unsupplied. On our retreat, while lying aground, the people were importunate for books, and the persons who agreed to aid in getting off the boat did it on the express stipulation of a book for each one, besides the promised reward. The arrival of the officers prevented distribution here.

But it was after our return to the vessel, that the most extensive opportunity was enjoyed of putting into circulation the various

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were gone, I was invited to enter a house and take some refreshment. The next day, Mr. Gutzlaff and myself landed at the same place with a greater quantity of books, and distributed them in the same village, and in another beyond. They were eagerly received, and the only complaint was that they were angry with Mr. Gutzlaff for taking any to the other village. On our return most of the people were in their houses reading the books. A teacher was explaining one of the hymns of Dr. Morrison's sheet tracts to the bystanders. The beautiful island of Hookeang we visited on the third day, with a very large number of books. Mr. Gutzlaff and myself took different routes to the large village which is on it, but had scarcely entered it before the people became so pressing that to prevent being quite plundered, I was obliged to climb a wall above their reach. This did not prevent their tearing the books from each other's hands, and occasionally injuring the book by that means. Mr. Gutzlaff went through a street and distributed them as regularly as a boisterous crowd permitted. But the whole truth would not be said, if room were left to suppose that religious books and instruction were all the desire of the people. More than once when giving away the sacred word, we were surrounded by a set of miserable, pale-faced slaves of opium, importuning us to give them a morsel of their favorite narcotic; and when they ascertained that the ship actually carried it for sale, it was impossible to make them believe that I had not got some about my person, nor was it easy to escape their pressing intreaties.

These examples are sufficient, if need be, to show the willingness of the people to receive and read foreign religious books. In ordinary cases it is not possible to distribute regularly in a town or a large village; the eagerness of the crowd is so great that no man can withstand the forcible application of the people for books. But this disposition will be misunderstood, if any one attributes it in general to any extraordinary interest in religion. It seems to me neither a new nor a local feeling; but from Kwangtung to Shantung the same spirit of curiosity generally prevails, and it would probably have been the same ten years since as at this time. Let us not suppose that it is therefore mean to exclude the opinion that there may be frequent instances of this sort; but only to say that the same eagerness exists where neither missionaries nor their books have been known.

To take advantage of this trait of the Chinese people is our duty as Christians, and thereby to introduce the knowledge of the christian religion. While the coast is accessible to them who minister to their depraved appetites, it is not right that the field should be given up to that traffic. Nor is it to be supposed that a scrupulous adherence on our part to mild and equitable measures will fail of producing some good effect on the people and on the government. When the people see that we are their friends, that we do them no injury, that we heal their sick without reward, that we give them religious books and instruction without money and without price, that we seek not so much "theirs as them," and that this course of benevolent action is persevered in amidst all inconveniences, there must be a sensible effect produced. The inquiry will be made, what do these things mean? As to the law against intercourse with foreigners, I acknowledge no allegiance to such law, *so far as the legitimate means of preaching the gospel are concerned.* We have a more sure mandate to preach the gospel *in all the world*, than the monarch of China can plead for his title to the throne. By what right are the millions of China excluded from the knowledge of Christianity? They are most unjustly deprived of even an opportunity to make themselves happy for time and for eternity, by an authority which is usurped, but which they cannot resist; and there they have been from age to age idolaters, and are so still, cut off without their own consent from that which makes life a blessing. Against such spiritual tyranny over men's consciences, and rebellion against high heaven, I protest; and if we take upon ourselves the consequences of government vengeance, who will say that we do wrong to any man? It is not to the government of my own beloved country that I look for protection from danger, or redress of *such* wrongs; nor do I ask the bloody hand of war to prepare the way for the heralds of the Prince of peace. As our commission rests on these words of our Lord, "go ye

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benevolent societies in the United States for the year 1835.

American Board of Commissioners for Foreign Missions,	$155,002 24
American Baptist Board, do.	63,000 00
Pittsburg Foreign Mission Society,	16,296 46
Methodist Missionary Society,	35,700 15
Protestant Episcopal Foreign and Domestic Missionary Society,	26,007 97
American Home Missionary Society,	78,011 24
Board Missionary Pres. General Assembly, estimate,	20,000 00
Board Miss. Reformed Dutch Church,	5,572 84
American Education Society,	57,122 20
Board of Education Pres. Gen. Assembly,	38,000 00
North Baptist Education Society,	4,681 11
Board of Education Ref. Dutch Church,	1,270 20
American Bible Society,	88,600 82
American Sunday School Union,	136,655 58
Protestant Episcopal do.	1,641 00
Baptist General Tract Society,	6,125 97
American Tract Society,	66,485 83
American Colonization Society,	35,500 00
Prison Discipline Society,	2,334 80
American Seamen's Friend Society,	16,064 00
American Temperance Society,	371 00
Total,	$866,074 68

We may add to the above about £850,000 more as voluntary subscriptions for hospitals, infirmaries, asylums, and other institutions of a kindred character; making nearly seventeen hundred thousand dollars, contributed mostly in small sums, in the United States, in one year, for philanthropic purposes.

American Board of Commissioners for Foreign Missions.

BRIEF NOTICES.

RETURN OF MR. AND MRS. READ.—Rev. Hollis Read and wife, of the Mahratta mission, arrived at New York November 14th, by way of St. Helena and Liverpool. The health of Mrs. R., the impaired state of which caused their return, is somewhat improved. They express their grateful acknowledgments to Wm. Carroll, Esq. and family, and to Doct. T. Read, of St. Helena; to the captain of the British ship Orient, to Major Pringle and sister, Capt. Peevor, of Chelsea, and to Mr. and Mrs. James of Liverpool, for important favors most seasonably bestowed.

SANDWICH ISLANDS.—Messrs. Coan, Dimond, and Hall, with their wives, and Misses Brown and Hitchcock, arrived at Honolulu June 6th, just six months from their embarkation; having been treated with great kindness and respect by captain Henry and all on board the ship Hellespont.

PERSIA.—Doct. and Mrs. Grant, destined to the Nestorian mission, and Mr. Merrick, on an exploring tour in Persia, arrived at Erzroom on the 28th of September; where they met Mr. Perkins ready to accompany them to Tebreez. Mr. Perkins and Doct. Grant were expecting to spend the winter in Oormiah.

ARKANSAS CHEROKEES.—Doct. Palmer writes from Fairfield, under date of November 15th, that there was a gradual and increase of their bereavement, and resolved to testify their love and gratitude by causing suitable tombstones to be erected to her memory.

EMBARKATION OF MISSIONARIES.—In the notice of the embarkation of Mr. Winslow at Philadelphia, November 16th, page 36, the names of Rev. Robert O. Dwight, of Northampton, and Mrs. Dwight of Conway, Mass., were inadvertently omitted. They were destined to the Tamul mission.

SECRETARIES OF THE BOARD.

THE following notice should have been inserted in the last number.

The Rev. William J. Armstrong, late Secretary of the Central Board of Foreign Missions, who was appointed Secretary for domestic correspondence to the American Board of Commissioners for Foreign Missions at its last annual meeting, has accepted his appointment, and entered upon the duties of his office. The three Secretaries of the Board are co-ordinate, and each has his distinct class of duties, or department, as heretofore, for which he is responsible to the Prudential Committee and the Board. Mr. Anderson is to correspond with missionaries and others beyond sea, and with candidates who have been designated to foreign stations, and also, in connection with the Treasurer, to superintend the embarkation of missionaries for such stations. Mr. Greene is to correspond with the missionaries among the American Indians, and with

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connection with the General Agents of the Board, the anniversaries of auxiliary and co-operating societies. In case of the absence or indisposition of either Secretary, the duties of his department will devolve upon his associates. Letters may be addressed to them individually, in accordance with the arrangement just stated; or else to the "Secretaries of the A. B. C. F. M., Missionary Rooms, Cornhill, Boston."

In prosecuting the arduous work devolving upon them, the Secretaries feel assured of the prayers and active co-operation of the patrons of the Board. Thus sustained and encouraged, and avoiding all engagements incompatible with their trust, and keeping aloof from all exciting questions not inseparable from the work of foreign missions, which may divide the opinions of those by whom the missions of the Board are sustained, and devoting themselves, as health and strength shall admit, to the duties for which they are set apart; they indulge the hope that they will be permitted to share, with their revered predecessors, in the blessedness of contributing efficiently to the spread of the gospel among the heathen.

R. ANDERSON,
D. GREENE,
W. J. ARMSTRONG.

Missionary Rooms, Boston, Nov. 30, 1835.

Donations,

FROM DECEMBER 11TH, TO JANUARY 10TH, INCLUSIVE.

Southern Board of Foreign Missions, James Adger, Charleston, S. C. Tr.
(Of which for support of Rev. G. W. Boggs, Ahmednuggur, 500;) 507 57

Auburn and vic. N. Y. By H. Ivison, Jr. Agent,
A. B. by Rev. E. H. Adams, 50 00
Aurora, Benev. asso. 23 00
Genoa, Mon. con. in 1st presb. chh. 16 00
Moravia, Mon. con. 10; J. Stogill, to ed. a female child at Madura, 20; 30 00
Syracuse, 1st presb. chh. 124 00
West Sparta, 2d presb. chh. 35 00—278 00

Berkshire co. Ms. Aux. So. R. Colton, Tr.
Adams, N. par. Chh. 22 00
Great Barrington, Mon. con. and chh. 7 50
Otis, Asso. 13 37—42 87

Essex co. North, Ms. Aux. So. J. Caldwell, Tr.
Newburyport, Mon. con. in Rev. Mr. Dimmick's so. 97; gent. 50; la. 63,20; 210 20

Fairfield co. East, Ct. Aux. So. S. Sterling, Tr.
Bethel, Mon. con. 30; coll. 30; 60 00
Bridgeport, 1st so. Mon. con. 37,35; gent. and la. 74,43; contrib. at an. meeting, 111,26; 223 04
Brookfield, Gent. 23,14; char. so. 13,75; mon. con. 7,02; 43 91
Danbury, Mon. con. 74,14; coll. 57,47; 131 61
Huntington, Gent. 50; la. 54; la. glean. so. 20; mon. con. 36,50; 160 50
Monroe, Gent. and mon. con. 8,27; la. miss. so. 22,60; 30 87
New Fairfield, Asso. 25 00
New Town, La. 16,83; mon. con. 28,17; coll. 8,51; 53 51
Reading, Gent. 20; la. 20; mon. con. 1,84; 41 84
Stratford, Gent. 28; la. 50; mon. con. 50; (of which to constitute AGUR CURTIS, Jr. an Honorary Member of the Board, 100;) 128 00
Trumbull, Gent. 22,21; sew. so. 10; miss. so. 4; mon. con. 1,19; 37 40
York Town, N. Y. Presb. chh. 40 00
975 68
Ded. expenses paid by aux. so. 15 00—960 68

Geneva and vic. N. Y. Aux. So. By C. A. Cook, Agent,
Canoga, Presb. chh. and cong. 15 45
Geneva, Mon. con. in presb. chh. 71; F. W. Crittenden, 10; S. M. Hopkins and fam. 26; R. Simpson, 10; indiv. 70,50; H. H. Seelye, (of which to constitute Mrs. MARY E. SEELYE an Honorary Member of the Board, 100;) 150; 337 50
Penn Yan, Aux. so. 110 00
Seneca Falls, 1st presb. so. mon. con. and indiv. (of which to constitute Rev. WILLIAM GRAY an Honorary Member of the Board, 50;) 84 55—547 50

Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Cairo, Mon. con. in presb. chh. 14 45
Catskill, Mon. con. in presb. chh. 54 00—68 45

Hampden co. Ms. Aux. So. S. Warriner, Tr.
Chester, Gent. 24; la. 13; mon. con. 16; 53 00
Feeding Hills, Mon. con. 1 57
Springfield, Mon. con. in Rev. Mr. Baldwin's so. 30; a friend, 43c. 30 43
West Springfield, 1st par. 63 00
148 00
Ded. expenses paid by aux. so. 15 00—133 00

Hillsboro' co. N. H. Aux. So. R. Boylston, Tr.
Bedford, La. 24 72
Greenfield, Mon. con. 5 07
Lyndeboro', Gent. 71,55; la. 42,44; 113 99
New Ipswich, Mon. con. 43 07
Pelham, La. (of which to constitute Rev. JOHN KEEP an Honorary Member of the Board, 50;) 55 12
Peterboro', Mon. con. 20 00—261 97

Middlesex North and vic. Ms. Char. so. J. S. Adams, Tr.
Ashby, Asso. 35 84
Bolton, Asso. 31 86
Boxboro', Asso. 20 00
Dunstable, Asso. 6 35
Fitchburgh, Asso. 172 56
Groton, Asso. 35 99
Harvard, Asso. 42 86
Leominster, Asso. 21 94
Pepperell, Asso. 62 35
Shirley, Asso. 18 00
Townsend, Asso. 27 62
Westford, Asso. 94 43
519 80
Ded. expenses paid by aux. so. 3 65—516 15

Middlesex co. Ct. Aux. So. S. M. Pratt, Tr.
Chester, Gent. and la. 39,55; mon. con. 20,08; 59 63
Deep River, Mon. con. 24,25; contrib. 11,60; 35 85
East Haddam, Gent. 28,37; la. 22; mon. con. 6,73; 57 10
East Hampton, Mon. con. 5 34
Haddam, Gent. and la. 112 50
Hadlyme, Gent. and la. 27,87; mon. con. 10,62; 38 49
Lyme, Gent. and la. 41 28
Middle Haddam, 20 14
Millington, Gent. and la. 21,25; contrib. at miss. meeting, 28,13; 49 38
North Killingworth, Gent. and la. 39,38; mon. con. 17,77; (of which to constitute Rev. EPHRAIM G. SWIFT an Honorary Member of the Board, 50;) 57 15
North Lyme, Gent. 11,65; la. 17,48; 29 13
Pettipaug, Gent. and la. 49,46; mon. con. 21; 70 46

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Saybrook, 1st so. Gent. and la. 64 68
Westbrook, Gent. and la. (of which to constitute Rev. JEREMIAH MILLER an Honorary Member of the Board, 50;) 68 00
West Chester, So. 68 68
Balance, 3 53

Ackn. in January, $781 34

New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.
Branford, Gent. 48,62; la. 32,11; 80 73
East Haven, Gent. 28,98; la. 31,18; S. E. 25c. mon. con. 25c. 60 66
Guilford, Gent. 56,70; la. 35,06; 91 76
Meriden, Gent. and la. 142 15
North Branford, Gent. and la. 37 03
Northford, Gent. 6,80; la. 12,45; 19 25
North Haven, Gent. to constitute Rev. LEVERETT GRIGGS an Honorary Member of the Board, 50 00
Wallingford, Gent. and la. 50 00

Ackn. in January, $531 58

New London and vic. Ct. Aux. So. C. Starr, Tr.
Stonington, Nancy B. Rhodes, 20 00

New York City and Brooklyn, Aux. So. W. W. Chester, Tr.
(Of which fr. ladies of Brick chh. for Spring school in Ceylon, 36; bible class in Rutgers-st. chh. for a child in Ceylon, 10,63;) 188 59

Norwich and vic. Ct. Aux. So. F. A. Perkins, Tr.
Bozrah, 1st so. Mon. con. 5 77
Colchester, Sab. school, 9 87
Franklin, Gent. 8,50; la. 21; 29 50
Griswold, 1st so. Gent. 28,92; la. 29,89; 58 81
Jewett city, Mon. con. 27,23; gent. and la. 33,52; 60 75
Lebanon, 1st so. Gent. 57,15; la. 51,97; mon. con. 17; 126 12
Goshen, Gent. 32; la. 27; mon. con. 10,01; (of which to constitute Rev. ISRAEL T. OTIS an Honorary Member of the Board, 50;) 69 01
Lisbon, Hanover, Gent. and la. 30 84
Newent, Gent. and la. 15,41; fem. char. so. 7,80; 23 21
Montville, 1st so. Gent. 12,50; la. 24,09; 36 59
Mohegan, Mon. con. 7,60; gent. and la. 18,69; fem. benev. so. for Beyroot, 12; 38 29
Muddy Brook, Av. of beads, 5 00
N. Stonington, Mon. con. 40; gent. 12,50; 52 50
Norwich, Chelsea, Gent. 238,25; la. 76,75; mon. con. 186,85; gent. and la. 36; contrib. 39,09; m. box, 3; WILLIAM P. GREENE, 100; WILLIAM C. GILMAN, 100; which constitutes them Honorary Members of the Board; Mrs. E. C. Gilman, 10; 789 94
Falls, Mon. con. 125,49; gent. and la. 50,50; 175 99
1st so. Coll. in cong. 19,53; la. 35,52; mon. con. 24; 79 05
1,591 24
Ded. am't ack. in Dec. 1,500 00—91 24

Oneida co. N. Y. Aux. So. A. Thomas, Tr.
Camden, Coll. in cong. chh. 21 26
Clinton, So. of chris. research in Hamilton college, 22; mon. con. in cong. chh. 44,73; cong. chh. 64,70; 131 43
Fayetteville, Presb. chh. 62 00
Lenox, 1st presb. so. mon. con. 13 32
Mexicoville, Presb. chh. mon. con. 6; Mrs. C. 1; 7 00
Orwell, Cong. chh. 22 20
Paris Hill, Mon. con. in 1st cong. chh. 19; a friend, 10; 29 00
Rome, Coll. in 1st presb. so. 13 62
Stow's Square, Mrs. A. S. for China miss. 5 00
Verona, Mon. con in 2d chh. 8 00
Waterville, Fem. benev. so. in presb. chh. for W. Africa, 20 92—333 75

South Middlesex Confer. of chhs. P. Johnson, Tr.
Concord, Juv. miss. so. 7,50; juv. bible so. 3,75; 11 25
Framingham, Contrib. in Rev. Mr. Trask's so. 44,98; av. of spoons, 3,16; 48 14—59 39

Taunton and vic. Ms. Aux. So. H. Read, Tr.
Dighton, Mon. con. 2 85
Seekonk, La. miss. so. 33 15—36 00

Tolland co. Ct. Aux. So. J. R. Flynt, Tr.
Columbia, Gent. 23,63; la. 21,18; 44 81
East Stafford, Gent. 20,71; la. 19,45; 40 16
Tolland, Gent. 29,21; la. 19,87; 49 08
West Stafford, Gent. and la. 40 00
Willington, Gent. 20,68; la. 20; 40 68—214 73

Valley of the Mississippi. Aux. So. W. T. Truman, Cincinnati, O. Tr.
Western Reserve aux. so.
Northfield, Mon. con. 22 00
Tallmadge, Youths for. miss. so. 25 00—47 00

Total from the above sources, $4,517 09

VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. 4th presb. chh. 50 00
Andover, Ms. Mon. con. in Theol. Insti. 111; mon. con. in W. par. 15; 126 00
Arkport, N. Y. Mon. con. 10 00
Baltimore, Md. Fem. miss. so. for support of Miss O. Graves, Bombay, 100 00
Bangor, Me. Mon. con. in 1st cong. so. 200 00
Bath, N. H. Fem. for. miss. so. 7 22
Belchertown, Ms. Mon. con. in Brainerd so. 20 50
Boston, Ms. Sab. sch. in Pine-st. chh. 24,10; an. sub. of a friend, 3; a friend, 50c. 27 60
Brookfield, N. Y. Presb. so. 1 86
Brookhaven, N. Y. Miller's Place, 15; presb. so. 10; 25 00
Brookline, Ms. Japan miss. so. 20 50
Calais, Me. Mon. con. 24 32
Canton, Ms. La. asso 18 00
Chatham, N. Y. New Concord so. 22 00
Colchester, Ct. Miss M. C. to constitute Mrs. RUTH K. CHAMPION an Honorary Member of the Board, 100 00
Dudley, Ms. La. asso. 18 18
East Attleboro', Ms. La. so. 38 20
Erie, Pa. Presb. chh. 20 00
Fairfield, Ct. Mon. con. 6,48; cong. 61,52; la. asso. 27; 95 00
Fire Place, N. Y. Presb. so. 9 04
Grafton, Ms. Sab. sch. so. 7 04
Hadley, Ms. Miss E. Kellogg, for miss. to China, 10 00
Hallowell, Me. A friend, 1 00
Hartwick and Fly Creek, N. Y. Benev. so. 20 00
Harrisburg, Pa. Presb. chh. 50 00
Hollliston, Ms. Indiv. 67; mon. con. 27,65; 94 65
Ithaca and vic. N. Y. For Pawnee miss. viz. Homer, Presb. chh. 1; Ithaca, Coll. in 1st presb. chh. 403,69; la. so. 92,39; young la. so. 88,62; sab. sch. in do. 28,70; a col'd woman, 25c. Newark, 2d cong. 9,60; Newfield, Presb. chh. 5,88; 630 13
Kensington, Pa. Gent. and la. of 1st presb. chh. to constitute Rev. GEORGE CHANDLER an Honorary Member of the Board, 50 00
Lexington, Ga. Mrs. C. C. Lumpkin, 50 00
Madison, Ct. For. miss. so. 20 00
Matteawan, N. Y. Mon. con. in presb. chh. 16 50
Mayville, N. Y. 6 00
Middle Island, N. Y. Presb. so. 8 29
Monroe, M. T. Mon. con in presb. chh. 50 87
Moore co. N. C., D. McIver, 30 00
Moriches, N. Y. Presb. so. 4 02
Morristown, N. J. Presb chh. 135 00
Nantucket, Mon. con. 29; sab. sch. chil. for miss. to S. E. Africa, 12; 41 00
New Haven, Ct. A friend, 50; do. a new year's gift, 12; 62 00
New Lebanon, N. Y., S. Jones, 10; R. Woodworth, U. S. pensioner, 10; 20 00
North East, N. Y. 6 00
North Edgecomb, Me. Mon. con. 40; la. asso. 12; 52 00

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Old man's cong. so. N. Y. 16 12
Orange, N. Y. Mon. con. in presb. chh. 15 00
Otsego, N. Y. Presb. chh. 10 00
Palmer, Ms. Mon. con. 15 00
Patchogue, N. Y. Cong. so. 9 57
Peterboro', N. Y. Gerrit Smith, 250 00
Philadelphia, Pa. 1st presb. chh. 50; a lady, (of which for miss. to Jerusalem, 5;) 10; a friend, for do. 2; a friend, 1; 63 00
Pittsburgh, Pa. Sab. sch. in presb. chh. 3 50
Providence, R. I., J. Chapin, 50; mon. con. in High-st. cong. chh. 66; 116 00
Ramsay, N. Y., H. Ferry, 10 00
Reading, S. par. Ms. La. asso. 27 10
Reading, Pa. Juv. miss. so. 15 00
Robinson co. N. C. Coll. at prayer meeting, 4 50
Salisbury, Ms. Mon. con in Rocky Hill chh. 16 25
Saxton's River, Vt. Mon. con. 4 00
Schenectady, N. Y. PETER SMITH of Peterboro', (which constitutes him an Honorary Member of the Board,) by his son, Gerrit Smith, 250 00
Sheldon, N. Y. Presb. chh. and cong. 12 50
Sherman, N. Y. 4 00
Somers, Ct. Mon. con. 15 92
Southampton, N. Y. 11 00
South Berwick, Me. Mon. con. 20 00
South Boston, Ms. Inf. class in sab. sch. 1 00
South Port, Ct. Mrs. E. B. Perry, 10 00
St. Johnsbury, Vt. Fem. cent so. in 2d cong. so. 15; 2d chh. 62; 77 00
Swanville, Me. Orphan miss. so. to constitute Rev. ISRAEL HILLS of Jackson, an Honorary Member of the Board, 50 00
Thomaston, Me. Mon. con. 90 00
Wading River, N. Y. Cong. so. 6 40
Waltham, Ms. Mon. con. 41 53
Watertown Benev. asso. N. Y. Adams, Chh. 32,27; Bellville, Chh. 5,32; Evans Mills, H. W. for Ceylon miss. 50c. Lorrain, Chh. 3,27; Lowville Village, Chh. 5,27; Martinsburgh, Chh. 13,50; Sacket's Harbor, Chh. 75c. Theresa, Chh. 2,25; Watertown, 1st chh. 1; 64 13
Webster, Ms. An indiv. 5 00
Westboro', Ms. Mon. con. 81 20
West Middle Island, N. Y. Cong. so. 3 25
West Town, N. Y. Presb. cong. 9 00
Whately, Ms. Mrs. S. Sanderson, 10 00
Williamstown, Ms. Mon. con. in Williams College, 10 00
Wilmington, Ms. Coll. 12,06; mon. con. 17,09; 29 15

LEGACIES.

Hadley, Ms. Elisha Dickinson, by Azubah Dickinson, Ex'x, 500 00

Amount of donations and legacies acknowledged in the preceding lists, $8,691 20. *Total of donations and legacies from August 1st, to January 10th,* $70,421 31.

GENERAL PERMANENT FUND.

West Springfield, Ms. Legacy of Miriam P. Bagg, by Rodney Day, Ex'r, 100 00

DONATIONS IN CLOTHING, &c.

Homer, N. Y., A box, fr. fem. char. so. for Seneca miss. 77 50
Mexico, E. Village, N. Y., A box, fr. fem. miss. so. 51 22
Paris Hill, N. Y., A box, fr. ladies, for Sandw. Isl. miss.
Rochester, N. Y., A barrel, fr. J. W. Seymour, for E. O. Hall, Sandw. Isl.
Shelburne, Ms. A barrel, fr. fem. benev. so. 37 25
Shelter Island, N. Y., A quilt.
Spencer, Ms. A box, fr. fem. char. so. for Dwight, 31 19
Stow's Square, N. Y., A bundle, for Creek Path, 10 00
Troy, N. Y., A box and stove, fr. Church & Dana, for Rev. S. B. Dibble, Sandw. Isl.; a box, fr. la. of 1st presb. chh. for do.
Trumbull, Ct. A bundle, fr. sew. so. 7,75; do. fr. miss. so. 11; 18 75
Utica, N. Y., A box, fr. ladies, for Sandw. Isl. miss.
West Durham, N. Y., A box, fr. fem. mite so. 32 63
Western, N. Y., A bundle.
Windham, Vt. A box, fr. char. so. 27 54

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds.

James Adger, Charleston, S. C., Treasurer of the Southern Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

Charleston, Juv. miss. so. 84,75; mon. con. in circular chh. 33,73; a member of the Baptist chh. for miss. to Syria and Palestine, 100; James Island, Mon. con. in presb. chh. 10; Augusta, Ga. Mon. con. 38,06; Walterboro', Mon. con. 18; Mrs. T. D. S. 5; Mrs. J. W. 5; Savannah, Ga. Juv. miss. so. in 1st presb. chh. 21,50; Harmony chh. Sumpter Dist. Mon. con. 30; Upper Long Cane Creek, Coll. 17; Lebanon chh. A lady, 5; Good Hope chh. For. miss. asso. 25,75; Providence chh. 45,75; Mrs. C. 2; New Harmony chh. 17; Rocky River chh. 85,75; Varennes chh. 10,75; Medway chh. 6,70; Broadway chh. 14; Bethany chh. 9; Newbury Dist. Aveleigh chh. 50; A. C. 5; Mrs. E. Patterson, dec'd, for Rev. G. W. Boggs, 31,12, Duncan Creek chh. 12,25; Rocky Spring chh. 8,25; Laurensville chh. to constitute the Rev. S. B. LEWERS an Honorary Member of the Board, 58,20; a friend, 5; Liberty Spring chh. 15,75; Anderson, Mr. Templeton, 2; Pendleton chh. 11,59; Mrs. M. 1; Rev. I. L. K. 3,50; Nazareth chh. A friend, 2; Stony Creek, Juv. miss. so. 10; Maxwell cong. and miss. so. Ten. 111,17; Washington chh. 32; Pisgah chh. 14; Providence chh. 89,50;

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THE

MISSIONARY HERALD.

VOL. XXXII. MARCH, 1836. No. 3.

American Board of Commissioners for Foreign Missions.

Ceylon.

GENERAL LETTER FROM THE MISSIONARIES, DATED MAY 4TH, 1835.

In the number for August, p. 285, of the last volume, was inserted a communication from Mr. Poor, giving an account of a very encouraging state of religious feeling which had just begun to manifest itself at Batticotta and Oodooville. Nearly all connected with the seminary, not already members of the church, were then bowed down under a conviction of guilt and danger; and many of them, it was hoped, were on the point of submitting to God. Such, it is believed, has been the result. The spirit of inquiry has also spread to some of the other stations, where numbers have been hopefully converted to God. The following letter, dated six months subsequently to that just referred to, furnishes an account of the results, so far as they were developed, of the revival then commencing,—the fourth which that mission has enjoyed since its establishment in 1816.

Surrounded as we are by an atmosphere teeming with spiritual death, you may well imagine, that a revival of religion must be particularly calculated to encourage us to go forward in our work. Such has been the nature of that, we have lately experienced—a cordial indeed to our drooping spirits.

The first special symptoms of life from the dead, were seen about the beginning of October. The monthly concerts of prayer on that and the month following were refreshing. While attending the latter, we began to feel that something more must be done for the perishing around us. Protracted meetings were spoken of; and it was determined that one should be held at Batticotta. Agreeably to this determination, one was commenced on the 12th of November and continued until the night of the 17th. It proved to be, as we believe, to many a meeting which will be remembered with thanksgiving and praise after the world and its vanities shall have passed away.

It will be impossible for us to give you an adequate idea of our feelings on this occasion. Never did we feel more deeply, the greatness of the sacrifice, we had to present at our Father's throne, in behalf of sinners; and never did we feel greater desires that it might be instrumental in bringing down the influences of the Holy Spirit upon them. The greatest trials we met with, were within our own breasts. We were much wanting in that child-like trust, which is willing to take God at his word—could not but cry out, Lord, we would believe. Our heavenly Father, however, who hears the cry of his people, though it be no more than that of the raven, was graciously pleased to pass by our unbelief and in mercy hear us. That word which had long proved as water spilt on the ground, now proved quick and powerful, and sharper than any two-edged sword. Not an individual connected with the seminary, (if we except a few belonging to a Tamul class lately admitted,) was found at the termination of the meeting, who was not brought to the foot of the cross, either to lie there until healed of his wounds, or to let it appear at the last day, if he perishes, that he is without excuse, for having refused to look and live. We tremble in view of those who did refuse under circumstances of such deep and awful interest.

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As it was to be expected, the efforts of this visitation appeared very marked. Throughout the remainder of the term religion was, to a greater extent than ever before, a prominent object of attention. But this attention was not merely confined to themselves. What shall we do for our kinsman according to the flesh? was a question which was repeatedly discussed in their social meetings. The result was, a determination that each individual should address a letter to his parents or other friends, and that the letter be accompanied with a tract or some portion of Scripture. This was done and followed with special personal exertions when their vacation gave them an opportunity to visit them.

On the 26th of March fifteen of the seminarists, with two others belonging to the station, were admitted to the church. There were ten or twelve more of the students, who were candidates for admission; but as they were young, and had but recently manifested a desire to serve the Lord, it was deemed expedient to keep them longer on trial.

Among the effects of the late revival of religion, are a great increase of christian influence in the seminary, a deep conviction of the truth of Christianity in the minds of the unconverted, and of the reality and importance of vital religion; more definite views on the part of native church members with regard to what they should aim at, when exhorted to shine as lights in the world, and greater faith by those who are called more particularly to labor in word and doctrine, that special exertions in preaching the gospel, when accompanied with united and persevering prayer, will ever be followed with special blessing.

While we were holding the meetings at Batticotta, tidings of what God was doing there reached the boarding-school at Oodooville, and seemed to produce a deep effect. This will appear by the following note from one of the native helpers of Oodooville.

"I praise the Lord, and I am very glad to say that all the church members and candidates in the school are very much engaged, and their hearts are awakened very much. All the other girls who were careless of their souls are anxious to attend the meetings, to pray and to spend their time in seeking after salvation. Many of them appear to be serious. Therefore I hope the Holy Spirit is really sent even in this place. I can surely say that God is actually come in this place."

Encouraged by this intelligence, we left Batticotta in the morning of the 18th, and commenced our labors at Oodooville on the same day. But it was not until Wednesday afternoon that we knew how powerfully the Holy Spirit had been at work. The meeting we attended with the girls of the boarding-school that afternoon was one of the most solemn we ever experienced. Several mentioned their feelings. One said, "Formerly I pretended to be serious to please the missionaries. But I was a hypocrite. I was proud, and thought myself a great one among you. But now I feel like a worm. My sisters, if ever you see me proud again, you must tell me of it." Another, in great agony, could not contain her feelings. She wept aloud. All her distress seemed to arise from a single source. She had told a falsehood, she said, a day or two before, by declaring that she had dedicated herself to her Savior, when she had not. The ingredients of her cup were too bitter to drink before us. She retired to one of the prayer-rooms. In vain were all human efforts to comfort her. Her distress continued until about eleven o'clock at night, when she came and told us that she had found Jesus.

Two of the pleasing circumstances attending this work, were its quickness and depth. In no case was conviction long protracted, but followed almost immediately with entire submission and joy. Its depth was manifested by almost uninterrupted prayer and praise in their general meetings, social circles, or in their prayer rooms. All study, except that of the Bible, and all employment, except that of making their necessary food, were excluded. That Jesus, who a few days before appeared to many as a root out of dry ground, now seemed to be the height and depth and length and breadth of all their thoughts. They seemed even to a considerable degree to forget that the night was made for rest, and often before the first dawning rays of light, were heard singing glory to God in the highest. Among the females who gave attention to the subject of religion we saw a pleasing contrast, compared with what we see in those females who are devoted to idolatry. The latter are the most devoted heathens; the former the most devoted Christians in the country. Females of the American churches, who is there among you, who will not pray for the thousands of deluded females in Ceylon, who are yet in the ranks of heathenism?

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On the 26th of March, eleven of the girls belonging to the boarding school, with two others, were admitted to the church. A number of the other girls give evidence of a change of heart and will probably be received at the next communion season.

At a subsequent protracted meeting at this place, this work of grace was extended to the English central and native free schools. Several of the children give evidence of piety.

While the Holy Spirit was operating upon the minds of the youths at Batticotta and Oodooville, his influences began to be felt at Tillipally, and in a short time about twenty gave evidence of a change of heart. On the 26th of March thirteen, including Caroline, the daughter of Mr. Meigs, were admitted to the church. Both of the protracted meetings which had been held at this station lately were blessed.

Protracted meetings have also been held at Panditeripo, Manepy, and Chavagacherry; and at each of these places God has shown his willingness to fulfil his promises when his people call upon him. On the 26th of March five belonging to Manepy were admitted to the church. Three persons have been admitted to the church at Chavagacherry. The whole number of the admissions to the church in March were 51. Of these 48 were admitted at one time. The meeting at which they were received was held at Batticotta; and, as you will very naturally suppose, was an occasion which will long be remembered with much interest by us.

Of the number of those who have been born into the kingdom of grace, it is very difficult to judge. The work has been principally confined to the rising generation. Several hundreds of the children in our native free schools have been so far impressed with a sense of divine truth, as to call upon God in the name of the only Deliverer from the wrath to come. A few give evidence of piety.

We still continue our protracted meetings. The last was held on the 6th, 7th, and 8th days of last month, and very precious evidence was given of divine presence.

In view of what God has done, shall we fail to praise him? We trust we shall not. And will not those churches which have sent us forth unite with us in our praises? We believe they will. We believe that when we come and lay at their feet these fifty trophies of the Redeemer's grace, which have been rescued from the arms of the great adversary of souls, through their instrumentality, they will not fail to lift up their voices and say, Bless the Lord O our souls and forget not all his benefits. Blessed be the Lord, our strength, which teacheth our hands to war and our fingers to fight. We should very much rejoice to hear that all those who are engaged in endeavoring to promote the cause of foreign missions would set apart days for praising God for what he has done, as they set apart days to pray for what they desire him to do. We feel persuaded that no more effectual means could be used to prepare them to receive greater blessings. It was when Jehosaphat and his people began to praise the Lord, that he smote their enemy.—2 Chron. xx, 22.

But while the American churches unite with us in our praises, let them be encouraged to pray more fervently that we may be permitted not merely to see the heathen coming by fifties, but by hundreds and by thousands; yea until Jesus takes full possession of this fortress which has so long been the possession of Satan.

We are convinced that we and the churches generally are deficient in this great duty. And just in proportion to our failure here, will be our failure in seeing the heathen flocking to Jesus. It has been remarked since God has visited us with the tokens of his approbation, that our labors seemed evidently and sometimes more strikingly to be blessed in proportion to the spirit of earnest prayer and entire and exclusive devotedness among those of us more immediately engaged. Thousands in our land, from their own sweet experience will testify the same. Oh if that Spirit which pervades us at such seasons, was always in lively exercise, how should one chase a thousand, and two put ten thousand to flight. Fathers and mothers in Israel, and ye our younger brethren and sisters of the same household of faith, will you not pray more for us? Will you not do more to hold up our hands, which from weariness often hang down? We thank you for all the means you have afforded to enable us to put up the external parts of that building which it is our province to erect. But what will all our labor avail, though we see the last stone added, unless by an uniting intercourse with heaven you persuade the Heavenly Guest to come and take possession? It will be but the shell without the kernel. Oh then pray for us, pray without ceasing.

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A remark or two will bring us to the conclusion of our letter. When we look back and see how God has been pleased to bless the protracted exercises which were held in the seminary at Batticotta, it is natural for us to direct our eyes towards the colleges and seminaries of learning in our native land, and in view of the need of laborers for this immense harvest, to ask whether greater exertions ought not be made to enlist them on the Lord's side? We believe that similar results may be witnessed there; and how would such a shower upon each of them tell upon the heathen world? The bearings of such visitations, even in a literary point of view, we doubt not would be most salutary. By correcting the vicious habits of the idle and dissipated, they would secure a much larger amount of study upon the whole, than if there had been no interruption to the regular order of their exercises. May we be permitted to submit the question to those who are at the head of these departments of learning, whether it would not be well to hold such a meeting in each of them, immediately after the concert of prayer for the colleges in February next. The appointment of such meetings, we believe would, with the divine blessing, awaken the attention of Christians, and induce them to pray much for the influences of the Holy Spirit to attend them. And we believe their prayers would not be in vain. We would say to these respected men, while agitating the question, Brethren remember the four hundred millions of perishing heathen in this eastern world; and remember that God has placed these youth under your care, in such a way that you are responsible, in a most important sense, for the course they may pursue in future—whether they become Nazarites in the church of Christ, or worldly-minded Christians, or infidels.

2. While the revival was at its most interesting period we more fully than ever before, felt the immutable basis upon which the religion of Jesus stands. We had a most marked miracle before our eyes to prove it. Not a thousand [illegible] tion, declared that he never understood what the missionaries mean by the 'coming of the Holy Spirit,' until he attended a meeting where he heard the young converts pray and exhort others to embrace the Savior they had found. They thought they could not have thus spoken unless they had special assistance.

3. We have been more than ordinarily impressed with the importance of pursuing that part of our system which relates to the education of the rising generation. The fact to which we have already alluded, that several hundreds of them have had their attention so far called up to the subject of Christianity as to call upon God, at least for a time, in the name of Christ, as well as the conversions which have occurred, speak, as it appears to us, volumes in its favor. The influence too of such an attention is not and cannot be entirely confined to themselves. It must more or less affect their parents. Such expressions as the following, which were lately made by a child to a father with tears in his eyes—"Only let me repent, and you need not give me my rice: all I want is your consent to my following Christ"—cannot be made in vain. They may meet with rebuffs from their hard hearted parents, as this little one did, and they may be beaten as he has repeatedly been; but the name of Jesus sounded from their lisping tongues shall not be sounded in vain. Never, until our late work, did we realize to so great an extent, how easily God may carry forward his cause among the villages through the instrumentality of the children in our schools.

EXTRACTS FROM THE JOURNAL OF MR. POOR AT BATTICOTTA.

Prayer Meeting—Seminarists—Labors for Children.

January 5, 1835. The monthly missionary prayer meeting, which was regarded as the annual season for prayer, was held at this station. Most of the missionaries in the district were present. The morning was spent in the way of [illegible]

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season of thanksgiving, and of solemn inquiry, "Lord what wilt thou have us to do" the ensuing year? The seminarists held similar meetings in the course of the day in their own language.

12. On several occasions, full and satisfactory accounts have been given by the seminarists since their return, of the manner in which they spent the vacation. They furnish pleasing evidence of having made greater and more successful exertions than heretofore, in bringing before their friends and countrymen the claims of Christianity. These exertions have evidently had a salutary effect upon many, while others are roused to more decided opposition to the truth. The parents of a few of the seminarists are so much alarmed as to prohibit their children from returning to the seminary. In several instances we have striking examples of the truth of our Lord's declaration, that "A man's foes shall be those of his own household."

16. Attended a meeting at Oodooville composed of about 600 of the larger children from our village schools. It was a season of some special interest. Two hundred and thirty children of both sexes were willing to rank themselves on the side of Christianity by expressing a wish to become the followers of the Lord Jesus.

17. Samuel J. Mills, who left the seminary about three years ago, and was recommended to the service of the Church Missionary Society in Kandy, is now on a visit to his friends in Jaffna. Respecting this young man I have received from time to time highly gratifying information from the Rev. J. Browning, under whose superintendence Mills is employed. He performs to good acceptance the duties of an English schoolmaster, and of an assistant in the mission, spending a part of his time in theological studies. Mills' elder brother, Philip, who was formerly a member of the mission church, but dismissed for certain eccentricities of character, which could not be safely tolerated, accompanied his brother to Kandy, where he is now usefully employed by the mission as a Tamul schoolmaster. He continues to house of the Moolai schoolmaster, who has been for several years a member of our church, and is the only Protestant Christian in the villages where Backus is stationed.

25. Children from twelve of the village schools come to the station monthly, on different days, to be examined in their studies. Commenced holding a short religious meeting with the children from each school, immediately after the examination. Having lately witnessed at several of our stations the influence of divine truth on the minds of little children, I now look around with a deeper interest than heretofore upon the rising generation, particularly upon the children who are brought under instruction in our village schools.

Opposition Encountered—Efforts of Native Converts—Removal of Mr. Eckard.

26. A few months ago, Porter, the superintendent of the native free schools, informed me that a man of some rank and learning in South Araly, has for some months past expressed favorable views of Christianity, and spoken freely against the practices of his own people; that he had incurred the displeasure of his friends and neighbors for sending his children to the mission school in his village; and that he wished to converse with me on the subject of sending his daughter to the boarding-school at Oodooville. He was unwilling to call on me or to make proposals respecting his daughter, unless he had assurance that she would be received, as he could not meet the consequences of a failure. After making due inquiry on the subject, I gave him the requisite assurance. In the course of eight or ten days he called on me rather privately, with his daughter, and received a note of introduction to the school at Oodooville, where she was kindly received. As soon as this was known in his neighborhood, there was no small stir among the people. The father was subjected to much abuse, and many threats were thrown out against him. These threats,

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entered a complaint against both the father and mother of the little girl, who had been innocently the occasion of these troubles.*

Feb. 4. Atwood, after leaving the seminary about two years ago, was suspended from the church for indulging in heathen ceremonies. For some time past he has seen the error of his doings. In compliance with an earnest application from him, he has this day been readmitted to the seminary, though obliged to join a lower class. The written account he has given of himself contains a fair illustration of the truth, that "the way of the transgressor is hard;" and that he had no profit in things whereof he is now ashamed.

5. Semi-annual meeting of the Native Evangelical Society. Three catechists have been employed by the society, the first six months. Francis Ashbury, at Madura; Jordan Lodge, at Valverty; and Alexander Lovell, at Caridive. After a short report of their proceedings had been read, several addresses were made on the occasion, and the affairs of the society, which have hitherto been managed in part by the missionaries, were delivered over into the hands of the native Christians, with the exception that one of the missionaries is to act as treasurer. It is gratifying to see evidence that our native church members begin to understand that it is their duty and privilege to cooperate with the missionaries in making known the gospel to the heathen. This is a spirit which we deem of essential importance to cultivate in our native churches.

9. Mr. and Mrs. Eckard embarked from Jaffnapatam for Madura. Though but a short time connected with this mission, they have received the esteem and affection of all our circle, and will have our best wishes and prayers for their happiness and usefulness in their contemplated field of labor. We are indebted to Mrs. Eckard for the first infant school established in our mission, by which a new field of usefulness has been opened, which will, we trust, be extensively cultivated. The students in the seminary have become much attached to Mr. Eckard and deeply regret his leaving them. Their acquaintance with him, however, will form a connecting link between the two missions, and thus render it more easy for our seminarists to leave Jaffna and enter the wide field of missionary labor that is now open on the continent.

Special Efforts for the Seminarists—Children of Missionaries.

13. Commenced a weekly evening lecture in the seminary with particular reference to the moral and religious state of the seminarists; proposing to address on successive evenings, (1) those who have not been roused to seek the salvation of their souls by means of the special exertions which have been made for months past in their behalf; (2) those who were awakened, but have relapsed into a state of spiritual indifference; (3) those who are halting between two opinions in view of the commands of Christ and the claims of their heathen friends and the world; and (4) those who have resolved to serve the Savior and to secure their salvation.

15. Sabbath. Preached on the "terms of discipleship," from the passage, "If any man will come after me, let him deny himself and take up his cross, and follow me." In this discourse I attempted to state in a more formal manner the substance of what has been frequently urged upon the consideration of those who have expressed a wish to make a public profession of their faith in Christ, touching particularly on those points on which native Christians are in danger of making shipwreck of the faith they profess. The subject was listened to with more than ordinary interest. At the close of the service, I gave notice that at twelve o'clock I would hold a meeting with those in the seminary, who, in view of the subject before them, were fully resolved to follow Christ. Twenty-five of the seminarists attended the proposed meeting, and expressed a wish to be regarded as candidates for joining the church; of these, five were members of the first class, and nine of the fourth. May the great Shepherd of the sheep make it manifest whether these be indeed the lambs of his flock, or not. The Sabbath evening service in English is continued in the seminary by Mr. Hoisington, who commenced this evening the exposition of the Acts of the Apostles.

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their Savior, but who did not attend the meeting at twelve o'clock. At my request each expressed frankly the workings of his mind on this great subject, by which he was hindered, at the present time, from making a public profession of the christian faith. The *first* was offended on the subject of marriage, not knowing how he could avoid contracting marriage with a heathen woman in his own family circle. The *second*, who had made a bold stand hitherto, thought he could not meet the torrent of opposition from his friends, which was setting up against him. The *third* had gradually left the practice of private prayer and other christian duties, and thought himself unfit for joining the church. The *fourth* could not give up his views of caste, which, as he observed, has been sanctioned by the three nations that have had dominion in the island, viz. the Portuguese, Dutch, and English. The *fifth* thought it impossible for him to keep the ten commandments, which God has given as the rule of duty. Thus with one consent they began to make excuse, and to plead for a more convenient season. I endeavored to give them a scriptural view of their very dangerous and critical situation, and again to supplicate for them the influences of the Spirit of God, which they had evidently resisted.

25. Received letters from our children in America of a gratifying nature; by which we are forcibly reminded of our obligations to our covenant-keeping God for his providential care over them, and also to many kind and generous friends in America who are acting a parental part toward them. If, in addition, a definite request might be preferred in behalf of these objects of our tenderest solicitude, it is that they may be particularly remembered at the monthly or quarterly meetings of the maternal associations of our country, that God would prepare them by his grace, and by an appropriate education, to return, or to be sent in other directions, to the heathen, where they may perform that important part which we trust is to be assigned to the children of missionaries, in the great work of evangelizing the nations. It is obvious that, other things being equal,

26. The morning and forenoon of this day have been regarded at the station as a season of special prayer, in unison with our friends in America, for the out-pouring of God's Spirit upon colleges and other literary institutions. In my address to the seminarists, I ventured to assure them that they would be remembered this day in the prayers of thousands in America, and that probably many of them would be prayed for by name by their benefactors. Our friends should know that the question has been agitated among us. What may have been the connection between the prayers of American Christians and the special blessings that have been imparted to us within a few months past? and whether prayer, when offered for a child who is 12,000 miles off, does not avail as much as when the child is kneeling with us by our side?

Syria and the Holy Land.

EXTRACTS FROM A LETTER OF MR. BIRD, DATED JULY 3, 1835.

MESSRS. Bird and Pease, with their wives and Mrs. Dodge, were spending the hot season at the village of Aaleih, on Mount Lebanon. The health of Mrs. Bird was much impaired; and intelligence has since been received that Mr. and Mrs. B., with their children had proceeded to Smyrna. Since their arrival at the latter place, the health of Mrs. B. has been somewhat improved; but it was still uncertain whether they would not find it necessary to visit their native land.

Some account of the Druzes, a people inhabiting Mount Lebanon, consisting of 60,000 or 70,000, and exhibiting in their creed and character some of the features of paganism, Mohammedanism, and Christianity, may be found in volume xxii, p. 264; and volume xxviii, p. 325.

Schools and Preaching for the Druzes.

Mrs. Dodge has a little school of girls, chiefly Druzes. We have preaching

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tion, and receive and read the New Testament and other religious books with a degree of eagerness that surprises and encourages us. The great question we urge upon them is, *How are you to be forgiven?* What consideration have you to offer to God for the pardon of your sins?—And in general they seem to come readily to the conviction, that neither repentance, nor almsgiving, nor prayers, nor any works or sufferings of their own are sufficient. In this state we point them to the great atonement of Christ Jesus. It commends itself to their understanding and conscience. Though nominally disciples of the Koran, they do not cry out, *Blasphemy!* as Moslems do, when we tell them that Jesus is the Son of God, and partakes himself of the divine nature. They seem to feel that this character was necessary to one who should undertake to be a Mediator of pardon and salvation to a world of sinners. They have begged us to open a school in this, and another in a neighboring village, to which we have consented. The only school books are of course to be the Scriptures.

The present times are remarkably favorable for the conversion of this people, and the indications of Providence are such as encourage special prayer and labor.

JOURNAL OF THE LATE DOCT. DODGE IN MOUNT LEBANON AND THE HAOURAN.

THE tour, during which this journal was written, was performed in the spring of 1834, in company with Mr. Smith, and Tannoos, a native member of the church at Beyroot, and often mentioned in the communications from the missionaries stationed there.

Mode and Expense of Travelling in Syria.

In Syria there are no rail-roads or turnpikes, no stage-coaches, chaises, or waggons, nothing which answers at all to our idea of hotel, inn, tavern, or public house. Travelling hese is therefore very different from travelling in America. Travellers and their baggage are carried on the backs of animals—horses, mules, or donkeys. A pair of chests or trunks is carried one on each side; perhaps beds and other lighter articles are piled on these. Provisions and a small stock of kitchen and table furniture must also be carried, in the same way. A man too must be taken, to use these articles, at least if the traveller has business of more importance than cooking to occupy him at his stopping places. The traveller himself mounts on a pack-saddle, so wide, flat, and hard, as very much to resemble a wide chest. He may obviate this evil in part by covering it with bedding; but now his stirrups, if he has any, (as he will not, nor bridle either, unless he procures them for himself,) are brought too far under him to be of much use. It is hard work; I felt it in my bones long after my return.

The expense of travelling a given distance is much greater here than in the United States; but the expense of travelling is much less, if we reckon by days, instead of miles. The several items of the account are all very moderate; but they are so numerous that the sum total is not small. A horse or mule can be procured for about forty cents a day, and there is no additional charge for the provender or the driver. So of the other items. But the pay and present to the owner or keeper of the animals, the pay and present to the attendant, the pay and present to the khan or tavern keepers, with other such things, swell the account.

Ride up Lebanon to Zahle.

In the style above described we left Beyroot on the 11th of March about eight, A. M., and continued ascending Mount Lebanon till one, P. M., when (partly on account of the rain) we stopped for the night. A day's journey in this country is almost always performed at a single stage. A halt of a few minutes, however, not unfrequently occurs in the course of a day. A common day's ride is about eight or nine hours.

Our christian friend, Tanoos el Hadad, accompanied us. Our whole train consisted of ourselves, Tanoos, an attendant, two drivers, and five horses, and a donkey. The road on the west side of Mount Lebanon was the worst I saw. Not dangerous, perhaps, but so winding, narrow, and rocky that American horses would deem it quite impassable. Ours, however, went on with much apparent content, but hardly making the usual rate of three miles an hour.

Look at our lodging-room. It is about fourteen feet by eight; floor of hard clay, but not smooth, with an inclination of about ten degrees. In the walls were many air-holes; yet their rough stones

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were such poor reflectors, that the light from without, assisted by a lamp within, did little more than make darkness visible, even in the day time. It was swept on our arrival, as was every room, I think, in which we slept during our tour, and the results were added to a heap of several bushels already collected in one of the lower corners.

March 12. Started from our khan at forty-five minutes past six, A. M., after having satisfied our host for fire, oil, eggs, and the use of his room with five piastres. We rode till about noon before we reached the top of the mountains. They are cultivated to the very top in every foot capable of cultivation. The labor expended in this way must be immense. Several wheat fields beside the road very much resembled newly McAdamized streets, one of them so much, that for several rods I could not discover among the stones a particle of soil. Yet Tanoos assured us there would be a good crop. From the top of Lebanon we saw the Bekaa, a most beautiful and fertile valley between it and Anti-Lebanon. It is about ten miles wide and I know not how long, perhaps an hundred miles, though it does not have this name in its whole length. Its distant appearance was very much like that of a salt marsh. We thought this plain very elevated. There was much more snow on the east side of the mountain than on the west. This is strange as their course is nearly from northeast and to southwest, so that the eastern side is much more exposed to the sun than the other. We noticed with some surprise here and in other parts of our tour, the large fountains, many of them carrying mills. We saw in the Bekaa and the Haouran many fields of indian corn of the last year's growth. It was not planted in rows, but sown like wheat. As we rode along beside the Bekaa this afternoon, we passed several streams which come down from the mountains. The water is easily led from the streams in canals, and thus large tracts are watered.

Zahle.—This is a large village on the west side of the Bekaa, on the river Berdoun, which flows into the Letane. We stopped for the night in one of its suburbs, and immediately walked up to the village. It has at some distance a very neat appearance. Most of the houses are of unburnt bricks, plastered over. Many of them are white-washed in front. We entered it by crossing a handsome stone bridge, and walked a little way in a paved street, but, like the other streets, very muddy. One of the citizens invited us into his house and treated us with coffee and conversation. He said the village contained 10,000 inhabitants, and that they could furnish a thousand horsemen. He boasted that there was not one Moslem among them. His division of the inhabitants was three fourths Greek catholics, one sixth Maronites, one twelfth orthodox Greeks. We thought his estimate of the number of inhabitants much above the truth. Our appearance seemed to excite much curiosity. The terraces were lined with spectators, many of whom followed us to the door of the house, from which they were repeatedly driven by a priest who was present. Many boys and men stood at and within the door of our room during the whole evening. Tanoos, as he was ever ready to do, improved the opportunity for religious conversation. We were much pleased with his zealous, impressive, and conciliating manner. He spoke to the parents of the duty of instructing their children, telling them also of the creation, the flood, the redemption by Jesus Christ, etc. A man came along and said in a surly tone, "What! are you preaching here?" "Oh no, replied he, I saw these children here; I am a great friend of children; it is my business to instruct them; and I was asking their parents why they did not teach them about the creation, the flood," etc., going over his remarks again, thus preaching to his new hearer, while he refreshed the memory of his former ones. We found him from first to last a very agreeable and useful companion.

Baalbec—Zebdeni—Damascus.

13. *Baalbec.*—Travelled seven and a half hours to-day. Soon after leaving Zahle we turned aside from our road to see what is called, and believed to be, both by Moslems and Christians, "the tomb of the prophet Arah." It is connected with a mosque, and situated in the ruins of an ancient building. Here, in a long low house, is the grave, six rods in length. Our road was along the west side of the Bekaa, and at last obliquely across it. Very near to Zahle, however, we found its name had changed into that of "the country of Baalbec." This is not under the government of the Emeer Besheer. A village was pointed out to us near the line, whose inhabitants had moved across "to obtain justice."

We saw the ruins of this city at the distance of about eighteen miles. When we arrived, we found them tremendous;

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but they have had too many descriptions to need any more. So I will add but a sentence or two. The great temple, about 800 feet long, including its projections, and 400 wide, was, as we conjectured, the work of three different ages. The first was "before antiquity began." Of this work nothing but the foundation remains. Here are the celebrated stones, sixty feet long, measuring about 40,000 cubic feet, and weighing enough to sink a large ship. The next age was that of the Greeks and Romans; grand specimens of their workmanship remain. The last was that of the Arabians, who appear to have used the whole as a fortification. Among these ruins, and in other parts of the city, we saw some polished pillars of red sienite granite. They may be 3,000 years old, but the polish is as perfect as if it had been the work of yesterday. Very near to this is a beautiful Grecian temple, and around are other ruins of less note. Here lies the glory of Baalbec.

18. *Damascus.*—Fatigue and illness interrupted my journal for five days. We left Baalbec on the 15th, and rode nine and a half hours to Zebdeni. During our ride we several times noticed the kindness of persons of whom we had occasion to ask the road. They seemed to take pleasure in directing us; and in some cases went with us as guides for short distances. They did this, they said, because they understood we were Christians. We often felt during our tour, that the mere name of Christians is a blessing—it procured us friends—I might almost say, brothers. Zebdeni is a large village of about 300 families. Of these about fifty are Christians—all Greeks, as we were told. They almost contested for the honor or pleasure of entertaining us. Here we spent the Sabbath. The Christians have no priest or church. Some of them attended church at another village. Many came to see us, and Mr. Smith and Tanoos read to them from the Bible and had much religious conversation. They gave encouraging attention. One aged man observed, "If this be true we are all going to perdition." May the Lord teach them that they are so indeed, till they have a better righteousness than their own, and may he lead them to the Savior.

Many of those who came, did so to get medicine. Perhaps a hundred in all applied for it. My own sickness obliged me to send away most of them without it. If some of the rest learned the disease and the cure of their souls they will not think their visit lost. The village is surrounded by multitudes of fruit-trees, of many kinds, and what is more remarkable for this country, these are secured by fences. For the most part during our tour we saw fields and pasture land in the same open grounds. The flocks are always guarded by shepherds and dogs. The fences or hedges in Zebdeni were of thorn-bushes, and very neat.

The river Barrada rises near this place and runs through Damascus, and then turning to the east, it is lost in the Lake of the Meadows. Probably it was one of the ancient rivers which Naaman so much preferred to the Jordan.

In our ride from Zebdeni to Damascus, we overtook a company from a village about an hour to the east of the former place, which is said to contain 200 christian families. Tanoos seized the opportunity to give instruction and exhortation. They seemed much interested; said their priest took no pains to teach them the truth; that one might spend an hundred evenings with him and not hear a word of it. Something being said about the ignorance of the priests, they replied, "Yes they are all ignorant as horses." One of the most interesting men in the company had seen a relative of Tanoos in Tripoli, of whom we have hope that he is a brother in Christ. This hope was increased by what the man told us of his conversation. He said he preached to him two whole nights. They desired Tanoos to come and live in their village and teach them, promising to give him all he should need, and to pay him. Are not these people waiting for the law. They told us the following story. About eight years ago, a young man, one of the few Moslems in their village, fell in love with a christian girl, and, with the connivance and assistance of her brother, carried her off to Damascus, made her a Moslem, married her, and returned. Such was the popular fury at so great and unprecedented a scandal, that the village rose en masse; and put to death the husband, wife, and brother. They then directly took their goods and marched off to Zahle, thus putting themselves under the protection of the Emeer Beshire. He interceded for them with the government of Damascus, and they were finally permitted to return, on paying a fine of 1,000 piastres.

Tanoos has just been telling me, that when an Arab calls upon his friend and finds him absent, he sometimes puts a stone in the door as a card.

22. Yesterday we rode out of the city. Called at the *Girida*, a place near

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the gate, where every Friday the great men of the Turks, and not a few of the Christians meet in their best attire, to sport with their horses. The chief amusement consists in driving the horse, at full speed, in a curve and in the midst of this throwing a wooden lance, generally about four feet long, at some other also at full speed. A few of these lances appeared heavy enough to do mischief, but I saw nobody hurt, or even hit.

We rode on to a hill to the northwest of the city, which in a clear day commands a fine view of it. Ours was very hazy, but we counted forty villages in the plain, on the north. We have also been to-day on a walk to the Baab Allah, that through which the pilgrims pass on their way to Mecca. The street leading to it is a mile and a half long, wide, straight, well and strongly paved. It would do well for a ride in a coach, though it might prove rather rough.

The houses of this city are of unburnt brick. The external appearance of most of them is very mean—of some exceedingly so. But many of them are very elegant within. There are three Frank convents in this city. The aggregate of monks is nine. The following statistics were furnished by a monk.

	Souls.	*Priests.*	*Churches.*
Greek Catholics,	6,000	6 or 8	1
Greeks,	6,000		1
Cath. Armenians,	300	1	
Cath. Syrians,	200	2 and 1 bishop.	1
Maronites,	800	2	1
Chaldeans,	50		
Jacobin Syrians,	1 family		

23. Sabbath. Attended service to-day at the English consul's, and heard Mr. Smith on James ii, 22. It was, I suppose, the first English sermon ever preached in Damascus. How long has it been since a faithful gospel sermon was preached here in any language! Yet here Paul preached boldly, and here have doubtless labored faithful men, who have now gone to their rest, followed by those who will be the crown of their rejoicing in the day of the Lord. But the lamp of life is extinguished. A false faith and a dead faith divide between them this great city, and its thousands are going to death. O Lord how long!

24. There is now a great appearance of quiet in this city; but some think it is only the quiet of chained tigers; and that if the natives had power, they would quickly destroy all foreigners. There is, however, a good deal of respect shown to Franks, and it is thought better for them on this account to wear their own than the native dress. Liberality of feeling is much increased; but it is thought, there is a great declension in morals under the new order of things.

When we were making some purchases in the bazar a few days ago, the man at whose shop we were, suddenly commenced a Moslem prayer, and after various kneelings, bowings, and risings, was ready to attend to business, which he commenced immediately.

Gubaibib—Solymeen—Ezra.

26. The day before yesterday we called on Sheriff Bey, governor of all Syria. We were received as well as we could expect from a man full of business. The next day our passports came from him, and this morning we left Damascus, for a tour in the Haouran. Our journey has been on the pilgrim's route. We are now at Gubaibib, eight hours from Damascus. We passed, directly after leaving the city, at some distance on our right, some Greek christian villages. The land near the city was well cultivated. We then, on the second half of our day's ride, passed a tract of two hours covered with rocks, and uncultivated, perhaps from barrenness, though it had the appearance of fertility; perhaps merely from want of water. The last hour or two of our ride was through land still very rocky, but cultivated, and likely to produce well. Our road itself though always affording at least a good path, was of a varied character; sometimes it was a grand pavement; sometimes a good wide road, free from stones; and sometimes it consisted of parallel paths through the rocks. We saw large flocks of sheep, goats, and cattle. Sometimes we saw flocks closely following a shepherd.—"He shall lead his flock like a shepherd."—We met great numbers of camels and many people from the Haouran. Their dress is peculiar. A tanned sheep-skin with the wool on, sometimes forms a part. All the people of this village are Moslems, and they take us for such, from our white turbans, I suppose, and seemed very unwilling to believe us, when we told them we were Christians. However they do not molest us, and rest is rest. They do not own their lands and houses, but hold them from the government, paying from five to twenty dollars tax yearly on each yoke of oxen, besides other taxes.

We saw in two very conspicuous places, a square, elevated pavement of stones for praying.—"But thou when thou prayest, enter into thy closet."—We travelled a while in company with two

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men, master and servant, I suppose, who inquired our business, etc. They asked if we were sent by the government, and when told no, they asked if we were going to dig money. They had never heard of our country.

27. This morning we paid about two and a half piastres for our eggs, light, fire, room, etc., and started about half past seven o'clock. We saw several instruments for threshing, made like a light drag, with mortices in the bottom for stone teeth, which are rarely more than an inch long. We went on in the pilgrim's road to Solymeen, for the purpose of seeing the Metsellem. We met him near his city on his way to Damascus. He was a good looking man, of about forty-five, attended by about eighteen men. The company was not a very splendid one; but an ensign of office was carried before him, viz. a Bedouin spear with two black tufts, perhaps of hair, near the top. He read our order from the Sheriff Bey, dismounted and wrote a sort of circular to the sheiks of the Haouran, to pay us all requisite attention. Our road to-day has been through a plain, rocky, but fertile country, partly cultivated, and the rest fallow. Solymeen has some ancient ruins. All the water for the people and cattle is taken from two muddy ponds, which must be putrid before the end of summer. Our road now turned to the southeast, and we passed one village of Greek catholics containing six or eight houses. They have occupied it about a year, have no church, and their priest is dead. We are now on the borders of the Ledger, or refuge, in a Greek catholic village of about fifty or sixty houses. They appear very hospitable, and our landlord has already brought us coffee three times. We are in the *mad aff*, or guests-room, one of which, they say, is in every principal house, and always one, at least, in every village. It is said that one third of the people can read. We certainly heard one read well, as reading is estimated in this country. There is a Moslem village to the north of us, in locked and bound. From present appearances my medical character would give me many congregations, if I were able to preach. Oh may the time be hastened! It is a remarkable fact that we could hear of no natives, either in this place or Zebdeni, who ever pretended to any knowledge of medicine.

We saw last night some more secrets of the thousand-eyed police of the Roman church. The son of the priest had remarked to us that they had no need of books. In the evening, however, we gave away a Bible and a Testament which were received with apparent joy; but when the people were gone, we found the books had been left. We suppose the young priest had given a hint.—Among the applications for medicines was one on the part of the sheik of the village, who had been shot in the thigh six months before, while engaged with his fellow citizens in driving off a company of Bedoins who had seized some of their cattle.

We left Habub early and rode on southwesterly through a country for the most part very level and fertile, though in some parts covered with masses of rocks. The Ledger was on our left, and we noticed many towers and some other ruins in it. We reached this place about eleven, A. M. It contains, they say, about forty houses of Moslems and fifteen of Christians, of whom all but three or four are Greeks. These have a priest, who is our host. There is a teacher in the village, who teaches boys to read by the job, receiving for each a hundred piastres, a weekly present, and a "considerable quantity" of wheat. The priest has been shewing us the wonders. He carried us first to a stone church, which was once handsome—a regular octagon within, with an angular pillar about eight feet within each angle. These pillars support a dome of small cobbling stones. This is now broken in several places, and the stones and mortar are scattered on the floor. The altar is plastered with cow-dung. In a niche of the church is the tomb of a former bishop

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two pillars about eight inches apart. It is said that a legitimate child only can pass between them. The priest crowded through. The females on this route appear to me more degraded than any I have ever seen. There is an Arabic word which they often use, in the way of begging pardon, when about to use any mean or indecent word. This word they use when about to speak of a woman.

Tanoos and Mr. Smith are trying to find out the number of inhabitants, etc., in the several villages around, but the people are answering in lies, lest our accounts should reach the governor and increase the taxes. They underrate.

[To be continued.]

EXTRACTS FROM A LETTER OF MR. THOMSON, DATED AT BEYROOT, JULY 3, 1835.

Report of Schools at Beyroot and Vicinity.

THE providence of God is certainly to be admired, which, in that land of prejudices, is placing under the influence and instruction of a foreign protestant christian mission, such a number of children from Catholic, Greek, Mohammedan, and Druze families—both male and female—and while so little opposition is made to the proceeding.

By the following table it will be seen that the number of scholars in the schools has nearly doubled during the last six or eight months; and all our schools are now in a prosperous condition. We are at perfect peace with the church authorities at present. After having tried in vain to break up our schools, they seem to have adopted Gamaliel's advice, "Refrain from these men and let them alone," etc.

	Readers in the Scriptures,	Readers in small books.	Girls.	Total.
School No. 1,	17	23		40
School No. 2,	16	20	9	46
School No. 3,	24	21	[illegible]	45
School No. 4,	19	18	6	37
School No. 5,	6	21	5	27
Mrs. Smith's school for girls,		25	25	25
Mrs. Dodge's school for girls on Lebanon,		14	14	14
Greek school,	13	17		30
Arab school at Tripoli	19	16		35
English Arab school—study English and geography,				12
Frank school—Reading, writing, arithmetic, Arabic, Italian,				12
Total,	123	75	75	383

Mrs. Smith has had fifty pupils in her school during the past six months, so that the whole number of girls taught is nearly one hundred. The whole number of writers in the foregoing schools is fifty-four. The first four schools have been visited from twelve to thirty-five times.

One of the common Arab schools has been arranged upon a new plan—I mean new for this country—and has succeeded well. We intend to model them all anew this coming winter, and make them as much like American schools, as books and the qualifications of teachers will permit. The school referred to, is taught by Tanoos el Hadad, a very pious man, and in point of direct religious instruction, will not suffer in comparison with any common school I ever saw in America. And the good effect upon the consciences of the children is as apparent.

With the divine blessing we contemplate pushing forward our school system just as far and as fast as we can make them nurseries of piety and religious knowledge. And perhaps no collateral department of our labors is so full of promise as this. From these schools will come our readers, hearers, and pious converts; and from them too will be selected the youth for our boarding or high school, where we hope to train up many faithful laborers for the vineyard of the Lord in Syria.

We have an English Sabbath school of twelve scholars: and an Arabic Sabbath school of about twenty, mostly girls of Mrs. Smith's school. In our schools are a number of catholic children, and also several Druzes. In two of the schools are likewise several Mohammedan children.

We are just commencing two schools for Druzes on Mount Lebanon, which we regard as a most interesting experiment. And only the impossibility of obtaining teachers in any sense qualified, prevents us from opening several new schools within half a day's ride of Beyroot. Our plan is to open no schools which cannot be thoroughly superintended, and made religious schools. We think this, on the whole, the best, although the number of scholars will not increase so fast in this way, as the exigencies of the country lead us to desire; and after we have raised up a class of good teachers, we shall undoubtedly depart from it.

Four of these schools, viz. the two schools for girls, the English, the Arabic, and the Frank school, are taught by members of the mission, as also the two Sabbath schools.

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Scio.

LETTER FROM MR. HOUSTON, DATED AUG. 24, 1835.

THE calamities suffered by the inhabitants of Scio during the Greek revolution, and the present state of the island and of its principal towns and villages, were noticed at p. 252—6, of the last volume. When the following letter was written, Mr. Houston had been on the island about nine months.

Climate, etc.—Distribution of Books.

Through the kindness of our Heavenly Father, Mrs. Houston and myself are in the enjoyment of perfect health, and the climate of Scio seems to be admirably adapted to our constitutions. I have never felt better in all my life, than since my residence here. The atmosphere has been, for the most part, delightfully cool this summer, in consequence of an almost incessant breeze from the channel. I certainly speak the truth when I say there have not been more than five or six days of perfectly calm weather for the last two months. My thermometer met with a fatal accident, soon after our arrival, so that I have not been able to ascertain the exact temperature of the air. I feel confident, however, that the average range of the mercury cannot have exceeded seventy-five degrees. Mr. M., who spent a few days with us lately, found our climate exceedingly refreshing and invigorating, in comparison with that of Smyrna and its neighborhood. The water generally used is rain water, collected from the terraces in large, well-constructed cisterns under the houses; many of which have been made at vast expense. They are very durable, and preserve the water in its native purity. Having been accustomed to spring-water all my life, I do not find that of these cisterns so refreshing or so grateful to my taste as I could desire, though it is by no means unpleasant. There are a few good springs in the island, and one of these we are permitted to say, "Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst."

We have been occasionally visited by Englishmen and Americans, whom we welcomed as our brethren. Lieut. B., of the British navy, spent about a month on the island. He had a room in our immediate neighborhood and visited us almost daily. We found him an intelligent and respectable gentleman. He has spent about ten years on the western coast of Africa, in efforts to pervent the slave-trade, and gave us much interesting information respecting that portion of the world. After reading "Wilson and Wyncoop's journal" in the Herald, (which I loaned him,) he said he could confirm every statement there made respecting the people and the country, but feared that the sanguine expectations of the brethren would not be realized in consequence of the fickleness and corruptness of the natives.

In regard to our operations for the good of the people, we have not, as yet, any facts of peculiar interest to report. Our ignorance of the language has confined us to a very limited sphere. We have done something, however, we hope, towards preparing the way for future and more extended operations. We have distributed 1,462 school-books and tracts from our press at Smyrna, together with fifty-seven New Testaments, thirty copies of Psalms, twelve of Isaiah, and four of the Pentateuch with Joshua, which we obtained from Mr. Barker, the agent of the British and Foreign Bible Society. Fifteen schools have received our books, and many of them have been benefitted in their system of instruction by these means. One teacher, we have learned, takes up a geography which I gave him, every afternoon, and delivers to his whole school a short lecture, and the next morning requires them to come prepared to answer any questions he may ask them on his subject. In most of the schools, however, we have too much reason to believe that the books, after having been read through by the children

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ily, said that his wife was very much pleased with it, because it said that he must be the husband of only one wife, and her he must love. The priests and bishop, and the more bigoted of the highest class, have read them to find ground for opposition. These have certainly read them with much attention. One of them found much to fear in "The Account of the Dog," given in our Alphabetarion. It is there stated that the sagacious brute had learned to fast on two days of the week from his catholic master. Now, said he, this plainly teaches that our religion is not good enough for rational creatures since even the dogs can embrace it. Many facts of a similar nature have come to our ears, going to prove that our books are read, and read faithfully, by many. If I were acquainted sufficiently with the language, I think I should find no difficulty in visiting the schools regularly and addressing the children. When giving them the books, I have always told them that I should return at some future time and examine them. The teacher has always expressed his approbation of the plan.

Opposition from the Ecclesiastics.

But the enemy has not suffered us to prosecute our labors unmolested. One attack upon this portion of his dominion has been reported at his unholy throne, and he has already taken some steps towards repulsion. The catholic bishop has threatened excommunication to all such as receive our books, or have any intercourse with us. Hearing that the Greek bishop was also alarmed and disposed to call in, by an order, all the books I had distributed, I immediately visited him, carrying with me a copy of each kind of our books, and requested him to read them and judge for himself, whether they contained any thing in opposition to the truth and the interests of his people. He seemed pleased with my willingness that he should examine into the means I employ for enlightening the Greeks, and promised to read the books. He, however, soon afterwards wrote to the patriarch for advice, and received an answer, stating that he must not allow any of our books to get into circulation; that they were all against the Greek church, etc.; and that, if I wished to establish schools of my own, I must not be allowed to do so; and that he must, moreover, take care that the teachers of all the schools, among the Greeks, be good Greeks; and that they teach no other doctrines than those of the church. We trembled somewhat for our cause, as soon as we learned that such an order had really been received by the bishop; but the Lord has overruled the wrath of man—blessed be his name!—and we have not been, as yet, seriously molested. The bishop has taken no steps in obedience to the commands of his master at Constantinople, although now nearly two months have elapsed since he received them, and we have continued, to some extent, the distribution of our books, and have taken some farther steps yet more calculated to alarm him, as the sequel will shew. The bishop's uneasiness may be ascribed in some degree to the influence of a man who for a month was our teacher, and who professed to be well acquainted with all our objects, and even our motives. This individual by some means obtained a number of books from Syra, which he tried to sell; but finding that he could not succeed very well, if we were permitted to distribute gratuitously, he went with a long story of complaints to the bishop against us, and at the same time pointed out to him many things in our books which he magnified into the most deadly evils. His malice did not stop here, but he went to the schools which I had supplied with books, and said he had authority from the bishop and demogerontes to collect and burn all our books, and actually succeeded in destroying a few of them. He professes now, however, to be sorry for what he has done and seems anxious to get our favor once more.

In studying the language we have not made very encouraging progress, owing to the want of teachers. By intercourse with the people and from books we have, however, acquired enough of it to converse in it to some extent, and make known the way of life. The teacher we now have has been with us only a few days, but is well qualified for his business, and we are happy to believe that we are destined to become accurate scholars yet, in this interesting language.

Establishment of Schools.

In the establishment of schools we have as yet done but little, partly in consequence of our unfitness in our present knowledge of the language to superintend them well; but chiefly in consequence of the excited state of the public mind in regard to us. We have been obliged to proceed with great caution, lest we should block up our path entirely. Circumstances have at last seemed

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to justify efforts in this department, and we have established two schools. Dr. G., a native physician, persuaded the demogerontes and priest of a village, called Ververates, to make a formal application to me for a school. I agreed to assist them, and the school has now been in operation for a number of weeks. The teacher is a young man who bids fair to be faithful and useful. At first a majority of the people of the village suspected some evil. Many thought that I would in some way force the money out of them again; and others said that my object was to train up their children for American soldiers. Their fears are subsiding, and the school now numbers about twenty scholars. This village is surrounded by three or four others. My object is to form one large school in some good situation for all these villages, as they are all within fifteen or twenty minutes of Ververates. It will require some time, however, to introduce all such improvements as are desirable. From the gratitude already manifested by the more intelligent of the people, we hope much from this school. Within a few days they have sent us as presents, honey, chickens, eggs, almonds, melons, figs, pears, and some kinds of vegetables.

The other school we support in part. It is taught by a priest, who is very friendly to us. This school has, as yet, only eighteen scholars, and like the other, needs much to make it really valuable. We have still gained one most important point, viz. the privilege of establishing schools which the people know to be ours.

Two young men come to me daily and receive instruction in English. It affords me a fine opportunity to preach unto them the glorious gospel. I hope the number will increase.

Mrs. Houston intends opening a girls' school in a few days. Four applications have been made, one of which was from one of the demogerontes of the island.

We have no public exercises as yet upon the Sabbath. May the Lord hasten the time when we shall enjoy this unspeakable privilege. Oh when shall the time come in which the thousands of this island shall sit beneath the droppings of the sanctuary on God's holy day, every return of which is now to them only the signal for a renewal of folly, vanity, and madness. We bless the Lord, however, that we can speak to the people in private of the wonderful works of God. In conversational preaching we are always listened to with the most marked respect. The Lord can make these efforts as effectual as those of a more public character.

Native Assistant—State of the Island.

We have engaged, for our assistant, Dr. Stamaty Mavrogordato Galatti, the native physician mentioned before. He was born in Scio and is now about twenty-two years of age. When the Turks, in 1822, made their attack upon the island, he fled, with some of his friends, to Italy, and after a course of preparatory studies, gained admission into the University of Pisa, where he spent five years, and after spending two more in the hospital at Florence, he took the degree of doctor in medicine at Pisa. He then returned to this island, where he arrived about eighteen months ago. During Mrs. Houston's sickness we experienced valuable assistance from him, and the most marked kindness. For all of which he would receive no compensation. The thought has frequently occurred to us, whether his attainments in science and his medical skill could not be turned to some good account towards the advancement of the glorious cause of missions. Providence we think has directed in this matter, and he has agreed to become our physician, teacher, assistant in establishing and superintending schools, and giving instruction to teachers.

We find him an excellent instructor in Modern Greek. He understands the Italian language well, reads English with great ease and speaks it with considerable fluency. He understands also French and Spanish, and is quite at home in Latin and ancient Greek, and he is now spending a portion of his time every day in the study of the Hebrew under my direction. He is also well acquainted with the Lancasterian system of instruction, so as to be well qualified to instruct teachers and superintend schools.

The island is not improving much. It is true some of the original inhabitants are returning, but some are also leaving, so that the number does not seem to increase. But few of the houses are repaired, and there are but few in either the city or the camps now building. There are a good many merchants who may be considered rich, but the majority of the people are very poor. They are, however, as industrious as any people I have ever known, taking them as a community. For a few piastres they are willing to work hard night and day. The gardens are admirably cultivated, spaded

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up very deep, and well watered, hence the supply of vegetables of all kinds is abundant. The fields, on the contrary, are wretchedly tilled.

Many of the people wear the Frank dress, and are quite refined in their manners, having travelled in Europe and had much intercourse with the intelligent and polite there. Very many, on the other hand, are exceedingly wild and rude, and awfully corrupt in their morals.

Greece.

EXTRACTS FROM LETTERS OF MR. KING, DATED AT ATHENS, JULY 1835.

THE first extract bears date 1st of July. The decree of the synod was given at p. 56 of the last number. The passage relating to it is inserted here to show how little the decree is regarded by the people.

Demand for Books and Tracts.

The synod has lately issued a decree to prevent the use in schools, churches, and among the people, of the new translation of the Old Testament in Modern Greek, stating that the eastern church will admit no translation of the Old Testament, except that of the Seventy, called the Septuagint. It remains to be seen what effect this decree will have; but I fancy it will have but very little, except to keep the translation out of schools.

My Greek services on the Lord's-day, I continue as usual, as also the lessons in the sacred Scriptures, and religious instruction generally with the different classes in the gymnasium. I announce publicly to all with whom I have intercourse, or with whom I have occasion to speak of the gymnasium, that I wish the following things to characterize this institution, namely, progress in study, good morals, and the fear of God; that I wish no infidelity in it; but that all should believe in Christ, and endeavor to live according to his gospel.

July 2. As the packet leaves to-day for Smyrna, I hasten to give you a short report of what I have done the last six months by way of distributing books.

Since the first of January, 1835, I have sold and distributed gratis 1,350 copies of the Modern-Greek New Testament, and 164 copies of the Pentateuch, Psalter, Genesis, and Isaiah, making in all 1,514 copies. Of these I sold more than 250 copies during the last month, and I have now in my depot, I believe, only one copy left of the New Testament in Modern Greek.

I have also sold and distributed gratis, during the last six months, nearly 16,000 copies of school-books and religious tracts, and might have distributed many more, if I had had them; I have now scarcely a religious tract in my depot. People come to me now from all parts of Greece. This looks encouraging. The churches must be moved by the love of Christ to do what they do, and not depend too much upon the apparent success of the efforts of their missionaries. How long did our nation strive for political independence? How often did the success of our cause look doubtful? Yet we persisted, because we considered our cause a righteous one, and Heaven at length crowned it with success. The combat with sin and ignorance is great and may last long; still righteousness and knowledge—the knowledge of the Lord—shall prevail and fill the earth, as the waters do the seas. Had we labored fifty years twice told, without any apparent effect, except that of exercising the faith and patience of the missionaries, and of those who send them, and thus fitting them for the enjoyment of Christ in heaven, my views of missions would not be in the least altered. Neither ought the views of the churches to be altered. Humility, patience, perseverance, prayer, are all necessary, both as respects the missionaries and their employers, in order to have success, and in order to be saved.

Under date of July 27th, Mr. King writes further on the same topics.

During the present month I have sold and distributed gratis, I presume, more than 200 copies of the New Testament and parts of the Old. Upwards of a hundred have been sold.

Last week on Monday and Tuesday the students of the 3d and 4th classes in the gymnasium were examined. The 4th class I examined in the gospel, and the 3d in the Pentateuch. The 2d class was not examined, as their principal teacher, Mr. Baphas had left. The vacation commenced on Wednesday. I am much pleased with my new teachers, and feel as if the hand of Providence had brought them to me. The gymnasium has now, I think, a rank which entitles it to respect, even from its enemies. I mentioned formerly that two of the teachers had been appointed to other schools by government, and that I thought

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it quite probable, that my gymnasium would fall for want of teachers. Since I procured the others, an attempt has been made (I am pretty well informed) to get away Mr. R., my new and best teacher; but count A. or the king, replied that Mr. R. was very well employed where he now is. So that the effort proved vain.

The government, I think, is decidedly friendly, and the people are friendly. Some of the bishops are not; but their influence is small. The minister of the interior is very friendly. I have applied to him for a general permission for myself and Mr. Riggs to distribute books in all the villages of Greece, and he has decided to give me that permission. He told me that there is a good deal to fear, and much said about images, etc. I wish to distribute the sacred Scriptures, school-books, and Scripture tracts, and preach the gospel; and I think nothing will pervent me. I do not know, however, what will come. This only I know, that I must work while it is day. Some things look very dark, but the affairs of the gymnasium, the reputation in which it is held, the attention that is given in it to the word of God, the prospect of its usefulness, the spread of the word of God among the people, never appeared more bright. A priest last week, in conversing with a man about us, becoming angry and threatening to call him before the synod, said that they were going to get up a petition to stop our schools. The man told him, if he obtained one thousand against us, he would obtain two thousand for us.

My services on the Sabbath continue without interruption. I feel more and more the force of those words of our Savior, that "If any man come to me and hate not his father and his mother, and wife and children, and brethren and sisters, yea and his own life also, he cannot be my disciple." The missionary must take a stand above every thing that may or can happen to him, as it respects this world, and from thence proclaim Jesus Christ and him crucified to all around

My mission in Greece never appeared to me more interesting, and I never have been more happy in any work in this country than I am now. I need 10,000 copies of the New Testament in Modern Greek.

29. I have sold and distributed gratis this month between four and five hundred copies of the Modern-Greek New Testament and parts of the Old. I have sold upwards of two hundred New Testaments, and distributed about two thousand copies of school-books and tracts.

Sandwich Islands.

EXTRACTS FROM THE ANNUAL REPORT OF THE MISSION, DATED JULY 3D, 1835.

AFTER mentioning removals and changes which had occurred during the year, and the severe and protracted sickness with which some of the members of the mission had been afflicted, especially Mrs. Chapin, Mrs. Spaulding, and Mr. Armstrong—the two former having been unfitted for active labor most of the time since they joined the mission—brief statements are given relative to the several principal departments of labor.

Translation and Revision.

The business of translation has advanced some during the past year. The review of the New Testament, so far as it was considered necessary for a new edition, is about completed, and the printing is mostly performed. It is hoped that an edition of 10,000 copies, which is much called for by the people, will be through the press in about three months. We can now unhesitatingly recommend the New Testament to the American Bible Society as a good translation from the original.

Some parts of the Old Testament have also been reviewed with reference to a new edition, and the books of Kings,

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When we look around and see the great mass of children and youth in the nation growing up, more ignorant than their dark-hearted parents, we are distressed, and make the inquiry with earnestness, How can we enlighten and elevate these youth, who are so soon to constitute the nation. How shall we remove from their understandings that thick veil of ignorance which now shuts out the simple truths of the glorious gospel? This has been a prominent subject of inquiry in our deliberations; and if we have done little more than deliberate, it has been for the want of men who might be devoted entirely to the work of teaching schools. What we wrote on this subject last year will, we hope, induce you to relieve us of this difficulty in future. We need a large number of teachers, not only to sustain an efficient system of school instruction at all our stations, but also to comfort and sustain those of our number who are toiling single-handed at distant posts.

High School.—This institution is rising in importance, and claims an interest in our prayers and special efforts. If the light of science ever shines on these islands, we believe it must emanate from this school. Here we hope to raise up teachers and preachers of the gospel, both for this nation and other Polynesian tribes. But to make this institution what it should be is a great work. It is nothing short of giving literature and science to a people almost destitute of enlightened thought and reflection. And this must be done by oral instruction, or we must prepare the books necessary for every step of the progress. Convinced that this could not be done by one man, we last year assigned an additional man to that work. But as the necessities of that institution have been developed, we find two men inadequate to supply its wants. The rapid changes which the nation is undergoing demand immediate efforts. Now is the time, if ever, to place the institution on a solid foundation. We have already lost much by experiment. We were very desirous of having a full and a fair experiment commenced this year, but we found no man who could be spared to make such an experiment, without breaking up some important station. We did not deem ourselves called upon to make such a sacrifice, as we are expecting other helpers to be sent out to us next year, to aid especially in teaching schools. We intend, however, to do something in the way of boarding schools, in a limited degree, during the present year, at some of the stations.

Station Schools.—At all our stations, schools taught by missionaries have been sustained the past year. And such has been their success, that we are encouraged to devote all the time to them which can be spared from other labors. Yet so pressing are pastoral and other duties, that we cannot spend more than two or three hours a day in schools. We have directed our efforts more to the instruction of children than formerly; and we find they may be collected into schools, and so interested as to delight to be there. The reason why our schools have heretofore consisted mainly of adults has been that parents would not lend the small amount of influence and authority they possess, to persuade their children to receive our instructions, till they had first learned its value themselves. This obstacle is now only partially removed; few parents have learned enough to prize knowledge; and while we see them careful to feed their children's bodies, we have to mourn over a sad indifference to their mental culture. The rulers also, at first, forbade our teaching the common people, until they had themselves made the experiment, and pronounced learning good. Nor is it, perhaps, to be regretted that we were thus led, in the beginning, to the instruction of adults rather than children, for we now have, on all the islands, a number of substantial men, whose education and piety, joined to their age, enable them to exert an amount of salutary influence which

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And 3d. We have not been careful to revive these schools, believing they have accomplished about all the good that can be expected from them, until furnished with teachers of higher qualifications. The best schools of this class which continue in operation do little, except a few weeks previous to examinations. There are also a few schools for children in the neighborhood of the High School, taught by the students of that institution, which deserve to be mentioned with approbation.

In our statistical table we have omitted any account of schools, because, since the majority of these schools have been suspended, a comparatively small number of readers attend our public examinations, and to report these would be to give a very incorrect account of the real number of readers among the people. We believe the true number, could it be ascertained distinctly, would not vary materially from that reported several years ago, when our common schools were in successful operation.

Sabbath schools and bible-classes are attended to with interest at all our stations.

Churches, Marriages, etc.

A tabular view of the church shows that 864 native converts have been received to the several churches at the islands; of whom eighty have died, twenty-four been suspended, and thirteen excommunicated; leaving on the first of July 1835 in good standing, including some received from other churches, 749. During the year 1,546 marriages were solemnized in a christian manner, and forty-one children baptised. The whole number of baptised children is 332.

We have formed two new churches the past year, both on the island of Kauai—one at Waioli, consisting of ten members, five of whom had been admitted to the church at Waimea—the other at Koloa, consisting of twelve members, all of whom were transferred from the church at Waimea. Seventy-two have been added to our churches since the last general meeting; six have been excommunicated, and there are twenty-four under ecclesiastical censure.

There has been no abatement, during the year, in the interest with which the people attend on the preaching of the gospel. Our congregations are generally large and attentive; and though multitudes seem more desirous to press into the church, than to enter the narrow way which leads to life, yet there are some who have not yet been admitted, to whom, we hope, the gospel has been made the power of God unto salvation.

We have held protracted meetings at a number of our stations during the year, attended with encouraging results. Numbers of impenitent sinners were awakened to a sense of their guilt and danger, some of whom give evidence that they have found the pearl of great price; and some professed Christians, whose characters had been unimpeached, were led to close self-examination, renounced their hopes, and joined in the inquiry, What shall we do to be saved? We would not despise the day of small things, but thank God and take courage. Yet have we reason to humble ourselves before God in view of our unfaithfulness. The multitudes who surround us are sinking rapidly into the grave, and but few are saved. In view of this subject, and of your inquiry, Why are so few converted in the Sandwich Islands? we have observed a day of fasting and prayer since we came together, and endeavored humbly to make a personal application of this inquiry. Doubtless, if we were holier men, men of stronger faith and more importunate prayer, we should oftener have to praise God for his wonderful works among this people. We need the prayers of the church, that we may receive the unction of the Holy Ghost, and that the gospel we preach may be carried home to the hearts of the people.

The political affairs of the nation are more settled than they were last year, and the laws better enforced. The king, though still greatly devoted to pleasure, is more disposed to listen to the counsel of the older chiefs. He is very respectful to missionaries, and occasionally attends church. Kinau still holds the office of prime minister, and the governors of the other islands are the same as stated last year.

You are already aware of the embarrassments that exist among this people, hindering their improvement, especially in agriculture, originating in habits of indolence and insensibility to their wants on the one hand, and the influence of government on the other, which affords little encouragement to industry. Improvements in these, as in other things, will, so far as our instrumentality is concerned, be the result of a patient continuance in well doing; and we must not be displeased nor disappointed, if it should prove impossible for the same men, or the same generation, both to commence and

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complete the renovation of a barbarous people. But while we find from experience, that it is more difficult than we once supposed, to convert the world, our faith in its final accomplishment is stronger than ever. For, notwithstanding the unexpected number and magnitude of the difficulties attending it, we see the work advancing; and we find in its progress through all obstructions additional evidence that the work is the Lord's, and that nothing which remains to be done is too hard for Him.

Therefore, while our letters may contain statements less cheering than we love to write, or Christians at home love to read, we are far from indulging in despondency. It is the unanimous sentiment of the mission, that our work is prospering amid the changes which have taken place within a few years past. We think that changes unfavorable in their aspect, and unfavorable in fact, were to be expected, and their occurrence does not justify us in supposing that our cause is on the whole retrograde; but our very reverses are, if not the result of our progress, at least so connected with favorable circumstances, as to satisfy us that God is with us of a truth.

Urgent Demand for Preachers and Teachers.

We thank the Board and the churches for the interest they manifest in behalf of our children, in the provision made for them while at the islands, in books, clothing, and other helps; and for the aid rendered them on their passage to our native land, and for the kind reception they meet with, and the homes they find among the friends of the Redeemer.

We rejoice in the disposition which exists in our country to supply the heathen with the word of God. We should regret deeply to check it. We pray that the word of the Lord may have free course. We pray for wisdom and strength to translate so much of it, and to do it so correctly, and to teach it so faithfully, that it may run and be glorified in this nation even as it is with you. We cannot, however, refrain from saying that our hope of the speedy conversion of the world to Christ would be greatly increased, could we hear of the "almost clamorous importunity of the churches," not only to print the Bible, but to furnish men to teach it to all nations, baptising them in the name of the Father, and the Son, and the Holy Ghost. The Scriptures sometimes convert men who have no preacher, and tracts have brought salvation to families who had never seen the Bible. But ordinarily it is not so. Ordinarily faith cometh by hearing; and hearing by the word of God spoken by the living preacher. Could an entire Bible be given this day to every family in this nation, it is questionable whether as much would be done for its welfare as might be effected by the same expense in teachers of infant schools, or boarding schools, or in teaching and warning every man night and day from house to house with tears. We are led to doubt more and more, whether the message of mercy, as preached after the common mode of sermonizing, to assembled thousands, and putting the Scriptures into the hands of all, are the principal labors which are called for in order to enable us to say, We are clear of their blood—if they perish the fault is theirs, not ours. They need much familiar instruction in the first principles of the gospel, and in the first principles of all that is lovely and of good report. They need line upon line, line upon line, precept upon precept, precept upon precept, here a little and there a little, by the way and in the house, as they go out and come in, as they lie down and rise up. They need at present an increase of books for schools, and of instructors.

We wish, nevertheless, as soon as we can, to complete the translation of the Bible, knowing that all Scripture is given by inspiration of God, and is profitable; but from what we know of the thick darkness which envelopes the nation; from our experiments to remove it; and from the experience of apostles and missionaries before us, we are distressed to perceive how small is the army who publish the word in *person*—distressed at the disproportion between the zeal of the churches in sending forth Bibles and tracts, and their zeal in sending forth *men*. We do not wish the means were less, or the zeal less, to multiply the leaves of the book of life. They are leaves for the healing of the nations. There is none to spare of either of them. But we would, if we could, induce the disciples of Christ, the ministers of his word, to go by hundreds and thousands into all the world to preach the gospel. Then will the funds necessary for the world's conversion cluster about them, and move along with them, as naturally as the body accompanies the spirit which sets that body in motion. But if Bibles and tracts are sent forth, while teachers and preachers are wanting, it is, in the figure of Hall, throwing sickles into a field of grain, with no men to wield them.

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We do not intend by these remarks to excuse ourselves from blame that no more of the Bible is yet in the hands of the Sandwich Islanders. We fear we have not done all that was possible. We wish the response from this mission in respect to the Scriptures had been equal to the feeling in the churches. But while confessing this, we could not forbear saying to the churches whom we love, that the Sandwich Islanders and all the heathen world would have more Bibles, and be able to make a better use of them, if they had more teachers, and preachers, and translators. And we wish to express our entire conviction that the missionary enterprise must fail to convert the world. till the means, which God has ordained for that end are employed—till the command of Christ to his people to *go* and *preach* the gospel is complied with. We wish to inform the churches that our impressions of the need of many to run to and fro, that knowledge may be increased, is becoming so strong, that our eyes run down with tears, and our hearts are pained, to see millions gasping on the brink of everlasting death, while those intrusted with the infallible remedy are at ease in Zion, or wearying themselves in a conflict of words and opinions, which can never make the comers thereunto perfect, nor save the dying nations.

We will conclude this letter—long already—by a brief account of the present general meeting. It commenced June 4th, and adjourned the 3d of July. It was attended by twenty-five of the brethren and twenty-two sisters, and forty-nine children. To this number eight were added, Saturday, June 6th, by the arrival of the Hellespont. These we were happy to see, and they were welcomed by the government. During the session, we had morning meetings with the natives, and one daily at sunrise among ourselves, to intercede for the Spirit to descend on us and others. At eight, A. M., a meeting for our children. The children were unusually attentive and tender, and we hope that some of them are converted. We had religious services also in the afternoon in the Hawaiian and English languages.

Our meeting was an interesting one. It promoted brotherly love, unanimity in our views of the progress of this mission, of the excellence and greatness of the missionary work, of the necessity of more diligence and devotion on our part, and of more assistance from the churches, and especially of help from on high.

Cherokees.

OBITUARY NOTICE OF JUDITH, AN AFRICAN WOMAN.

THE following narrative has been furnished by the mission family at Creek Path. It illustrates well the powerful and salutary influence of christian knowledge and piety on uninformed minds in the very lowest conditions of life. A considerable number of similar illustrations of the same thing are to be found among the same class of people, in the vicinity of the several Indian mission stations in the southwest.

Judith was born in slavery. In the year 18—, her master removed to this nation, supposing that the Cherokees were about to sell their country; but in this he, as well as others who had come in in the same way, was disappointed. Judith was then surrounded by her own family, consisting of a husband and several children, from whom she was assured by her master she should never be separated. It was, therefore, with the utmost astonishment she received the intelligence, that she and her husband were sold, and must soon leave their home. They wept and remonstrated, but all in vain, they were speedily conducted to the house of their new master. Said J., "I cried and cried as if my heart would break, for several days. I could not bear to see my old master, and thought I never could speak to him again." Not many months after, the former master removed, taking with him all the children, and leaving the parents desolate. About this time the Rev. Mr. Butrick was sent here as a missionary of the American Board. Judith sometimes attended his preaching, and he at other times faithfully warned her of her danger as a sinner. "But," said she, "I was vexed that he should think me a sinner, and I thought in my heart, I am as good as he is, or any other Christian." In this hardened state Mr. B.'s successor found her; and thus she continued till the year following, when her thoughts were directed to another world by the death of her mistress. This event led her to listen more attentively to the preaching of the gospel, which proved a savor of life unto life to her soul. Her convictions of sin were clear and deep, and her subsequent joy in believing great. She became warmly attached to the house and the people of God, and his word was truly her delight. Finding that she derived

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much comfort from hearing it read, she became anxious to learn to read it herself, and was encouraged to make the effort. Long and diligently did she labor for this purpose, and when at last she found herself able to read, her heart was filled with gratitude. "I do believe," said she, "the Lord has helped me." Not unfrequently, while reading, she was compelled to raise her spectacles to wipe away the falling tears. "What is the matter Judith?" said her teacher one day, as she laid down her book to wipe away the big drops that were falling fast upon her sable cheek. "Oh madam," said she, "I was thinking how I had lived all my life, and have never done any good to any body, and the Lord is so good to me."

Her conscience was remarkably tender, and the least deviation from the path of duty filled her with grief. She came to the mission-house very early one Monday morning, with a sad countenance, to inform us of an error she had committed the day before. "I went home," said she, "from Sabbath school, feeling very thankful," (a word she always used to express peace of mind,) "I sat down in the door to study my lesson. Presently a person came and wanted some soap. I always used to sell soap on Sunday, and I did not think of its being wrong, and gave him some. Soon after, I went out to pray, but could not feel thankful. Then I began to think what I had done that was wrong, and I thought of the soap. Oh then there was a great load at my heart, and I prayed and prayed for forgiveness." Her distress had been so great that she had passed a sleepless night. From this time the command, "Watch and pray, lest ye enter into temptation," seemed ever present to her mind. After a suitable trial, she made a public profession of her faith, and with joy took her seat at the table of the Lord. Her enjoyment of the Lord's supper was great; and the deep feelings of her heart were always manifested by a copious flow of tears. In our female school; and her remarks upon the lesson often reminded her teacher of those words of the Psalmist, "I have more understanding than all my teachers, for thy testimonies are my meditation." Though she had little that she could call her own, of that little she gave a portion to the Lord. She was a member of our Female Benevolent Society, and of the Tract Society, to each of which she paid fifty cents a year. Besides this she gave occasionally to other objects of benevolence.

Two years before her death she was visited by a severe illness, which all thought must prove fatal. She thought her Savior had come for her, and was in an ecstasy of joy, and seemed disappointed when she found herself recovering. "I can't see why God has raised me up again," she said, "but I hope it is to do something for him." A few weeks before her death, she received a very unexpected visit from her old master. All bitterness towards him had long since subsided, and no one could have received and treated a father with more affection and tenderness. "I do believe," said she, "the Lord has sent him here in answer to my prayers. I have long been praying to hear from all my children, and now he has come and can tell me where they all are." Some one referred to her former feelings towards him. She replied, "I used to feel very hard towards him. I thought he was altogether to blame for selling us, but now I see that I did wrong too. I used to provoke my mistress—I was very wicked. I don't feel now the least anger towards him. When he first came I was afraid some of my old feelings would revive, and I prayed to God, to keep me humble and give me right feelings." She added, "Oh I think it is a blessed thing that he sold me, for if I had not been left here, I should never have found the Savior."

Her health, which was now feeble, was evidently injured by the intelligence that one of her daughters had been sold, and carried to a distant state and there

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of the mission family called to see her, and finding her more free from pain, and disposed to sleep much, aroused her, and expressed a fear that her present symptoms indicated death, and inquired how she felt in view of it. "I am too weak," she replied, "to say much, but if I had strength, I could say a great deal. She then inquired when Mr. P. was expected home; (he was absent on a journey.) "I should like to live," she said, "till he comes home, if it were the Lord's will. I want to see him very much. But if I do not, tell him how much I have desired to see him, and that I am perfectly resigned to the will of God. If I never see him again here, I am sure I shall meet him again in heaven. When he and Miss N. passed by here, the morning they started, I stood in the door and looked at them till they were out of sight, and said, How should I feel now, if I knew this would be the last time I should ever see them? But the Lord always does right."

The same individual called again in the evening, accompanied by the little girls of the school, when Judith again expressed her entire resignation to the will of God and her happy assurance that she should be forever with the Lord. The girls had not approached her bedside, and as they were about to withdraw, she said, "Let the little girls come and bid me farewell." She then took each by the hand, and bid them an affectionate farewell, exhorting them to be good children, and prepare to meet her in heaven. From this time she sunk gently into the arms of death, giving to all who saw her, abundant reason to say, "Blessed are the dead who die in the Lord."

She was interred in the mission burying ground, and while the grave was filling, the school girls, led by their teacher, sung—

"Come, ye disconsolate,
Where'ere you languish;
Come, at the mercy-seat fervently kneel;
Here bring your wounded hearts,
Here tell your anguish,
Earth hath no sorrow that heaven cannot heal." etc.

EXTRACTS FROM A LETTER OF MR. FOREMAN, DATED AT CANDY'S CREEK, AUG. 25, 1835.

NOTICES of Mr. Foreman, a Cherokee of mixed blood, and now an ordained preacher, under the patronage of the Board, are inserted at pp. 191 and 436, of the last volume. The following extracts give some account of his

Preaching and other Labors.

As I mentioned in my last letter, my labors were confined to the Candy's Creek station and vicinity, during the latter part of last winter. I preached regularly every Sabbath at the station, sometimes in the English, and sometimes in the Cherokee language, and very often in both. During the spring and summer I have devoted about two thirds of my time to preaching at Brainerd, Running Waters, and in Mr. Richard Taylor's neighborhood. When I am at home, besides our regular service on the Sabbath, I preach one day during the week in the neighborhood. And I am glad to say that our meetings on the Sabbath, when there is no other in the neighborhood, are generally very well attended. Our week day meetings are not so well attended, but quite as well as was expected, every thing considered. I can say the same of other places where I preach. The people do not only attend meeting, but many of them seem to listen to what is said. At one of these preaching places, after I had concluded a discourse upon the parable of the sower, a certain old Cherokee man observed to me, "We are glad to hear what you have said to us to-day; we understood it very well; we never understood it so well before; you must come again and tell us of such things; we will all come to hear you." It is not unfrequently the case that I am surrounded with half a dozen or more Cherokees, who have some difficult passages of Scripture to be explained to them. And I have set for hours together in this manner expounding to them the word of life, to which they attend with much apparent satisfaction. Not long since an old Cherokee man, who has been a notorious drunkard, and whose hand now trembles as he holds the word of God to read, came to me with his little Bible (the gospel of Matthew, the Acts of the Apostles, and some Scripture extracts) full of little strips of paper, and said, in reading over the Bible he had met with several difficult places which he wished to have explained, and then remarked, "I have all along met with places which were hard to be understood, but I was ashamed to let any body know that I did not understand; the reason was, I was too proud; but now I do not feel so; I am willing to be told." As he uttered these last words, his eyes began to fill with tears, which were prevented by my commencing to explain to him those passages which he had pointed out. I could not myself

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prevent the tear of joy from flowing, as I contrasted the man as he then was before me, with what he once was. I hope the time is not far distant when many of my suffering countrymen shall be loosed, like this man, from the bands of Satan, and shall be seen sitting at the feet of Jesus, clothed and in their right minds.

BRIEF NOTICES.

TAMUL MISSION.—Mrs. Todd, the wife of the Rev. William Todd, of the Madura station on the continent, departed this life on the 11th of September last. Her sickness continued ten days, and was attended with much pain. According to the advice of an English physician who attended her, she was carried on the 9th to Davapatam, a city on the sea coast, eighty miles from Madura, with the hope that the sea air might benefit her; but she obtained no relief, and closed her labors and sufferings on the second day after her arrival. Her mind was much affected by her disease, but when calm, though aware of her danger, she expressed entire resignation to the Lord's will, and just as her spirit departed she said, "Jesus is my hope—all is peace."

Rev. Messrs. Perry and Lawrence, who embarked in the Shepherdess, May 16th, with Messrs. Ballantine and Webster, and their wives, (the two latter destined to Bombay,) arrived in Jaffna, Ceylon, September 24th.

Messrs. Hall and Lawrence, and their wives, had been designated by their brethren in Jaffna to reinforce the mission at Madura, and were to proceed to the latter place early in October, in company with Mr. Todd, who visited Jaffna after the decease of his wife.

Messrs. Winslow and Dwight, with their wives, who embarked at Philadelphia, on board the Charles Wharton, capt. Dolby, November 16th, were spoken off Pernambuco, [illegible]

ceived, from the company composing the interior mission, up to July 17th, nearly two months later than the date of the letter from Mr. Venable, in the last number; and from Doct. Adams and others, destined to the Maritime Zoolahs, to September 4th, when they were at Bethelsdorp. All were, at these dates, in good health.

NEW-YORK INDIANS.—Mr. Wright states under date of January 30th, that there were four schools in operation on the Buffalo reservation, and all apparently flourishing; embracing 120 or 130 pupils, with an average attendance of seventy-five or eighty. The largest was in a village of heathen Indians. Mr. Wright has spent most of the winter on the Alleghany reservation, associating with the Indians and endeavoring to perfect himself in their language.

Catharine V. King, a well educated and pious Indian girl, who had spent the last year or two in Mr. Wright's family preparing to become a teacher among her people, and promised soon to become highly useful in that capacity, died at the station in the latter part of January. She seemed to give to the last increasing evidence of the power of the gospel on her soul.

SIOUX.—Doct. Williamson writes from Lac qui Parle, about the middle of November, that the mission family were well; that a school had been opened, embracing twenty-two pupils, and having an average attendance of seventeen. The Indians were friendly and desirous of having their children educated. Doct. W. was making progress in the language, had made a vocabulary of some hundreds of words, and began to converse some in it.

PERMANENT TEMPERANCE DOCUMENTS.—One thousand copies of this work are to be placed at the disposal of the missionaries of the Board, to enable them the better to counteract the evils of intemperance in the

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PRINTING IN THE CHOCTAW LANGUAGE.—The following books prepared by the missionaries of the Board among the Choctaw Indians, have been printed at Boston in the language of that tribe.

	Pages.	Copies.
Chahta Holisso, (Choctaw spelling-book,) with cuts, 3d edition,	72	3,500
Chahta Na-Holtina, (Choctaw Arithmetic,)	72	1,000
Ulla I Katikisma, (Child's Catechism, a translation of Dr. Watts' Second Catechism for Children,) 2d edition,	16	2,000
Religious Tracts, embracing Salvation by Jesus Christ, Regeneration by the Holy Spirit, Repentance Necessary, and Resurrection and Final Judgment, 2d edition,	30	2,000
Family Education and Government, Prov. xxii, 6,	48	1,500

Making in all 10,000 copies and 488,000 pages.

CARDS IN THE CHEROKEE LANGUAGE.—Six cards, translated and written in the character of Guess, by Mr. Hitchcock, of Dwight, have been lithographed in Boston, and printed on large sheets, embracing the Ten Commandments, the Fourth Commandment, and the Eighth, each separate, John Preaching in the Wilderness, The Star in the East, and The Prodigal Son. Three hundred copies of each have been printed. They are designed principally for use in the Cherokee schools.

PROPOSED ENLARGEMENT OF THE MISSIONS OF THE BOARD DURING THE YEAR.

FOR the last four years the Prudential Committee have published, at an early period in each year, an estimate, carefully prepared, of the missionaries needed during the year. Called to be agents of the Churches, in publishing the gospel to the perishing, and having peculiar advantages for a survey of the wide field to be occupied, the Committee deem it not less their duty to give notice of the exigencies of the cause, and the movements of Divine Providence, as they call for additional laborers and increased contributions, than to apply to the best of their ability the resources entrusted to them.

In the performance of this duty, they present the following schedule, exhibiting, as in years past, not the whole number of laborers it would be desirable or practicable to send forth, if they could be obtained; but the number which seems indispensable, to strengthen existing missions, and to form new ones, if we would reap the fruit of previous toil, and follow the Great Captain of salvation, as he opens the way for the entrance of his gospel among the perishing.

Number of Missionaries and Assistant Missionaries needed for 1836.

	Needed.				*Obtained.*			
	Missionaries.	Physicians.	Teachers.	Printers & Binders.	Missionaries.	Physicians.	Teachers.	Printers.
Western Africa;—for Cape Palmas,	2	1	1	1	1			
European Turkey;—for Constantinople, Salonica, Greece, etc.	2	2			1			
Asia Minor;—for Scio, Caisarea, Galatia, etc.	6	2		2	3			
Syria;—for Jerusalem, Damascus, Mount Lebanon, etc.	4	3	1	1				
Nestorians of Persia,	1		1	1				
Mohammedans of Persia,	1	1						
Afghanistan, to explore,	1	1						
Thibet, to explore,	1	1						
Rajpoots, to be stationed at Ajmere,	3	1			1			
Mahrattas, with a view to new stations,	6	1						
Tamul people of Southern India,	10	1	1	2	3			1
Singapore;—for the Chinese, Bugis, Malay, and Siamese languages—to take charge of the printing establishment and the Seminary,	6	1	1	3	3			
Siam,	4							
The Chinese;—to be acquiring the language and preparing for labor,	15	3			1	1		
Indian Archipelago;—for Sumatra, Nyas, Celebes, Borneo, etc.	12	4			5	1		
Sandwich Islands,	16	3	21	1	1	1	1	
Cherokees,			4					
Choctaws,			1					
Creeks,	1							
Osages,	1				1			
Pawnees,	1		2			1		
Rocky-Mountain Indians,	10	2	10		2	1		
Sioux,	2	1	2					
Ojibwas,	2	1	3					
New York Indians,			2					
	107	29	50	11	22	5	1	1
Not designated,					3	1		
					25	6		

Making a total of one hundred and seven missionaries, and ninety male assistant missionaries.

To meet this demand, twenty-five missionaries and eight assistant missionaries, viz. six physicians, one teacher, and one printer, have offered their services, and have been appointed by the Committee; leaving a deficiency for the present year, of eighty-two missionaries, and an equal num-

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ber of assistant missionaries; in all, one hundred and sixty-four.

Does this estimate seem large? Is the aggregate startling to any?

Let such examine the particulars. Let them consider the importance, absolute and relative, of each of the missions; the foundation laid for extended and successful labors at some of them, by years of patient, preparatory toil, with the blessing of the God of missions, so that the fields are now white unto the harvest; the necessity, where confidence in ancient forms of superstition and error has been shaken, to follow up impressions already made, by a clear and abundant exhibition of saving truth, lest a multitude of minds, partially enlightened, rush into infidelity, or fall back under the sway of old delusions. Let them compute the scores of millions of unevangelized men, who, by the Redeemer's last command, are certainly thrown upon the churches represented in this Board, to receive the gospel from us; and consider how fast these millions are passing away into the unseen world. Let them meditate on the glorious things spoken concerning Zion, and calculate in what ratio the efforts of Christians must increase, if by their agency these promises are to be fulfilled within a century to come. Let them mark the providential movements of Him who is King in Zion and Governor among the nations, as he prepares the way for the promulgation of the gospel.

Let them consider these things, and say, if one hundred ordained ministers, and an equal number of helpers, is too large an estimate for the churches represented in this Board to send forth during the present year.

Are any surprised at the rapid increase of the demand for missionaries? Does it seem strange that the Committee should ask this year for more laborers than during the four preceding years? and more than three times as many as were requested the last year?

Such an increased demand is precisely such maturity in the principal unevangelized nations, that a well trained and efficient native agency can be extensively brought into the field.

This urgent demand for an increase of laborers, indicates two things. First, That the Redeemer smiles upon our efforts, and establishes the work of our hands; so that as we advance the field widens, and prospects brighten, and we are encouraged and impelled onward. Shall we complain of this? Shall we not meet it as the answer to our prayers, with lively gratitude, and go forward at his bidding with stronger faith, and more cheerful self-denial, and more vigorous efforts?

But secondly, The rapidly increasing demand for missionaries is an indication of an approaching crisis in the intellectual and moral condition of the unevangelized world—a crisis not to be averted, nor to be long deferred, and full of solemn and fearful interest.

Old systems of belief are passing away, and rites enshrined in the veneration of ages are losing their sanctity. An influence, silent, yet powerful, is going forth over the mighty mass of benighted mind, waking up new and strange thoughts, and desires, and aspirations. The bonds of ancient superstition, in which Satan has held the nations, must ere long burst asunder. In many parts of the world it is quite evident that a new order of things is about to be introduced.

But what shall be its character? Under what auspices shall it arise? Shall the nations receive and obey the truth, and be brought into the freedom of the sons of God? Or, ignorant of the Great Redeemer of the lost, and left to their own lusts, shall they sink anew into the thraldom of error and sin?

This is the crisis that must be met; and these questions must be practically answered by the church of Christ, to whom he has given his word and the promise of his Spirit, and made her the light of the world

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these questions, her own prosperity and the spiritual welfare of millions are suspended. The purpose of divine mercy will not indeed fail. Jesus Christ shall see of the travail of his soul, and be satisfied. But our unbelief and disobedience may exclude us from the land of promise, and put far off the ultimate universal triumphs of redeeming mercy in our world.

If the Committee have not erred in their judgment of the Lord's will as to the work intrusted to their care, it is the duty and privilege of the churches for which they act, to furnish more than one hundred and fifty additional foreign missionaries this year. Will they do it? If such is the Lord's will, then doubtless the men who ought to go are now in the churches. Where may they be found? How may they be persuaded to offer themselves to the work? Whom shall we send, and who will go for us? Oh that every minister and every member of the church would meditate and pray over these questions.

Last year the Committee asked for sixty-two missionaries. They obtained and sent forth twenty, exclusive of female assistants! During the last four years, the cause has demanded, as they have judged, and announced to their brethren, one hundred and ninety-six laborers. The churches have furnished eighty-three! If the Committee did not err in their judgment, as to the claims of the cause, last year and previously, there are now in the churches more than forty persons who ought to have gone out last year, to declare among the gentiles the unsearchable riches of Christ. And within the last four years, more than one hundred professed followers of Christ have been disobedient to "the heavenly vision," that summoned them to the same work.

Who can say how far the churches may even now lie under the frown of their Lord for their disobedience in this matter? What may be the connection of this neglect of duty with the apparent suspension of the reviving influences of the Holy Spirit? With the prevalence of contention and strife? With the fruitless ministry of many who say in bitterness of soul, "We have labored in vain and spent our strength for nought and in vain?" If there are in the churches so many Jonahs, can we look for peace and prosperity until they repent, and go to bear the Lord's message whither he would send them?

Is not this a subject of deep and universal concern? If the churches were now withholding two thirds or three fourths of the funds which they knew the Lord required, for the propagation of the gospel, would they be guiltless? Would they not be robbing God? And ought they to expect his blessing until they had brought "all the tithes into his store-house."

But does not the command, "Go make disciples of all nations," bind the churches to provide the men, as well as the funds, necessary in its execution? Is one any more a private and personal duty than the other? Or is it any less sinful and perilous to keep back the one than to withhold the other? In both cases the responsibility lies ultimately upon individuals who neglect the proper means of knowing the Lord's will, or knowing it, refuse to obey. But one of the chief proximate causes of this violation of personal duty, is the languid tone of feeling, and the low standard of prayer and effort, in the church at large. If pastors, and teachers, and members of the church, glowed with zeal for the honor of Christ, and compassion for perishing men; and if these emotions were expressed in unceasing prayer and cheerful sacrifices for the extension of the gospel through the world, there would not long be any lack of laborers to gather in the harvest.

Shall this deficiency be twice as great at the close of this year as it is now? Shall it increase from year to year, until ministers and churches of this generation meet their contemporaries from the unevangelized world at the bar of the righteous Judge? Or will the disciples of Christ give themselves to united, believing, importunate supplication to the Lord of the harvest, that he would send forth laborers into the harvest? Will they search out, in every part of the church, those whom the Lord calls to bear his name among the gentiles, and encourage them, and help them forward? Will christian parents dedicate their beloved children to this work, and teach them to covet toil, and self-denial, and sacrifices in its prosecution, as connected with the glory of Christ and their own unfading honor and imperishable

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joy? Will pastors bear the claims of this cause ever on their hearts, and press them upon their young converts, their joy and crown, in the very gush and glow of their early love?

If in view of the distressing, and relatively increasing, dearth of missionaries, Christians enter with far deeper interest into every judicious plan for training up a more numerous and efficient ministry—if they engage with far greater unanimity, earnestness, and importunity, than ever before, in imploring the descent of the Holy Ghost upon all our schools, and colleges, and seminaries, and the whole rising generation—if ministers, especially such as have entered the ministry within the last four or five years, and candidates for the ministry, and pious physicians, and teachers, and printers, seriously and prayerfully examine the question, Ought I to become a missionary to the heathen? and press the inquiry to a distinct and satisfactory result—we shall soon hear of one and another in all parts, of the church, consecrating themselves to the Lord for this work, with willing minds and joyful hearts, and replying to the call of Christ, and the cries of perishing men, "Here are we, send us!" while their brethren, to whom it is not given to go forth in person, gladly cooperate by their believing prayers, and their liberal contributions, until it may be said of the supply, in every department of the work, It is enough.

That will be a day of rich blessing to the church, and to the world. When Zion thus arises and shines, the gentiles shall come to her light, and kings to the brightness of her rising. God will make her an eternal excellency, a joy of many generations; and she shall call her walls salvation, and her gates praise. The Lord hasten it in his time.

In behalf of the Prudential Committee,

R. ANDERSON,
DAVID GREENE,
W. J. ARMSTRONG,
} *Secretaries of A. B. C. F. M.*

Missionary Rooms, Boston, Feb. 1836.

With a view to present more fully the openings for missionary effort in the unevangelized world, a second table is added, drawn up, as may be seen, upon different principles from the other.

Number of Missionaries and Assistant Missionaries whom the Board could send out the present year, if they were at command, without interfering with other societies, and without any difficulty as to their designation.

	Missionaries.	Physicians.	Teachers.	Printers & Binders.
Western Africa;—Cape Palmas, and places east, preparatory to missions in the interior,	25	4	15	4
South Africa;—Zoolahs and country northwest,	30	3	10	4
European Turkey, including Servia and Greece,	15	4	3	2
Asia Minor,	20	5	6	3
Cyprus,	6	2	4	
Syria,	17	6	8	3
Mesopotamia, at Diarbekir,	4	1	1	
Nestorians of Persia,	4	1	1	2
Mohammedans of Persia,	6	2		
Afghanistan,	3	2		
Thibet,	2	2		
Mahrattas, Gujerat, Malwa, Rajpoots, etc.	70	6	10	5
Tamul people, including Ceylon,	45	5	12	5
Singapore,	6	2	2	6
Siam,	5	1	2	3
For the Chinese and Japanese, to acquire the language and prepare for labor,	100	15	10	
Indian Archipelago;—for Sumatra, Nyas, Borneo, Celebes, etc.	45	5	15	3
Sandwich Islands,	20	6	25	3
Various Indian tribes occupying the country near and west of the Rocky Mountains, including the Camanches, Pawnees, Mandans, Crows, Black Feet, Flat Heads, etc.	30	10	30	
	453	82	152	43

Or, 730 in all.

Openings indeed exist for many more. Probably suitable fields could be found for a thousand or more. Except China and Japan, almost the whole heathen world is open.

Donations,

FROM JANUARY 11TH, TO FEBRUARY 10TH, INCLUSIVE.

Board of Foreign Missions in Ref. Dutch chh.

W. R. Thompson, New York city, Tr.
A friend of miss. in R. D. chh. 1 50
Albany, North R. D. chh. after sermon by Mr. Abeel, 397,25; mon. con. 74,71; la. benev. so. in 2d and 3d R. D. chhs. for miss. to China, to constitute Mrs. E. Holmes and Mrs. Catharine A. Ferris Honorary Members of the Board, 300; mon. con. in 2d R. D. chh. 9; 780 96
Bedminster, N. J., R. D. chh. 6 00
Bloomingaburgh, R. D. chh. 76 00
Coxsackie, 2d R. D. chh. 11 00
Fairville, Mon. con. in R. D. chh. 2 52
Flatbush, An indiv. in R. D. cong. to constitute Rev. Jacob Ennis an Honorary Member of the Board, 50 00

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Hackensack, N. J., R. D. chh. 17,78; Rev. I. V. C. Romeyn, 10; 27 78
Ithaca, R. D. chh. (of which to constitute Rev. JOHN G. TARBELL of Caroline, and Rev. A. HOFFMAN of Cato, Honorary Members of the Board, 100,) 110 00
Kindakamck, N. J., J. Ackerman, 5 00
Marbletown, Mon. con. in R. D. chh. 20 00
New Brunswick, N. J. So. of inquiry, 24 73
New Prospect, Mon. con. in R. D. chh. 10 00
New Utrecht, R. D. chh. to constitute Rev. R. ORMISTON CURRIE an Honorary Member of the Board, 50 00
New York City, Mon. con. in R. D. chh. Market-st. to constitute JOHN REDFIELD an Honorary Member of the Board, 100; frag. so. of R. D. chh. Franklin-st. (of which to constitute Rev. Dow VAN OLINDA and Rev. WILLIAM BRUSH, Honorary Members of the Board, 100;) 113,13; Misses L. and C. B. 5; 218 13
Poughkeepsie, R. D. chh. 10 18
Schraalingburgh, N. J., R. D. chh. after sermon by Mr. Abeel, 80 00
Strykersville, La. benev. so. 14 46
Stuyvesant, R. D. chh. 25 00
Warwick, Fem. for. miss. so. 12 85
Watervliet, Miss. so. of R. D. chh. 45 00

1,581 11
Ded. expenses paid by aux. so. 3 12—1,577 99

Central Board of Foreign Missions, James Gray, Richmond, Va. Tr. 500 00

Barnstable co. Ms. Aux. So. Rev. N. Cogswell, Tr.
Sandwich, Av. of jewelry, 3 40

Boston and vic. Ms. Aux. So. C. Stoddard, Tr. 3,500 00

Chittenden co. Vt. Aux. So. W. I. Seymour, Tr.
Burlington, La. 80; mon. con. 17,11; 97 11
Colchester, A friend, 50
Essex, La. 13; mon. con. 6,72; A. I. W. 1; 20 72
Milton, Asso. 5 67
Underhill, Rev. P. Kingsley, 1 00—125 00

Essex co. North, Ms. Aux. So. J. Caldwell, Tr.
Haverhill, Mon. con. 50 00
Newburyport, United mon. con. 46,60; mon. con. in Rev. Dr. Dana's so. 54,58; M. L. 3; 104 18
Parker River Village, Mon. con. 15 00—169 18

Essex co. N. J. Aux. So. T. Frelinghusen, Tr.
Newark, Mon. con. in 3d presb. chh. 36 06
South Orange, 20 75
Westfield, Miss. so. 37 38—94 19

Geneva and vic. N. Y. By C. A. Cook, Agent,
Benton, Presb. cong. 32 67
Hopewell, Presb. cong. 30 00
Pike, Presb. cong. 44 00
West Fayette, Presb. cong. 20 50—127 17

Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Colchester, Miss Sarah Downs, which and prev. dona. constitute JAMES DOWNS an Honorary Member of the Board, 50 00
East Durham, Fem. cent. so. 5 52
Greenville, Mrs. E. Phillips, 10 00
Hunter, Mon. con. 13 31
Osbornville, Rev. L. B. Van Dyck, 30; mon. con. 9; R. A. Ives, 5; 44 00—122 83

Hampden co. Ms. Aux. So. S. Warriner, Tr.
Monson, Rev. Dr. Ely's so. for support of Rev. James L. Merrick in Persia, (which and prev. dona. within a year amount to $500 for this object,) 362 71

Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.
East Hartford, Mon. con. 50 00
Enfield, Mon. con. 7 41
Hartford, 1st so. Mon. con. 16,93; gent. 17; 33 93
Hartland, East, L. and P. Case, 12 00

103 34
Ded. expenses paid by aux. so. 1,38; c. note, 5; 6 38—96 96

Hillsboro' co. N. H. Aux. So. R. Boylston, Tr.
Amherst, Gent. 56,47; la. 64,59; 121 06
Bedford, Mon. con. 42 88
Hancock, Gent. 76; la. 96,40; mon. con. 102; 274 40
Lyndeboro', Gent. and la. 16 72
Milford, Gent. 61,68; la. 33,12; 94 80
Mont Vernon, La. 20 34
Nashua, Mon. con. in 1st cong. chh. 48 00
New Ipswich, Gent. 56,87; la. 58,16; 115 03
Piscataquog Village, Mon. con. 42 15
Temple, Gent. 16,50; la. 24,50; mon. con. 7,92; 48 92
Wilton, La. 20,06; mon. con. 5,80; 25 86—850 16

Lincoln co. Me. Aux. So. Rev. S. White, Tr.
Bath, United mon. con. 86 00

Lowell and vic. Ms. Aux. so. W. Davidson, Tr.
Lowell, Miss. asso. in cong. chh. and so. 43 53

Middlesex co. Ct. Aux. So. S. M. Pratt, Tr. 20 00

New York City and Brooklyn, Aux. So. W. W. Chester, Tr. 1,716 00

Oneida co. N. Y. Aux. So. A. Thomas, Tr.
Augusta, 1st cong. chh. and so. 15 45
Boonville, Coll. in presb. chh. 18 47
Lenox, Mrs. N. Hall, 50
Leydes, Two indiv. 3 00
Maine, Mon. con. 8,14; Union-st. 1st cong. chh. 11,86; 20 00
Mount Vernon, Mon. con. in presb. so. 24 43
Stockbridge, Cong. chh. 4 01—85 86

Orange co. Vt. Aux. So. J. W. Smith, Tr.
Braintree, S. Bass, 10; contrib. 10; 20 00
Brookfield, Gent. 24; la. 23,50; cent so. 20,50, mon. con. 28,59; 96 59
Chelsea, Gent. 22,30; la. 20; 42 30
Corinth, Contrib. by cong. chh. and so. 30 00
Orange, Chh. and so. 3 86
Post Mills and West Fairlee, Chh. and so. 30 00
Randolph, Gent. 13,45; la. 23,55; mon. con. 13; 50 00
Strafford, Mon. con. 23,68; gent. and la. 26,32; to constitute Rev. H. F. LEAVITT an Honorary Member of the Board, 50 00
Thetford, La. 27,38; cong. chh. and so. 61,95; 88 63
Topsham, Chh. and so. 6 23
Tunbridge, Gent. 10; la. 3,75; Rev. D. H. Williston, 50; 63 75
Vershire, Contrib. 5 27
West Randolph, Gent. and la. 16 58
Williamstown, Gent. and la. 18 00

521 21
Ded. expenses paid by aux. so. 1 50—519 71

Palestine Miss. So. Ms. E. Alden, Tr.
Randolph, 1st par. Mon. con. 35 00
South Abington, Gent. 79; la. 13; 92 00—127 00

Rutland co. Vt. Aux. So. J. D. Butler, Tr.
Chittenden, Cong. chh. 13 69
Orwell, Cong. chh. and so. 62 82
Pittsford, Mon. con. in cong. chh. 36; gent. and la. 129; 165 00
Poultney, Mon. con. in cong. chh. 69 71
Rutland, Mon. con. in cong. chh. 74,79; gent. 18; 92 79
Sutherlands Falls, Mon. con. 8 51—412 52

South Middlesex Confer. of chhs. Ms. P. Johnson, Tr.
Hopkinton, Rev. Mr. Hall's so. 26 21
Wayland, Rev. Mr. Hide's so. 20 00—46 21

Strafford co. N. H. Aux. So. A. Freeman, Tr.
(Of which fr. Dover juv. so. for *Hubbard Winslow* in Ceylon, 20; av. of ring, 12c) 246 98

Taunton and vic. Ms. Aux. So. H. Read, Tr.
Raynham, Miss. so. 18 97
Rehoboth, Miss. so. 20 30
Seekonk, Gent. 28 50
Taunton, Fem. miss. so. 92 50—160 27

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Valley of the Mississippi. Aux. So. W. T. Truman, Cincinnati, O. Tr.
Western Reserve aux. so.
Medina co. Medina, Indiv. 74 00
Windham co. Vt. Aux. So. N. B. Williston, Tr.
Brattleboro', W. Village, Mon. con. 17; av. of ring, 38c. an indiv. 14c. 17 52
Dummerston, Young gent. and la. 12,92; chh. coll. 21,70; 34 62
Westminster, E. par. Mon. con. 15; gent. and la. 22,86; 37 86—90 00
Windsor co. Vt. Aux. So. Rev. J. Richards, Tr.
Hartford West, Cong. so. 15; mon. con. 6,50; White River, Gent. 15,25; 36 75
Hartland, Mon. con. 27 00
Norwich North, A young female, 15 00
South, Mon. con. 19; la. 7; 26 00
Perkinsville, Cong. chh. and so. 31 24
Pomfret, Mon. con. 2 00
Rochester, Mon. con. 22; la. 10,75; 32 75
Royalton, Mon. con. 10,25; W. W. 1; 11 25
Windsor, Mon. con. 47 42—229 41
York co. Me. Aux. So. C. W. Williams, Tr.
Kennebunk, 2d par. Mon. con. which and prev. pay. constitute Eliza C. Carter an Honorary Member of the Board, 75,06; int. 1; 76 06
Newfield, Aux. so. 15 00—91 06

Total from the above sources, $11,477 44

VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. 1st presb. chh. 430; mon. con. in 2d do. 39,03; 4th do. 50; 519 03
Amherst, Ms. Miss. so. in college, 104 47
Arcade, N. Y. 5 00
Auburn, N. Y., A friend, for *Sarah M. Steel* in Ceylon, 20 00
Bangor, Me. Chil. of Hammond-st. asso. for chil. of missionaries, 5 00
Big Grove, Illi. Coll. in cong. chh 3 00
Bridgton, Me. Fem. miss. so. 36; mon. con. 31,54; (of which to constitute Rev. Caleb F. Page an Honorary Member of the Board, 50;) 67 54
Brookfield, Vt. Services of Rev. C. Washburn, 8 75
Brunswick, Me. Sab. sch. in 1st cong. so. for ed. of chil. and youth at Jerusalem, 16 50
Candy's Creek, Cher. na. Chh. and cong. 14 75
Carlisle Presbytery, Pa. For support of Rev. H. R. Wilson, Jr. missionary among the Choctaws, Newville, fem. miss. so. 30; Mercersburg presb. chh. 32,25; Shippensburg presb. chh. 39,75; Rev. H. R. Wilson, 10,02; Dickinson chh. Mrs. W. 5; Derry and Paxton presb. chhs. 20; Carlisle, youths miss. so. in 2d presb. chh. 20,48; Mrs. S. H. 5; 2d presb. chh. 50; Silver Spring presb. chh. 25; Buffalo, Landisburg, and Bloomfield presb. chhs. 62,50; 300 00
Chatham, N. J. Presb. chh. 56 00
Chichester, N. H. Mon. con. 15 00
Christiana, Del. Presb. chh. 5 00
Claremont, N. H. Gent. asso. 23,91; la. asso. 29,54; (of which to constitute Rev. Tertius D. Southworth an Honorary Member of the Board, 50;) mon. con. 32,41; 85 86
Connecticut, Grand-children of D. L. Dodge, for *David L. Dodge*, in Ceylon, 10 00
Cornish, N. H. Mrs. Ripley, 40 57
Danby, N. Y. Fem. cent so. 10,25; a friend, 4 75; 15 00
Fort Gibson, A. T., W. H. 1,50; a friend, 1,50; 3 00
Franklin, N. Y. Indiv. 3 50
Gettysburg, Pa. Ed. so. of presb. chh. for school among the Choctaws, 50 00
Grafton, Vt. Indiv. 57 06
Hadley, Ms. Mon. con. 28 00
Hallowell, Me. Fem. miss. so. 15 00
Hanover, N. J. Fem. mite so. for *Aaron Condit* in Ceylon, 13 50
Hardwick, Vt. Fem. asso. 34,75; gent. asso. 74,25; 109 00
Hudson, O., F. Brown, 9; J. D. 1; 10 00
Jamaica, Vt. Mon. con. 3; rent of pew, 1; 4 00
Jericho, Vt. Fem. cent so. of 1st cong. chh. 20 00
Kingsboro', N. Y., C. Mills, 60; Rev. E. Yale, 25; J. Giles, 20; E. Leavenworth, 14; D. and S. Case, 13; F. Steel, 12; I. Case, 10; E. H. Delavau, 10; U. M. Place, 10; J. Green, 10; Mrs. E. Y. 5; Mrs. L. and J. G. 3; Mrs. P. G. 3; L. P. 2; Mrs. M. B. 2; C. A. 1; 200 00
Kinsman, O. Mon. con. 37,66; A. C. 6; 43 66
Knox, N. Y. Mon. con. 5; presb. chh. 7; 12 00
Lancaster, Pa. A friend, 50 00
Lima, Indi. Mon. con. 5 00
Limington, Me. Mon. con. 20 00
Lyndon, Vt. Mon. con. in cong. so. 20 42
Lyons Farms, N. J. Mon. con. 18 25
Malden, Ms. Mon. con. in trin. cong. so. (of which to constitute Rev. Alexander W. McClure an Honorary Member of the Board, 50;) 51 50
Medfield, Ms. Mon. con. in evang. cong. chh. 13 00
Milton, N. Y. Miss. asso. 13 00
Minot, Me. W. Ladd, for *William T. Ladd*, in Ceylon, 12 00
Montpelier, Vt. J. P. Miller, 2 00
Napoli, N. Y. Mon. con. 5 00
New Brunswick Presbytery, N. Y. Allentown and Nottingham, United cong. 50; Pennington, 25; Princeton, Nassau Hall for. miss. so. 25,44; 100 44
Newport, R. I. Fem. miss. so. of Spring-st. chh. 36,25; mon. con. 38,75; 75 00
Newton, E. par. Ms. Mon. con. 16 73
Norfolk, Ct. J. Battell, 12; Mrs. Battell, 12; 24 00
North Bridgeton, Me. For. miss. so. 5 50
Norton, Ms. Mon. con. in Rev. Mr. Allen's so. 34 45
Orford, N. H. Mon. con. in W. cong. chh. 23 32
Painted Post, N. Y. 1st presb. chh. 84 00
Perryville, N. Y. Indiv. 5 00
Philadelphia, Pa. Mon. con. in 10th presb. chh. 471,66; sab. sch. in 1st and 2d German R. chhs. for testaments for hea. 10,37; W. Curran, 10; a friend, 20; 512 03
Pittsburgh, Pa. H. Newcomb, 10 00
Pleasantville, Pa. 5 00
Princeton, N. J., F. M. so. in theol. sem. for Mr. Thomson at Jerusalem, 21; for Western Indians, 5; 26 00
Providence, R. I. Richmond-st. cong. chh. (of which for Osage miss. 5;) 74 32
Rocky Hill, N. J. Dorcas so. 4th pay. for *Cornelius Van Der Veer* and *Joseph W. Barr* in Ceylon, 40 00
Savannah, Ga. Male and fem. for. miss. so. in indep. presb. chh. 250 00
Sarton's River Village, Vt. Mon. con. 1 50
South Reading, Ms. Mon. con. (of which for west. miss. 15,22;) 27 98
St. Johnsbury, Vt. E. Fairbanks, 50; mon. con. in 1st cong. chh. 15; C. Hosmer, for *Harvey Hosmer* in Ceylon, 25; 90 00
Stoneham, Ms. Mon. con. 5 00
St. Thomas, U. C. Eleanor D. Johnston, 10 00
Strykersville, N. Y. Coll. 10 00
Suffield, Ct. Rev. D. A. Sherman, 10 00
Tuscaloosa, Ms. Friends of the heathen for

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West Newbury, Ms. Mon. contrib. in 1st par. 3 25
West Prospect, Me. Mon. con. 70 00
West Randolph, Vt. S. M. 2: Miss T. B. 1; V. W. 75c Miss L. W. 50c. Mrs. R. S. 25c. I. T. Jr. 12c. 4 62
Williamson, N. Y. Mon. con. in cong. so. 10 00
Windsor, Vt. Contrib. 8; Miss L. E. for Greece, 50c. 8 50
Winslow, Me. Mon. con. 17 50
Woodstock, Vt. Cong. chh. and so. 42; N. T. 3; P. S. 2,50; 47 50

LEGACIES.

Loudon, N. H. Miss Hannah Clough, for *Joseph Clough*, *Benjamin Clough*, and *Hannah Clough* in Ceylon, by L. Corser, 100 00
Wells, Me. Sally Littlefield, by E. G. Moore, Ex'r, 450 00

Amount of donations and legacies acknowledged in the preceding lists, $16,356 19. *Total of donations and legacies from August 1st, to February 10th*, $86,777 50.

DONATIONS IN CLOTHING, &c.

Boscawen, N. H., A box, fr. la. in E. par. for west. miss. 35 00
Bradford, Vt. Writing paper, 10 reams, fr. cong. so. 25 00
Grafton, Vt. A box, fr. juv. so.
Hartford, *Quechee Village*, Vt. A box, fr. fem. so. 20 86
Little Rock, A. T. Entertainment of missionaries, fr. Mr. Jeffries, 24 00
Newbury, Vt. Writing paper, 2 reams, fr. cong. so. 5 00
Putney, Vt. A box, fr. Dorcas so. for Rev. C. Washburn, Dwight, 35 21
Randolph, Vt. A box, fr. indiv. for Dwight, 77; board, for Mr. Washburn, fr. W. Nutting, 8; clothing, fr. A. Storrs, 6,75; 91 75
Rensselaerville, N. Y., A box, fr. fem. benev. so. for Tuscarora miss. 42 74
Stowe, Vt. Clothing, fr. R. Washburn, 7 50
Westminster, *E. par.* Vt. A barrel, fr. la. circle of industry, for west. miss. 36 73
West Randolph, Vt. Sewing silk fr. Miss L. W. 1 50

James Gray, Richmond, Va., Treasurer of the Central Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

Alexandria, D. C. 2d chh. 100; Washington city, 1st chh. 115,43; 2d chh. 3,75; Miss H. Stebbins, 10; Lynchburg, Fam. of Rev. Dr. Reid, for Ceylon miss. 5; for Zoolah miss. 5; 1st chh. (of which to constitute WILLIAM S. REID, D. D. an Honorary Member of the Board, 50;) 88,20; 2d chh. 47,70; a little boy, 25c. Albemarle, W. A. H. 15; a lady and two daughters, 3,15; Franklin co. S. C. 3; av. of breastpin, 1,50; Shepherdstown, Rev. I. T. H. 3,13; Miss S. W. 50c. Warrenton, Va. J. H. Parrot, 12; Greensboro', N. C. By I. A. Meland, 17,50; Charlotte co. Mrs. J. Edmands, for a child in Ceylon, 20; Poplar Forest, By C. W. Harris, 25; Oxford, Rev. J. Rankin, 17; Fayetteville, Mon. con. 7; Mount Carmel, Mon. con. 8,10; St. Paul's cong. 6,15; Lumber Bridge, Cong. 2,75; Mrs. M. S. 1; Genito chh. 10,38; Bedford, Pisgah chh. 23,25; Bethel chh. (of which fr. fam. of I. L. Leftwich, to constitute Rev. JOHN FAIRCHILD an Honorary Member of the Board, 50;) 106,30; fem. asso. 5,45; Rev. HUGH CARLISLE, which constitutes him an Honorary Member of the Board, 50; Cumberland, Chh. 20; Richmond co. N. C. T. C. McK 5; L. C. 5; Orange co. I. N. C. 1; Rev. S. P. 4; Newbern, I. Sparrow, Tr. 80; Richmond city, 1st chh. 82,83; Shocko Hill chh. Mrs. Pollock, to constitute Mrs. GLASSELL of Culpepper, an Honorary Member of the Board, 100; $1,611 38

EXTRACTS FROM CORRESPONDENCE.

IF the spirit which pervades the following extracts from a letter of a minister in the State of Indiana, inclosing a donation to the treasury of the Board, were the spirit of all ministers and all churches, the whole number of missionary laborers, and the whole amount of funds requisite for sending the gospel to every heathen nation on the earth would soon be obtained, and nothing would remain but to send forth the reapers to gather in the harvest.

I send you herein the sum of five dollars, which was collected at our last monthly concert for prayer. Permit me to say it was the most interesting meeting of the kind I ever attended. You will perceive from the name of the place where this is dated and by reference to the latest maps, that we are in the newer portions of our Zion. The grass is hardly yet grown up in the red man's path since he was driven back into the wilderness. Our church was organized two years ago last October. And we are yet a missionary field. And shall I tell you, Sir, that I do believe, that, in the abundant grace of God, there is a little host of missionaries now growing up in this very place. I believe, Sir, it is really so. Among these, I hope in the goodness of God, will be included, should their lives be spared, my own dear children. Should God so order it, and qualify them for the work, and spare my life to that interesting day when they shall embark in this noble enterprise, I feel that I should like to go with them for their counsel and help. May these my dear children, together with our precious youth here, have an interest in the prayers of yourself and of the friends of missions. The work of the gospel ministry has recently appeared to me more than usually interesting from the consideration that every convert may add to the number of laborers engaged for the conversion of the world, and that from among our youth may be raised up full souled missionaries.

It has pleased God to grant us a season of refreshing from his presence. Within the last four weeks, there has been an interesting number of hopeful cases of conversion. Our dear youth are coming forward and enlisting in the service of Christ. Several thought they first found a Savior's love during our monthly concert for prayer, and I should not be surprised to learn hereafter that some of our most promising youth did on that occasion give themselves to Christ to serve him in the field of missions.

I speak, Sir, for the encouraging of yourself and society; the cause is God's and must prevail. We bid you God's speed in this noble work.

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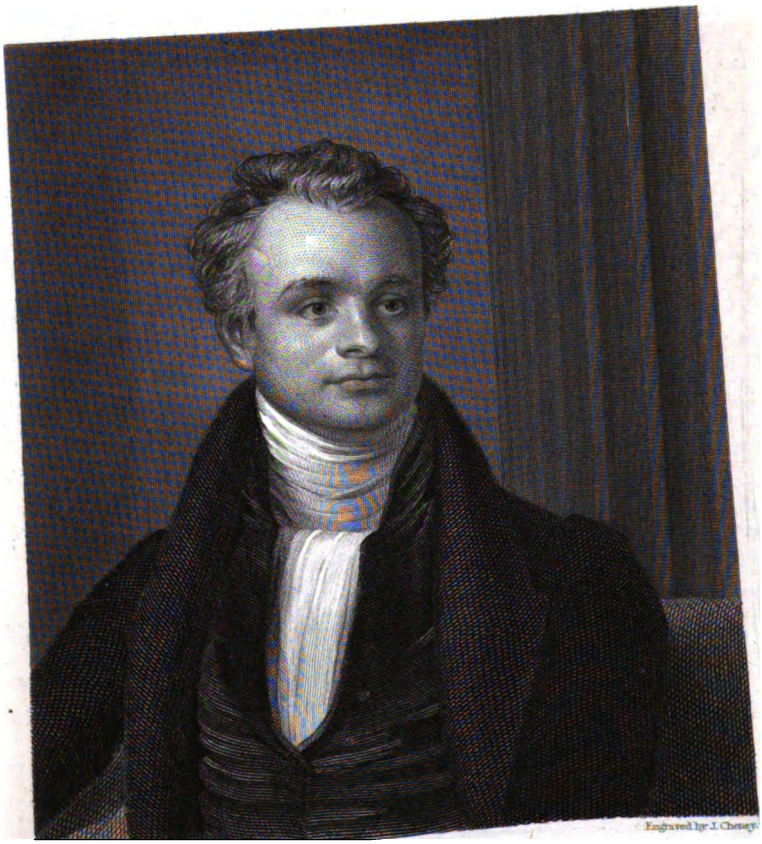

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MISSIONARY HERALD.

continued mental effort, to the industry, activity, and labor of his youth; and he has often mentioned this happy experiment to those who were about commencing, or were in the incipient stages of a liberal education. He pursued his studies preparatory to a collegiate course chiefly under the tuition of the Rev. Dr. [illegible] then a flourishing institution. The following year he was occupied in settling his father's estate, and supplied in many respects his father's place in the care of the family. He had a natural love of manual labor quite uncommon, which induced him again to resume agricultural

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B.B. Wisner

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THE

MISSIONARY HERALD.

VOL. XXXII. APRIL, 1836. No. 4.

Biography.

MEMOIR OF THE LATE BENJAMIN B. WISNER, D. D.,

ONE OF THE SECRETARIES OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

THE following sketch of the life and character of Dr. Wisner is extracted from the sermon preached at his funeral, in the Old South Meeting-house, Boston, February 13th, 1835, by the Rev. Dr. Fay. It would have been inserted in a previous number of this work, had it not seemed desirable that it should accompany the engraved portrait, which could not be obtained at an earlier period.

The Rev. BENJAMIN BLYDENBURG WISNER was born September 29th, 1794, in Goshen, Orange county, New York; where his father resided until this his eldest son was three years old, when he removed to Geneva, Ontario county. Both his parents were professors of religion. His father, Polydore B. Wisner, was one of the first settlers of that now populous and flourishing village; and one of the founders of the Presbyterian church there. Of this church he was an active and useful member to the close of his life.

Parental religious instructions made salutary impressions on the mind of this son in early life, which were never wholly effaced. His youthful days were spent in his father's family; and when not engaged in his studies, he was active in agricultural pursuits, and took much delight in this kind of laborious toil. He used in after life to ascribe his early physical vigor, and his power to make continued mental effort, to the industry, activity, and labor of his youth; and he has often mentioned this happy experiment to those who were about commencing, or were in the incipient stages of a liberal education. He pursued his studies preparatory to a collegiate course chiefly under the tuition of the Rev. Dr. Axtell, then pastor of the church in Geneva. He entered the sophomore class of Union College, in Schenectady, in September 1810, at the age of sixteen. He was diligent and successful in his studies, amiable and moral in his deportment, and attentive to all the laws of the institution. While a member of college, he was never reproved for a fault, nor marked for absence from any duty or exercise.—It was at this period he strengthened and confirmed his habits of order, diligence, punctuality, and laboriousness, which never forsook him in after life. And it was in this way he laid the foundation for those useful attainments, and that promptness to do what should be done at the present time, which were so prominent in his subsequent history. He sustained a high standing in college, and exerted an extensive influence; and had the second part at his graduation, which was in 1813.

The next year he spent as preceptor of the academy at Johnstown, which was then a flourishing institution. The following year he was occupied in settling his father's estate, and supplied in many respects his father's place in the care of the family. He had a natural love of manual labor quite uncommon, which induced him again to resume agricultural

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pursuits; and often have I heard him speak of this year of chosen toil, as one of pleasure and advantage to himself. He valued much, as he had reason to do, that vigor for toil, and that cheerful readiness to engage in any difficult enterprise, which were the result of his early training and habits.

While at Geneva he was appointed to the office of tutor in his Alma Mater, where he performed the duties of an instructor from the autumn of 1815 to the close of the collegiate year of 1818.—As a tutor he was diligent and successful, and constant and thorough in his instructions. He has often told me that he found much advantage in what the worthy president told him was a law for the officers of that institution, "never to be angry but by rule."

After he became a member of Union College, his religious impressions were revived and deepened, and without any thing very marked in his religious exercises, he indulged a hope of cordial reconciliation to his Maker. In the early part of 1816, while he was tutor in college, he joined the Presbyterian church in Schenectady, and commenced the study of theology under the tuition of the Rev. Dr. Yates, then a professor in the college. While an officer of college, our lamented friend was active in promoting the cause of his Redeemer, and in connection with a fellow tutor, collected a small congregation of colored people, which they addressed every Saturday evening; and on Sabbath morning they met them for the purpose of imparting sabbath-school instruction.

He left his office in college, and became a member of the Theological Seminary at Princeton, New Jersey, in November 1818. While a student there he held frequent meetings for the instruction and benefit of the destitute in the neighboring towns. He was diligent and laborious almost to a proverb. During his two years residence in that seminary he copied, for his own use, Dr. Livingston's system of divinity, Dr. Alexander's lectures on polemic and didactic theology and pastoral duty, and Dr. Miller's lectures on ecclesiastical history. He was also an active superintendent of a Sabbath school in Princeton, and in all his subsequent visits to that place, has been affectionately greeted by his former Sabbath pupils. In June 1820 he was licensed to preach the gospel, and during that summer preached as a candidate to the Presbyterian church in New Brunswick, New Jersey, and received a unanimous invitation to become their pastor. In the same summer, while yet a member of the theological institution, he received a request to preach as a candidate to the Old South Church and Society in Boston. With this request he complied, when he left the seminary in September 1820; and received an invitation to become their pastor in November of the same year. He was soon after married to Miss Sarah H. Johnson, of Johnstown, in the state of New York.

He was introduced into the pastoral office in this sanctuary, February 21, 1821. He sustained the pastoral care of this ancient and numerous church about twelve years;—and in consequence of his being appointed to the important office, which he held at his decease, was dismissed at his own request in November, 1832. He received the degree of Doctor of Divinity from Union College, in the year 1828. Soon after his settlement here he was called to take an active and efficient part in the management of our most important benevolent institutions;—and was a member of the Board of Directors of the American Education Society, and of the Prudential Committee of the American Board of Commissioners for Foreign Missions, and also one of the Trustees of the Theological Seminary at Andover, up to the close of life.

While in the ministry here he had several invitations to occupy other important spheres of usefulness. He was elected professor of ecclesiastical history and pastoral care in the Theological Seminary at Andover, which, after much consultation and prayer, he thought it his duty to decline. He loved the ministry;—he loved his people;—he loved his associates and his diversified labors in this part of his Lord's vineyard;—and most of all, he loved to do his Master's will, which he thought required him to retain his pastoral office.

His health began to decline a year previous to his dismission, and in February 1832 he repaired to a southern climate for the recovery of his health, and returned to this city the last of June;—but not sufficiently restored to enable him to resume his pastoral duties. He spent the summer in Connecticut, and his health continued gradually to improve. At the annual meeting of the American Board of Commissioners for Foreign Missions in the city of New York, October, 1832, he was elected one of the three secretaries, to whom the correspondence of the Board was at that time assigned. He returned to this city in October, still in feeble health, and

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preached one sermon to his beloved people.

The question whether he should leave the pastoral office, and a flock over which he had watched twelve years with affectionate solicitude, was to him of deep and tender interest. He made it a question of duty, a subject of much prayer, and of much serious consultation. His friends at home and abroad were fully aware that his habits of business, his extensive acquaintance with the different portions of the christian church in the United States, his thorough knowledge of the concerns of the Board, having been four years a member of the Prudential Committee, his sound discretion, his public spirit, and the general confidence of the community in his qualifications for such an office, clearly indicated his duty; and they unanimously advised him accordingly.

This office he accepted in the autumn of 1832; and to its duties and cares and labors he has been unceasingly devoted to the last scene of his life. After he entered on its duties his health gradually improved; and he has been able to maintain an extensive correspondence, to travel over different parts of the Union, and visit various sections of the church; to address numerous ecclesiastical judicatories and associations, and many congregations and smaller meetings; to exert an important influence in organizing the southern portions of the Presbyterian church for more united and efficient action in the cause of missions; and to transact a variety of business, highly important, and requiring much thought, and awaking much solicitude; the extent of which can be known only to his associates in the same cause. Under all this pressure of labor his health seemed returning to its former vigor, and he remarked, only a week before his death, that he had not enjoyed such firm health for four years. He has seemed to his friends for the two last years of his life to have increased his humility, to have obtained a high degree of self-government, and to have acquired a pleasing mellowness of character. At the last monthly concert for prayer, the deep impression which the unexpected death of Messrs. Munson and Lyman had made on his mind, and the earnest and moving manner in which he dwelt on the affecting event, were the subject of remark by many who were present.

I know not how to present in a more full or correct manner the scene of his last sickness and death, than as it has been kindly furnished me by his respected physician, who watched in the chamber where the good man met his fate with the solicitude and affection of a brother.

"Dr. Wisner was taken ill on Wednesday of last week, February 4th. He returned from the Missionary Rooms, supposing he had taken cold, and took some slight medicine on retiring to rest. He had quite a sick night, and in the morning when called to visit him, I gave him some active medicine, which operated favorably, but without the relief which was hoped for. On Friday morning his disease exhibited all the distinctive marks of scarlet fever, but without any threatening symptoms. Late, however, the coming night, there came on suddenly great difficulty of breathing for a short time, and a great aggravation of all the symptoms. Saturday morning he spoke and swallowed with extreme difficulty, and every symptom indicated extreme danger; and at night he began to be delirious. The delirium was only, at first, a slight wandering occasionally; but it increased, and became constant, until all the faculties of his mind were obscured by it. He died on Monday February 9th about half past two o'clock in the afternoon, in the 41st year of his age.

"From this statement you will perceive that there was no opportunity for any conversation, except what was absolutely necessary, as the soreness of his throat rendered it exceedingly difficult for him to speak. Subsequently came on a delirium, which took away all power or connected thought or expression.

"Yet there was something in the character of that delirium, or rather in the tone of conversation and feeling running through it, which exhibited in a high degree the state of his mind. As I attempt to recal the circumstances and events of that last most distressing night, I find it impossible to retrace them in such a manner, as in any degree to convey to another the impression they made on my own mind. But I can scarcely conceive of any conversation, that could have been held in the fulness of his intellect, and in the near prospect of death, which could have given me so exalted an estimate of the depth of his piety and the extent of his christian attainments, as his remarks during those hours of complete delirium.

"You know how rapidly, during an excited delirium, past scenes are recounted, past labors gone over, and past conversation and discussion renewed;—so that the transactions of months and years are acted over again in a few hours. Repre-

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sent to yourself our dear friend doing this in regard to the very interesting and perplexing events of the last year, and particularly of his last tour, with all the excitement which delirium adds to such scenes;—and without any of that protection which prudence and self-respect ordinarily throw over the expression of our inmost thoughts;—and then remember, that in all this there was not a word of condemnation of the conduct or motives of any one;—not an expression of uncharitableness, nor of censure even, in regard to an individual of all the actors in these multifarious scenes;—and you will have some conception of what I wish to convey. At one time he was engaged in discussion with those who opposed his views at the West; at another moment he was in Virginia; at another he was arguing in Boston;—but in all there was the same exhibition of christian charity and tenderness. At another time in his delirium he fancied he had fallen into a grievous sin, and the sorrow with which he mourned over it, and the earnestness with which he prayed for pardon *for the sake of Jesus Christ*,—and he uttered the last phrase, *'for the sake of thy dear Son, Jesus Christ,'* with touching and indescribable tenderness,—cannot be delineated.

"At some intervals, when his mind was a little relieved of his delirium, he seemed to be sensible that it had been wandering, and he more than once spoke to me of the apprehension that he might be left to do or say something wrong;—and then immediately comforted himself with the assurance, that the grace of God would preserve him.

"On Monday morning his wife, amid his incoherent remarks, caught the words, 'short prayer,' though the subject had not been proposed to him during the night, in consequence of his delirium; she immediately asked him if he would unite in prayer, and he answered, 'yes.' We kneeled around the bed, and during the prayer he lay perfectly quiet.

"About ten o'clock in the forenoon, when he was thought to be very near dying, his wife read to him aloud a passage of Scripture, and was surprised to find that he became perfectly calm. She continued reading, and he continued quiet. If she discontinued reading, he immediately began to talk.

"The closing scene was most affecting and impressive. Though the features of the dying man were distorted by delirium, and he surrounded by weeping friends, his agitated voice was hushed by the sound of the word of God; and broke forth at every interval as soon as that sound ceased for a moment; and was hushed again, when that was resumed. This effect continued for three hours after every other mark of consciousness had disappeared. What was it that rendered the word of God such a talisman to calm the perturbed mind? It was not the tones of voice of a beloved companion who read; for the same voice had all the previous night been employed in the most assiduous and soothing efforts for that purpose in vain. The same effect was also produced, when the word of God was read to him by another. I could not see that it could be any thing but his deep interest in the word of God; thus showing a mind intelligent to divine things, while closed to every other topic.

"He would sometimes say, while his wife was thus reading to him the precious Bible, 'How appropriate that is; my dear, that is for you; remember that.' On the morning of his decease he was heard to offer a prayer; and though often incoherent in language, yet it was full of pertinent and fervent supplications, and closed with an intercession *'for the many millions.'* The sentence he was not able to finish without wandering, but it is quite obvious what was on his mind. It may also be stated, that when one and another of his christian friends came into his chamber, in the midst of his wanderings he would at lucid moments say to them, 'Consecrate all to Christ. Make an entire consecration to Christ!' "

When we view this servant of Jesus Christ continually expressing his emotions in the most unexceptionable manner, in the midst of an excited delirium, how pertinent the reflection of his physician; "How few would bear to have the veil thus raised from all their private thoughts and feelings and motives? How few would be willing to stand thus exhibited to surrounding friends in their *habitual* state of inmost character, in some degree as they will stand at last, when the secrets of all hearts shall be revealed! What a motive for the habitual government of our thoughts and feelings, as well as our words and actions, during all the active scenes of life!"

This beloved servant of Jesus Christ *lived the life* of the righteous, and so his last end was like his! He possessed many interesting traits of character, and occupied an important sphere in the christian community.

Dr. Wisner had a clear and vigorous mind. The objects of mental perception

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were seen by him with great distinctness, and grasped with great energy. His views were seldom confused, or his conceptions feeble on any subject, to which he directed his attention. He had an uncommon talent for examining and discussing subjects without premeditation. In public meetings, and amidst scenes of public debate, he seemed almost instinctively to comprehend the subject under discussion in its various bearings, to arrange his thoughts in a lucid and convincing manner, and to present results at once conclusive and satisfactory. He exhibited on such occasions, in a remarkable degree, a logical and well disciplined mind. His illustrations, drawn from his own observation of men and things, were numerous, pertinent, and forcible. In this way he satisfied others that his mind was well stored with first principles and connected opinions, and that those opinions were well founded.

Dr. Wisner was also distinguished for his unwearied diligence. His mind was always active, and his time always employed. He never shrunk from any undertaking on account of the labor it would require, even if it were uninteresting or disagreeable labor. This habit of diligence was formed and thoroughly fixed in early life; and it was a habit which rendered labor pleasant, and that which would have been impossible to others, to him practicable, if not easy. Here was the secret of his success in difficult enterprises, and the ground of public confidence, that he would never give over any important object, because much toil and perseverance were indispensable to its attainment.

He was also remarkable for his promptness and punctuality in business. His habits of punctuality were constant and inflexible. He was almost never behind the time; he never kept others waiting for his presence; and was never so assuming and indecorous as to suppose, if he delayed one or ten persons, or an assembly in business, on account of his tardiness, or his careless negligence, it was no matter. It was a settled principle with him, to have his work done in the appropriate time, and to leave nothing until tomorrow, which should be completed to-day. In all his relations and in all the business of life he aimed not only *to do* what devolved upon him, but do it in *due season;* and never to disappoint private or public expectation; never to impair private or public confidence reposed in him. And such was his well known character in this respect, that every one was satisfied that whatever was committed to him would be done *at the time;* and that the miserable excuse of forgetfulness, or negligence, or delay, would not come from his lips.

He was also distinguished for his careful observation of human character and conduct. He seemed always to be observing, and always learning men and things. Hence few men could reason and make calculations from a knowledge of mankind more correctly, in regard to what might be expected, and how any proposed plan or measure would succeed, than Dr. Wisner. His conclusions in this respect seemed sometimes to be almost prophetic. And here was one source of his uncommon practical wisdom.

Few men were consulted so much, or with so much advantage, as he. And his advice was not valued merely on a few topics, to which he had given the most attention, but he was consulted on almost all subjects; and his counsels were generally followed. He was educated in the government and polity of the Presbyterian church; but when he was located in this city, he made himself thoroughly acquainted with the platform of the New England churches, and with the ecclesiastical polity and usages of congregationalism. While he was a pastor, he was very frequently invited to councils of ecclesiastical difficulty; and his opinions bore great sway in ecclesiastical proceedings. As an ecclesiastical jurist he has been second to no one, since the removal of the lamented Dr. Worcester.

As a man of sound practical wisdom, he secured almost unlimited confidence; and indeed it is doubtful whether any man in this country had the more entire confidence of the whole christian community, than Dr. Wisner. It was well known, that he was enterprising but not indiscreet; energetic but not rash; persevering but not obstinate; prompt but not hasty; decided but not dogmatical. Hence whatever was committed to him, it was expected would be well done, and done timely, and done discreetly; and that his plans would be safe, and his measures conciliatory.

Dr. Wisner exercised great candor and fairness in forming his opinions and in imparting advice. He could converse with almost any one, on almost any subject, without giving offence, even though he deemed it his duty to express decided disapprobation, or administer reproof. His candor and fairness, and the good reasons advanced for his opinions and

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reproof would be too obvious and just, and his kind feelings and good intentions too manifest, to allow the rising up of anger or dislike.

He was also a man of great firmness of judgment and purpose. He did not make up his mind nor form his purpose without careful examination, and without a conviction of duty; and when his judgment or his purpose was thus formed, he was not shaken in his opinion or wavering in his purpose, without the presentation of new and strong reasons. He took great care to resolve right, and then he went firmly, and with all the energies of his soul, to execute his resolve.

He also possessed a public spirit in an uncommon degree. He took an interest in every thing, which concerned the welfare of the community. He was always ready to counsel or to toil for the public good. He felt a responsibility for every thing that effected the public weal to the extent of his influence. He regarded himself as belonging to the public, as living to promote the public good, and render as extensively as possible this fallen world better and happier for his having lived in it. And it was his deep interest in all important public concerns, which probably did more to wear out his energies, and exhaust his spirits, and hurry him to the grave, than all the labors of any one particular calling. His anxiety and care for objects and interests without his appropriate sphere, were like those of other men respecting their peculiar calling and business.

He had also great completeness of character. His was a well balanced mind; and its various faculties not only well proportioned, but cultivated and improved in due proportion. He was not essentially deficient in any thing. As has been justly said of the venerated and lamented Worcester, and Evarts, and Cornelius, he had a completeness and symmetry of character, and an amount of solid and valuable attainments, which are rare and uncommon. Where shall we look for four such bright and glowing luminaries in the church of God?

It may justly be added, that our beloved, lamented friend had few blemishes. That he was faultless or perfect, we will not admit; for he was a man. But what is there in the traits of character he exhibited, or the words he uttered, or the actions he performed, which his friends will have much occasion to regret? What has he said or done, which has injured, or will injure the community?

"He was a good man, and full of the Holy Ghost and of faith," and by his instrumentality much people have been added to the Lord. His increase in piety from the time he made a christian profession seemed to be gradual, and his christian attainments more uniformly progressive, than those of most Christians. His religion was rational, consistent, fervent, practical. It was exhibited in the habitual discharge of all his relative, social, and public duties; in a conscientious regard to the glory of God, and in earnest desires and unwearied efforts for the good of men. It embraced that deep sense of personal unworthiness, and that affectionate, unshaken reliance on the Lord Jesus Christ, which were so often expressed in his devotions, and would, we doubt not, have been manifested more distinctly on his dying bed, had not the aberrations of his mind prevented.

As a preacher of divine truth, he was instructive, clear, energetic, and impressive. He never aimed, in the solemn business of proclaiming the everlasting gospel, merely to amuse the fancy or gratify a fastidious taste; but to illumine the mind, and arouse the conscience, and affect the heart, and save the soul.

As a pastor he was devoted and laborious; ever ready to counsel the unwary, to console the afflicted, to guide the inquiring, to encourage and edify those who had set their faces towards heaven. He took a deep interest in the public schools in this city, and in the education of the young; and though he had no children of his own, he usually had one or more relatives in his family, whom he was sustaining in a course of education. He left an *adopted* son, to whom he had given his name, and towards whom he felt the responsibility of a parent.

As a friend he was kind, frank, and affectionate. His social powers were peculiarly desirable; and in his social intercourse his excellencies were surpassed by few. He was interesting as a companion, ready in conversation, easy, cheerful, well informed; able to adapt himself to all kinds of company; always manly and discreet, and though sometimes humorous, not addicted to levity. Few had more personal friends, than Dr. Wisner.

I may be permitted to say, that after several years of the most intimate acquaintance and intercourse, and after having journied with him often, after having been associated with him in various business of the church, and having been engaged with him in the adjust-

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ment of ecclesiastical difficulties the most perplexing, I have not seen a more desirable and rare assemblage of good qualities, than were combined in his character.

To the church and society who usually worship in this sanctuary this is an affecting and monitory scene. There lie the remains of your former pastor and minister! You well remember with with clearness and plainness he preached to you the glorious gospel of the blessed God; with what solicitude he sought your salvation; with what fidelity he warned you; with what affectionate tenderness he entreated you; with what earnestness he besought you in Christ's stead to become reconciled to God! You well remember with what fervor and importunity he led your devotions; and how often it has been most obviously at this altar "his heart's desire and prayer to God for you, that you might be saved." You well remember how he instructed the children and youth of his beloved charge, and how deeply solicitous he was, that they should become the lambs of the flock, and early be gathered into the fold of Christ. You well remember how he approved himself in all things a faithful minister; "a workman that needeth not to be ashamed."

But his work is done; his labors are ended; his eyes are closed in death, to weep no more for you; his lips are sealed in solemn silence, to instruct, and warn and comfort you no more! He has gone to give an account of his ministry among you; and remember you must soon meet him at the bar of your Judge, to give an account how ye have improved his ministry! And now, as ye are about to commit his remains to the tomb, inquire seriously whether ye have cordially yielded to the sanctifying influence of the gospel he preached, and whether ye are preparing to enter with him into the joy of his Lord! Oh constrain him not to testify another day, that he preached the gospel to any one of you in vain! As ye see his face this day for the last time, prepare to meet him in Christ's likeness in heaven!

The public agents of the American Board of Foreign Missions and the Board itself cannot but be deeply affected with this bereavement. It is one of those mysterious dispensations of providence, which impress on our minds the truth, that "God's ways are not as our ways, nor his thoughts as our thoughts. His path is in the sea, and his footsteps in the great waters; and his judgments are unsearchable, and his ways past finding out." But let not the friends of missions despond; the Lord of missions *lives*, and the cause of missions he will advance. It is indeed mysterious, that three secretaries of the American Board of Foreign Missions should be removed by death in less than four years; while the latter two had scarcely reached the full meridian of life. And there are some striking coincidences in the circumstances of the decease of these two beloved ministers of Jesus Christ. Three years ago yesterday died the lamented Cornelius. His sickness, like that of Dr. Wisner, was only of few days continuance. Each of them had just addressed the churches in this city on the subject of foreign missions; each of them attended the monthly concert in February; and each of them in a few short days was released from their arduous labors on earth, to share the rich rewards of heaven. Mysterious as are these events, let us be silent, and in coincidence with the sentiment of the text, not open our mouths, because God has done it.

To the three hundred and twelve missionaries and assistant missionaries under the direction of the Board the death of Dr. Wisner will be painful intelligence. To the American churches, with whom he was specially the organ of correspondence, it may seem like a frown in divine providence. But we say again, let none despond; the Lord loveth Zion with an everlasting love. He rests from his labors: and one lesson to be learnt from his removal is, not to place our trust in man, nor in the son of man, whose breath is in his nostrils.

This event, painful and afflicting as it is, calls upon us to put our confidence in God, to be more diligent in our Master's service, to do with our might in our Lord's vineyard what our hands find to do. Let us work while the day lasts, for the night cometh in which no man can work!

"Blessed are the dead, who die in the Lord." Thrice blessed art thou, servant of the living God, for thy labor is ended, —thy conflicts are over,—thy victory is won,—thy triumph has commenced,—thy reward is eternal! While we deposit thy remains in the tomb, to rise not again until the heavens be no more, we cannot but exclaim, Thou sainted spirit, thrice happy, who hast gone home to kindred spirits in glory to welcome the multitudes, who, from generation to generation, shall go up thither through thy instrumentality, to sing with thyself the song of Moses and the Lamb forever and ever!

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American Board of Commissioners for Foreign Missions.

Syria and the Holy Land.

JOURNAL OF THE LATE DOCT. DODGE IN MOUNT LEBANON AND THE HAOURAN.

[Continued from p. .97]

Zoneida—Tribes in the Vicinity.

29. *Zoneida.*—The Scriptures being introduced as a matter of conversation last evening, the priest brought the manuscript from the church. It proved to be the gospels, with an excellent commentary. The priest said he had in his possession a Bible from the Bible Society. At his request we gave him another. We also gave a Bible and Testament to his deacon. They said there were only five persons who could read in the village. Tanoos very gladly, as usual, improved some opportunities of talking with them on religion. Their taxes are very heavy, being 346 piastres on every pair of oxen, besides other taxes. Here, they say, they pay 320 on each pair, and that their other taxes would bring it up to 1,000. No part of the Haouran is owned by the people. Our road has been southeast. We have passed on our right vast tracts of fertile and cultivated land. On our left we have seen many ruins, especially ruined towers. We passed at some distance a mosque with two minarets. The place is the residence of certain holy persons, who are said to inherit from their fathers, and to give to their children, the power of working miracles. Tanoos says he has seen some of their sect ride out of Beyroot, on a pilgrimage, over thirty or forty boys, who throw themselves in their way, at a quick pace, without doing any injury.

We arrived here about four P. M., and were very hospitably received. Our host caused a lamb to be brought, swearing by the life of Mr. Smith's beard, that he would "kill a killing" for us. We declined, however, and took our usual supper. About five we called on the sheik, a Druze. He made inquiries about our country; had never heard of the new world before; seemed amazed at some of its statistics.—This appears to have been a strong city. On our return from the sheik's we looked at some of the ruins. One is of a temple, apparently forty feet by fifty, surrounded by a row of pillars between Doric and Corinthian, about twenty feet high. Most of them are still standing with their entablatures. There is an ancient church too, 200 feet by 95, which appears to have had within, two rows of Corinthian columns running the whole length of its main body. We have given away since we came three Bibles, by request. One they are now reading at the door.

The country beyond the Keleb el Haouran is said to be more fertile than this, but the villages are all deserted in consequence of the depredations of the Arabs of the Desert. The Haouran, too, has suffered by them, so much so, that they do not now cultivate the vine or any fruit trees.

We have seen two species of iris, both fragrant, one yellow and very beautiful. Much of the rock resembles granite, and of this the ruins of which I have spoken are composed. The rest seem volcanic, and there are said to be extinguished volcanoes to the eastward.

30. We have enjoyed thus far (two P. M.) a pleasant Sabbath. Our room has been full of those ready to hear all we might think proper to say. The word of God has been read and much conversation held. Oh that God would here bless his own word, and make it bear fruit to his praise and glory in this place. The people had heard of the Bible Society. They knew that Bibles could be procured in Damascus, but had heard that the society's agent had sold where he had orders to give, and that he had been excommunicated or otherwise reproved for this. A good deal of interest was manifest in inquiring respecting our faith. The priest once asked, with much apparent sincerity, whether we believed in the resurrection.

Among our visitors was a Druze. He often expressed his assent to what was read, for which the Christians seemed disposed to deride him, saying that he knew nothing about it. At last they grew angry with Tanoos, for "casting pearls before swine," as they called his preaching. The Druze expressed his respect for the "word of God," and I, with Mr. Smith, quoted the command of Christ, and the example of the apostles. But still they appeared not more than half satisfied, saying that he would only laugh at what he heard. They were reminded that their own ancestors were

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among "the swine;" but they said that this was in the days of miracles, and that no such conversions took place now-a-days, which was answered by referring to the Sandwich Islands. There are about forty Druze families in this place, and about thirty of Greeks—a good place for a school. There are from what we hear, several such places near us; where shall we find faithful and pious teachers? O Lord revive thy work, send thy Spirit and raise up such men.

31. We are detained by the rain. It is now noon and we have been waiting in the hope of finding fair weather enough to go to Aerae. We have found in answer to inquiry, that there are seventy-four deserted villages east of the Keleb el Haouran, in a territory about forty miles by twelve. We learned also the names of about forty tribes of Arabs, who wander, and used to plunder in the Haouran, the Ledger, and the mountains. Among these are four patrician tribes, two of which, one of emeers and one of sheiks, used to have authority over all the plebian tribes, and to take tribute from them. But Ibrahim Pasha has reduced all to a level. There are many instances in Syria of patricians of the highest rank degenerating into common fellaheens. But they still retain all their family pride, so that they would not intermarry in the family of the richest plebian, or even noble of a lower rank.

Among the sick who were brought yesterday was one idiot to be made wiser, one girl to have her hair made longer, one man blind sixty years to be restored to sight, one dumb child to get the power of speech.

It is impossible to obtain correct statistics in this country. The people constantly underrate, so that we cannot at all satisfy our minds without cross-questioning many persons. A short time ago, an attempt was made by the government to obtain the census of Mount Lebanon. The report stated the whole population at 15,000, less, I believe, than the number of fighting men.

A remarkable characteristic of the people of the Haouran, is their boundless hospitality. The strong law of custom would oblige a poor man to entertain fifty horsemen, if they should call upon him. I do not know that the guests are always welcome, though we appear to be so. We have been the means, both yesterday and to-day, of saving our host from other guests. Those who called to-day were from the Metsellem. Our host met them at the gate, and told them that we were here, and that his house was so full, that he and his family were living in the oven. The people wonder at our abstemiousness, which we do not regret. We have fed chiefly from our own stores, but they prepared for us yesterday, and are preparing to-day, a dish of wheat gathered green, dried and bruised. It is not unpalatable. For our visitors a dish was prepared in a state of fermentation, of the consistence of porridge. If it were not in the time of fast, it would be soured with *lebben*. We have seen some folding doors of stone. This does not appear to be for defence; for they have no locks, and we have slept in rooms without doors. When questioned on the subject they say, "Do you think we have thieves among us?" This is a country which has been desolated by robberies!

We are pleased to see that some of the people, notwithstanding their destitution of the Scriptures, are able to quote them readily. Why do they not affect their hearts? The same remark and question will apply to the rest of Syria. We have given a Bible to a man from Afuna, a village of about the same christian population as this. A New Testament is in the hands of our host for his priest, who has the Old Testament.

Bozra and its Ruins—Kareh—Edrei.

April 1. *Bozra.* We did not let it be known at Ezra that I was a physician, and so were not troubled; but after we left a man came after us from Habub, for medicines, and this made the thing known. Last evening, about sunset, a man arrived from Ezra for medicines, said he came the whole distance (about twenty-five miles) at one run, and that, if it had not rained, many others would have come. It was well for them that it did, for we should have been gone otherwise. To-day we stopped at Aerae, a village of about thirty Greek houses and ten Druze. We found that only three persons in the village could read. We gave them three New Testaments, one or two of which were to go to other villages. They had no priest, but are supplied once in two or three weeks by the priest of Raka. We had heard of this priest as one of the most learned and respectable in the country, and were prevented from fulfilling our promise of calling on him by a mistake in our map. Tanoos preached them a good affectionate sermon.

A man followed us from Zoneida for medicines, and near this place he was called upon by some laborers beside the

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road, to intercede with us for books. We sent them a New Testament.

We had a cold, windy, rainy ride, and have hardly looked round yet on this great mass of ruins. We have only been to the pool, which is a wonder. Most, if not all the villages we have seen, have a pool, and some of them have no other water. Some of these are already entirely covered with a green scum, and they will not probably be recruited for six or seven months.

The man for medicines, mentioned above, acted also as our guide; he found the house of a man who had been recommended to us, and walked into his medaff without waiting to see him. He is an old and apparently very kind and intelligent Moslem. It seems it is contrary to etiquette for a host to sit in the presence of his guests, and it was with difficulty he could be persuaded to overcome his scruples on this point. He seems an admirer of Ibrahim Pasha. He is a protector against the Bedouins, who have desolated all the villages to the south, and had nearly emptied this. The sheik, who has been in to see us, would not take coffee till after our muletteers.

2. Before we arrived at Bozra yesterday, we saw a great castle on our left, (apparently as large as the Maine State House.) It is situated in the village of Salhhat, which contains famous ruins, but no inhabitants. At Bozra we were kept in by the rain so much, that we did not see all the ruins, or at least did not examine them. The greatest we saw were a pool 499 feet by 388. It is of solid masonry, its walls eight feet thick. We did not ascertain its depth; but the part of the wall above the water was about fifteen feet. We have also visited a castle built, it is said, by Saladin. Its general form is circular, perhaps 600 feet diameter, with projecting towers. It is surrounded by a ditch. Within this is another tower, built, it is said, before his time by Christians. Within this is a room, which appears to have been an amphitheatre of perhaps 100 feet. Many of the seats and some of the pillars behind them, still remain. Another building which we saw is externally a parallelogram, and stands perfect when every thing above and around has fallen. Bozra is in the midst of a vast fertile plain. The head streams of the Jordan run through it. As we approached the city we crossed one of these on a bridge of three perfect arches, and another on leaving it. Many villages are in sight of Bozra in the plain, but all of them, and all we have seen in the Haouran, are the ruins of ancient ones.

We are now in Kareh, a village of about twelve families mostly Greeks. We are now in a room, which is twenty feet square and high. An arch crosses the middle, as usual, with stones, reaching from it to projecting stones in the wall. A sort of staging occupies half the room, at half its height, and appears to have formerly occupied another quarter, but this is crumbling down, and so is the staircase connected with it. This staging is our lodging-place. They have spread for us two felts about eight feet by six, and half an inch thick. These are colored—some are not. The fire is of wood, at the edge of the staging, and the smoke sails about our heads, and into our eyes, till it gets out the best way it can, there being no hole for the purpose. The people expect their village to grow, and that they shall soon have a priest. They speak of Ibrahim Pasha as their protector.

We often meet with amusing instances of the figurative nature of the Arabic language. A village is the mother of its towers. They speak of eating a cold or rainy day, of eating stripes, etc.—A man overtook us at Bozra, for medicines, from beyond Zoneida.

3. This morning we were earnestly entreated to give more Testaments and Bibles; but, having already given three and lost one in this village, we were obliged to refuse. Of Bibles we had but three, and could leave none here. We were followed to this place (Edrei) by two men, one from Kareh, and one from Bozra, for medicines. We came from K. to this place in about five hours, though the people of K. called it ten. They told us too we should find a royal road, but for two-thirds of the way we found

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Hossen—Debeen—Bashan.

We are now in what is supposed to have been the capital of Og, king of Bashan. We neither see here, however, nor have we seen elsewhere, any ruins which seem to pertain to Old Testament times. The most remarkable thing here is a mosque, perhaps 150 feet square, which by an inscription seems to have been built about the year 800. It was partly built, however, or repaired from older ruins, Grecian or Roman. Our curiosity was a little excited by the report that there was a subterranean passage under the whole city. We took lights and entered, but after creeping on our hands and knees about sixty or seventy feet, we could get no farther. The passage was regularly and strongly built.

There are but few, say eight or ten, christian families—partly Greek and partly Greek catholics—here, and perhaps twice as many Moslems. They say there is but one person who can read—a young man now absent at Damascus.

4. We left a Testament for the young man mentioned yesterday, and came on. Our road has been through the territory of Bashan. The land we have seen is all for pasturage, a little hilly in the first part of the way, good, though less rich, I think, than most we saw in the Haouran. The rocks have again changed, and are like those of Beyroot and Mount Lebanon. Many things look to-day like a new country. We have seen several new kinds of flowers, etc. Among the flocks to-day, we saw some large droves of camels. Their owners are feeding the flocks in the plains near our road.—About nine o'clock we saw two horsemen to the right, and soon perceived they intended to occupy our road ahead. We gathered our scattered troop, and possibly looked a little formidable. Our arms were as follows—four of us had long pipes, I had a cane, except that a piece was gone from each end, and the rest were without weapons. As the horsemen drew near we saw that they, though looking rather frightfully, were, externally at least, as badly armed as ourselves. They asked some questions as to our direction, etc., answered ours, and went their way. We next fell in with three nazaam (Egyptian soldiers) coming to this place to buy provisions. It is said they pay for these at a price.

We are now in a house of a new construction. It is built of small stones, has stone arches, but they are covered, not with stones, but poles, and these crossed by boughs, with their leaves. The whole is made water-proof by mud, as usual.—We see at a distance what may be the oaks of Bashan. Except these and other trees on distant mountains, we have not seen a tree of natural growth since we entered the Haouran.

The nazaam mentioned before belong to an encampment of the Pasha's troops at a little distance. These, we suppose, are to keep the Bedouins in order. Indeed, were it not for the influence of the new government, we should not probably be able to travel a day in this country. Our gratitude is not less due to our Heavenly Protector because he uses means for our defence.

When we leave one village, we commonly inquire for a good house in our next stopping place, find and enter it, without much ceremony; call for what we want, much as we should in a tavern; commonly give offence to some whose houses we have not chosen; and when we go, pay what we please.

The people of Edrei confirmed statements we had heard before in regard to taxes. They said they kept sixty-six pairs of oxen, paid 346 piastres a pair, and in other taxes what would make the whole amount to as much as 1,000 a pair. For a week past we have seen no iron on the ploughs. The yokes are of a straight, round piece of wood; the bows are two straight sticks, about ten inches long, connected at the ends by a piece of rope.—The people here seem much afraid of us, lest we should prove agents of the government, in some capacity or other. At Edrei we were told that the whole place trembled at us.

6. *Debeen.* Sabbath. We find ourselves to-day in a poor village of about forty Greek christian families. Their priest is not with them, and they seem to know very little about their religious system. Five or six can read. They all seem very ready, and even glad, to hear religious conversation. Tanoos read and talked to about thirty last evening, and Mr. Smith had a congregation of more than forty, I think, this morning. The people in this quarter have but few priests, are but little under their influence, and, it would seem, are in a very favorable state to receive instruction. God grant that the little good seed which has been scattered here and there, may bear much fruit. May the word of life be sent to a people ready to hear it, but perishing for want of it. On the Sabbath we think much of our dear

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friends in Beyroot and in America, who are assembled with those who are accustomed to keep holy time. May the blessing of the Lord of the Sabbath rest on them to-day.

7. I was too tired on Saturday to write. We left Hossen at six, A. M., and travelled about six hours through a hilly, ledgy, rocky tract, but still affording much good pasturage. Almost the whole of the road was among the oaks of Bashan. The form of these trees, especially when they stand in open ground, much resembles that of large untrimmed apple-trees. Much of the way they formed forests, but when they stood in the pasture land, the whole appearance was at times exceedingly like that of a large, flourishing, but neglected orchard. Our course was about south. At noon we came to Ajloon, a village containing about twenty Greek families. Very near is another village containing five or six. There are Moslems in both. We left two Testaments in Ajloon, and afterwards sent a Bible. At two, P. M., we started and travelled through a wild country for about three hours, with many oaks as before. We were attended by horsemen and three foot-men, who volunteered their services as guides. One carried a gun for the purpose of shooting wild boars, but we saw none. Soon after we started, they proposed to send back for the head of one which had been killed a few days before, for the purpose of making a supper; but we declined. After our arrival they again sent out for wild-boars, but none were produced. We passed a wretched night, being tormented by the fleas. A cock, which slept in the same room, kept encouraging us to expect the morning. The next night was still worse. Mount Gilead was in sight. In the morning we walked a little way to obtain a more distinct view. After our return the people wished to know why we desired to see it. We replied that it was because we had read of many things which happened there. "Is that all," said they; "we thought it was because you meant to come there and take the country." The idea that the Franks will soon take this country, seems deeply to possess the people, and I think they much desire it. We gave two Testaments and a Bible, writing in the latter that it was for the church.

As we came to this place to-day we passed at the distance of an hour and a half from Debeen, the village of Louf, containing about ten Greek families. Only two persons here could read, and they were both absent. We left a Testament, however, for one of them.—The water of this village is said to be so good that it makes all its inhabitants poets. We drank a little of it, but felt no inspiration.

We are now at Zeibe, the residence of the Metsellem of West Ajloon. He is absent. The first half of our way was north, through the oaks. The last half through a country of the same character, but cultivated. Oaks were still scattered through it, and the orchard-like appearance still greater than before. The oppressions of former years from the Bedouins had driven most of the Christians to Sault, which at one time contained more than 200 families. When this place was destroyed, they returned to their several homes, so that most of the villages may be expected to increase, especially as they seem now to have no fear of their former oppressors. Two or three villages near Sault have now inhabitants. Besides these, all the country, for a great distance south of Debeen, is a desert, and has been so, the people say, for a thousand years.

We are now in sight of Mount Tabor and other mountains of Palestine, and of the principal scenes of the works of our Savior. May the same spirit dwell in us that was in him; may his grace enable us to follow with humility and faith in his footsteps, and bless what we do to the eternal good of our fellow men!

The Jordan—Tiberias.

9. El Mellehah. Yesterday we left Zeibe early, having passed a more restless night than either of the two preceding. We occupied the corner of a room, and in the opposite corner, about two feet below us, were a number of goats and kids, which, with the help of vermin, kept us from half an hour's continued rest in the night. We passed the Jordan yesterday, past eleven, A. M. Its valley is about two and a half miles broad, and perhaps thirty feet above the level of the river. It is alluvial soil, but too high here, I should think, to be overflowed, though this is possible. We passed on a strong stone bridge, of one large arch and four small ones. As we rode along, Tanoos amused us by saying that I had in several places been mistaken for a great man, because I suffered my hand to be kissed, and in one instance, by a priest. They took me for a *bey*, at least; and in one case he was asked if I were not the son of a king. Their suspicions were confirmed by my

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saying nothing while my companions talked.

We rode up the west side of the river, and in about two hours came in sight of the Sea of Tiberias. It is a beautiful lake, about ten miles long, and three or four broad. A ridge of high hills runs along on both sides, about twenty rods from the shore on the west side, and apparently much nearer on the east. About three miles from the northern end stands the city of Tiberias, a very neat city externally, and internally, too, for this country. It is surrounded with a stone wall making an irregular polygon. This is surrounded by many round towers. The place given us to sleep in was the church. We chose the yard and laid down under the open cloudy sky. I slept most sweetly and my companions better than for many nights. Here we saw the only boat we saw on the lake. We went down to look at the shore. The lake seemed full of fish. We supped on them.

This morning we passed through a large swamp, or meadow, at the head of the lake. Saw the rose of Sharon in abundance. After climbing a succession of high rocky hills, we came in sight of the lake El Woule, about three miles long, and one and a half wide, in the midst of an extensive, fertile, and beautiful plain, partly cultivated and partly pasturage. We have halted for the night beside a cave, and have spread our beds on the grass. If it rains, we shall have to decide between a wetting and a new supply of our old enemies.

12. Slept ill on the night of the ninth. We started soon after three, and as soon as day-light permitted us to see, we found ourselves beside a vast meadow, at the head of the Woule. This perhaps extends ten miles in length. We then had a long ride among hills and ravines till we came again to the Jordan, having already crossed some of its streams. It was rushing along in a deep ravine with willows on its banks. It here goes by another name. Towards evening we crossed it. We passed the night in Hasbeia, the capital of the Inbed El Sheikh. It has a flourishing appearance, as have all the villages in this region. One, in particular, which we passed about three quarters of an hour before our arrival at Hasbeia, was very fine in its appearance, owing to the trees in and around it, and the extensive and most beautiful fields in the neighborhood. It only wanted green blinds, white houses, country seats, and farm houses to make the distant view much like a New-England village.

The next day, after an easy ride, we came to Kasbeia, another large village and the original seat of the most ancient and noble of all the Mohammedan families in Syria. They trace their origin from a maternal aunt of the Prophet. On our way we stopped at a village, and Mr. Smith obtained from the priest a complete list of all the villages in that vicinity, as far as Kasbeia. There were many containing a hundred Greek families. At Kasbeia we stayed in the house of an intelligent, hospitable, but disputatious Greek priest. There was an appearance of wealth and comfort in his establishment, greater than we had seen at any of our lodging places since we left Damascus. In the evening he stood up in the corner of the room and repeated a very long prayer, interrupted only by occasional conversation with the servants. When I awoke in the morning, between one and two, he was engaged in the same way. He continued with the most rapid enunciation for about forty minutes more.

At a quarter before three we started, and arrived at Damascus at twenty minutes past four, P. M. We were about five hours in sight of the city, in a vast plain to the south. Extensive tracts in the midst of the plain are now covered with barley and wheat. We were more than an hour riding through the gardens of trees, such as poplar, willow, walnut, olive, apricot, etc.

In performing the tour described in the foregoing journal, Messrs. Smith and Dodge proceeded from Beyroot first to Damascus, thence made a circuit to the southward and eastward as noticed in the journal, returning again to Damascus. From that city Doct. Dodge was called to Beyroot to administer to a member of the mission then sick; while Mr. Smith completed the plan which they had formed of a tour to the northward, surveying Anti-Libanus, visiting a village of Jacobite Christians in the desert towards Palmyra, and proceeding north to Hamah, called in the Scriptures "Hamath the Great." Thence, passing round the northern end of Lebanon, and through Tripoli, he returned to Beyroot.

Respecting the whole tour, Mr. Smith, in a letter, remarks—

We found abundant opportunities for preaching the truths of the gospel, and

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the word of God was sought after with an avidity I have never before witnessed. Often did we spend evenings conversing with companies which filled our room upon the great truths of the gospel; and in some places were followed from village to village for a copy of the Scriptures.

Broosa.

LETTER FROM MR. POWERS, DATED OCTOBER 12TH, 1835.

Ceremonies at the Dedication of a Greek Church.

HAVING recently attended at the dedication of a Greek church in this city, I have thought a sketch of what I witnessed, though it must necessarily be imperfect, might not be uninteresting. In compliance with an invitation from the bishop, Mr. Schneider and myself went at sunset to the church to be dedicated. At the entrance of the inclosure were seated four or five collectors, each having a large metallic plate to receive the contributions of those who entered.—Connected with Greek churches there are usually seven collectors for as many different purposes. Two to defray the expense for oil and candles used in the church; one for the support of a hospital; one for the poor in general; one for schools; one for the convent in Jerusalem; and another for a similar object in the island of Cyprus. To these two latter objects, however, the Greek churches in Broosa do not contribute. On entering the church itself, we found the exercises not commenced, the house but partially lighted, and but few people present. This afforded a good opportunity to take a view of the church and its furniture. A description of this, however, would not convey a just idea of Greek churches, as it was yet in an unfinished state. Only about two thirds of the floor, which was of white polished marble, was laid. The walls were well plastered and whitewashed; the arch overhead was tastefully painted, as also the tops of the frame, or stand, in the body of the church. As the people entered, they approached one of these pictures, made the sign of the cross three times, kissed the picture, touched it with their foreheads, kissed it again, receded a little, and again made the cross three times. This whole ceremony was performed by the hundreds of worshippers, almost without any variation. All ages and descriptions of persons, between first and second childhood, made this ceremony the commencement of their devotions at this dedicatory service. In the centre of the arch above was a representation of Jesus Christ. On a partition separating the prothesis, or holy place, answering to the holy of holies in the Jewish synagogue, from the body of the church, was a cross splendidly ornamented with gold, the two parts of which were about five feet by three.

The bishop, two deacons, and twelve priests entered in procession. The bishop was richly dressed in the priestly garments. The deacons and priests more or less so; all of them wearing their hair long, woman like, covering their neck and shoulders. This is an established usage among these orders, and owes its origin to the alleged fact that the head of our blessed Savior never was shorn or shaved. While entering, and as they proceeded to the centre of the church, they repeated some form of prayer, carrying also in their hands lighted tapers. The bishop bore in his hands, considerably elevated, a covered metallic basin, within which was the fragment of a bone of the saint after whose name the church was to be called, which he placed on a stand. As the bishop took his appropriate seat, the two deacons, young men and distinguished from all others by their dress, placed, each of them, about his neck a scarf of rich workmanship, at the same time kissing his hand in the most reverent manner. All the priests then came forward successively, bowed their heads to the floor, kissed the bishop's hand, again bowed to the floor, and retired to the prothesis. Portions of the gospels were then read by readers, not by the bishop or priests. Formulas of

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the posture of the audience, or the manner of performance, from which I could learn the character of each exercise without inquiry; the whole being performed in a hurried, monotonous manner, and with a lamentable want of solemnity. At certain known points in these exercises, the people made the cross, bowed their heads, and responded, "Amen."

Next was the business of consecration. The bishop, surrounded by his deacons and priests, proceeded to consecrate some water, set in the centre of the church for that purpose. This was done by burning incense and praying over it, and touching it with a small and splendid cross, which is supposed to be sacred of course. The congregation were then sprinkled with the water thus consecrated, or made holy, by means of the herb ocimum basilicum, which the bishop dipped in the water. That all the people might be sprinkled, the sacredotal train went through every part of the house, not excepting the small gallery for the women,* meantime praying, or chanting, or repeating some church formula. The two deacons burned incense, first before the bishop, then before the priests, and lastly before the whole congregation, by going through every part of the house. The deacons and priests in receiving any thing from, or delivering any thing to the bishop, uniformly kissed his hand. Certain ceremonies were also performed over the sainted bone before mentioned, not, however, for the purpose of consecration, as this was regarded as being already holy. During these alternate exercises of praying, reading, singing, making the cross, bowing, kissing the picture, the book, the cross, the bishop's hand, etc., the congregation exhibited a scene of the greatest confusion. Some were coming, some going, some were sitting, but most standing, some were suspended in all kinds of figures from the unfinished frame-work between the prothesis and the body of the church; some were literally fighting for a seat, children were crying and running in all directions; some were lighting lamps; some were distributing tapers; and some were taking collections, (for the church itself, as well as the entrance, was furnished with this class of officiators) holy things, live of the things of the temple."

After spending between two and three hours in witnessing these tiresome performances, I retired.

At three o'clock, next morning, I again entered the inclosure of the church. The concourse of people was great, and as each man carried in his hand one or more tapers, the whole area was brilliantly illuminated. The collectors sat as in the evening, their plates, however, had during the night assumed quite another aspect. As I entered, the sacredotal train were in the act of marching round the church, singing, stopping occasionally for prayer, making the cross, etc. The bishop now wore an altogether more rich and splendid dress, than in the evening. On completing this circuit, some ten or twelve minutes were consumed in ceremonies, as before. On commencing a second time, a passage through the multitude was made with much difficulty, and not without violence. My head being unaccustomed to such blows, I retired a short distance, and fell in with the procession as they came round the second time, and was borne along into the church. The priesthood proceeded directly to the prothesis, and myself too, though by a different route, obtained admittance. Here a scene occurred that would have filled every pious heart with grief, not to say with horror. The frame-work before mentioned was lined with men, who to keep their own places, were preventing others climbing up by beating off their hands and crying incessantly, Tchickma, tchickma! Dont come, dont come!—while from below was heard the reiterated cry, Tchick, tchick! Come down, come down!—The priesthood endeavored to gather around the holy table, i. e. the table to be made holy), a smooth piece of white marble, nearly four feet square, but could not for the press. The bishop complaining that "he could not live so," that "he should be suffocated," that "he should die"—ordered some of the stoutest to clear the prothesis; at least, so as to give him room. This they did with clubs and rods from two to five feet in length, beating and pounding on the right and on the left. But like the

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yea, in the holy of holies. Indeed it was not without good reason that most of the acts of consecration were performed in this holy place. Surely none needed more to be made holy.

When the space about the table was cleared, the bishop, in presence of the priests, walked several times around it, repeating some formula, brushing it over and over with his hand, making the cross, kissing it, and burning incense upon it; then pouring on some holy oil, covered it with a small pictured cloth. Afterwards the whole table was covered, first with a white cloth, then with a black cloth, next with a checkered silk, and lastly with a figured silk of red groundwork. The bone already mentioned was next deposited in a niche, left in the wall of the house for that purpose, covered with holy oil, over which a pictured cloth was laid, and over all another white cloth of larger dimensions. Some holy bread and other church insignia were to be deposited with this bone, after which the niche was to be closed, and remain closed while the church stands. Several articles of furniture about the table, such as napkins, vessels for the bread and wine, etc., were next consecrated; all done in the same tedious round of ceremonies—praying, reading, burning incense, making the cross, kissing, etc. The pictures belonging to the church were now brought forward and consecrated with the same formalities. From the hands of the priests, they passed to those of the carpenter, who forthwith fitted them in their places, the annoyance of his hammer and other implements notwithstanding. Meantime the bishop, attended by the deacons, (one of whom carried the holy oil,) and the priests proceeded to consecrate the pillars of the house; in doing which, the bishop made the cross with the holy oil as high upon the pillar as he could reach. The whole sacredotal train passed from pillar to pillar, alternately from one side of the house to the other, and so dense was the crowd, that it required the aid of three men with clubs to force a passage.

A small portion of bread was now consecrated, preparatory to the administration of the Lord's supper. The bread to be consecrated was carried from the prothesis through a side door, down one side of the church, and up the centre, on the head of a priest, to the holy step on which the bishop stood, who, receiving it, burnt incense before it, etc., as before. The same ceremonies were gone through with in respect to the wine. Meantime some one was reading or singing, or two were singing responses in different parts of the house. When these two elements were consecrated and placed upon the holy table, with this tiresome round of ceremonies, each priest brought his piece of bread to the bishop, who pronounced his benediction upon it, touched it to the vessels containing the elements just consecrated, by which it was made holy, and returned it to the priest. He himself partook of the elements first consecrated, as also his deacons, with the greatest profusion of ceremonies. Among other things, the bishop repeated, (with his head over the elements, and two priests holding a napkin in a hovering or trembling posture over his head,) the Nicene creed or confession of faith adopted in the fourth century. When he had partaken of the cup he very carefully wiped that part of the vessel touched by his lips. When the deacons received the bread, a few crumbs, they walked round the table to the opposite side, and putting their heads under its sacred leaf, eat it. All kissed the plate, the cup, the napkin, and other sacred things about the elements, among which none seemed so sacred as the bishop's hand.

The bishop and priests were now exhausted, they sweat like men toiling in the field. The sun had risen; a form of prayer was repeated; the people made the cross, responded amen, and dispersed.

Such is a description of what I saw and heard, as nearly as I am able to give it. With respect to what took place during the six hours of my absence, I say nothing, except this, that I was informed the exercises of the whole night were similar. It is absolutely impossible to convey on paper a correct idea of that appearance of the form of godliness, without the power, which strikes an eye-witness. However, Christians may even in this imperfect sketch see enough to excite to the most fervent prayer in behalf of these corrupt churches, which have a name to live, but are dead; and also to justify a mighty increase of men and means to enlighten and save them. My own mind has been deeply affected both in witnessing the scene itself and in every review of it. I cannot but hope that this description may subserve the interests of the Redeemer's kingdom, and that through the prayers of God's people, it may call down the choicest blessings of heaven upon this dying community.

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Constantinople.

LETTER FROM MR. GOODELL, DATED SEPTEMBER 22, 1835.

Schools—Progress of Reform among the Armenians.

THE following article will, in the mind of the reader, be connected with the articles on the religious inquiry and reform, now in progress among the Armenians at Constantinople, inserted in the numbers of this work for January and February.

For the sake of enjoying the country air, and to be for a season out of the way of the plague, we removed on the last day of July to San Stefano; and on the 10th instant we returned again to the city.

The girls' school was suspended for a season; but the high school on our own premises was kept open; and the studies and recitations went on as usual. We had a box to fumigate every student and every teacher, as he came in the morning; and, through a kind providence, no plague came nigh our dwelling. This academy, as it may properly be called, has been remarkably prospered, and has far exceeded our most sanguine expectations. We are encouraged to enlarge its operations; and for this purpose we have just secured the whole upper story of the house, under the roof of which are our chapel and our own apartments. We intend it shall be furnished with the best teachers, and shall be a school of the very first order. It is now under a higher degree of moral influence, than it has ever been before. Two of the teachers, (one of whom, baron Hohannes, is president), are decidedly and actively pious; and we hope that one at least of the students is so also. Several of them, and especially those in the English class, (who by the way are the finest youth in school,) are thoughtful and tender, and seem to delight to hear of Christ and his great salvation. I verily believe they would sit two hours every day, without betraying the least symptom of uneasiness, and without interposing a single cavil, to hear me talk to them on these infinitely important subjects. Last week one of them came to me, and asked for the loan of a book to carry home with him to read in the evening—a book, he said, "which would do his soul good." I gave him the Child's Book on Repentance. A day or two after two boys came and asked for the loan of a book, "which would teach them something about our Heavenly Father." I gave them the History of Jonah. The Child's Book on the Soul is a text-book in the school.

We are now introducing a theological department into the school, where we hope to be permitted to train up young Nazarites to serve at the altar of God.

One room in my house is always open for the Armenians to come together, and pray for the gift of the Holy Spirit upon themselves and their nation. These meetings are held entirely by themselves. One of the teachers, baron Hohannes, has established family prayer at home—daily reading the Scriptures and praying with his mother and a younger brother. He has also a prayer-meeting with a few of the students every evening at his house, and a Bible-class every Lord's-day. The father, being a priest, does not join in these exercises, but he makes no opposition to his son.

Among the people, high and low, there continues to be an increasing spirit of inquiry, not only about the truth speculatively, but about salvation, about God and Christ and heaven. The hearts of many are softened, and they are not only ready to listen, but they seem really to drink in the pure milk of the word. Their attention is, in a most wonderful manner, drawn away from fables to God's own blessed word, and there is the most convincing proof that it is all the work of his own blessed Spirit. It is a work altogether worthy of Him, while it is altogether beyond the power of man to effect.

We have pursued such a course here, so steadily and so long, that we have acquired a very surprising degree of influence over the minds of men; and this influence must now be all employed for Christ. We have labored hard to give them the distinct impression, that our views are not sectarian, (a most difficult thing in this part of the world,) and we have succeeded so far, that we feel specially called upon, first to render thanks to God; and secondly, to go on and urge more than ever the claims of the gospel upon all within our reach, on the right hand and on the left.

One of the priests is in a very hopeful state, and the reformed among the Armenians have their eyes fixed upon him, as the one who is hereafter to break unto them the bread of life. He was the most learned of those fifteen, of whose ordination I once informed you, and on whom, in connection with those solemnities, I laid my hands, and prayed, that

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they might receive the Holy Ghost. The circumstance made a deep impression on his mind, and he has often reverted to it since.

"Let the floods clap their hands; let the hills be joyful together before the Lord; for he *cometh*."

EXTRACTS FROM LETTERS OF MR. DWIGHT.

Recent Instances of Hopeful Conversion and Inquiry.

UNDER date of September 4th, 1835, Mr. Dwight writes—

Recently two other individuals of the Armenians appear to give evidence of piety—making in all five. One of the last two is a very interesting and intelligent young priest, with whom we have had an acquaintance for some time. If he is not truly a Christian, he certainly appears not far from the kingdom of heaven. He is teacher of a large and important school, and his scholars read with him one chapter in the New Testament every day, when he explains and enforces it. The other individual is a watch-maker; but we cannot speak very confidently of him, as his case is very recent, and from our being at San Stefano, we have not been able to see him.

We are just about sending one of our Armenians to Smyrna, to be connected with Mr. Adger and the press. This is Serkis varjabed, or teacher. He is a first rate scholar in his own language, and very accurate in his habits of thought; and altogether, we esteem him as very much such a man as we want in the place of bishop Dyonisius.

On the 10th of October, Mr. Dwight adds—

A few evenings ago, I had a long visit fron the Sultan's two *Barootjee Bashys*, superintendents of the powder works, both Armenians of very high standing and powerful influence. One of them resides in this village, of which he is the governor, as well as of several villages in the neighborhood. The other lives at St. George's, about ten miles distant. This latter is the most interesting man of the two. We have had frequent intercourse with them both, and on this evening, the conversation turning upon the great theme, the salvation of the gospel, the New Testament was brought out and examined, and we had a long and interesting talk in regard to some important passages. I cannot but hope that, at least, one of these men went away with some new impressions of divine truth, which will not soon be effaced. We are proposing a visit to him this week, to spend a day or two in compliance with his urgent request. I shall take all my family with me. I have already visited him twice. He is a very amiable and intelligent man, and I have strong hopes that he may be made a burning and shining light in his nation.

LETTER FROM MR. SCHAUFFLER, DATED MARCH 7TH, 1835.

Jewish Inquirers—Persecution encountered by them.

MR. Schauffler, it will be remembered, devotes his time and labors principally to the introduction of christian knowledge among the Jews. From this communication it will be seen that a spirit of inquiry prevails to some extent among this unhappy race, similar to that which, as has been seen from the foregoing articles, exists among the Armenians, while the Jewish inquirers have much more to dread from the watchful and persecuting opposition of brethren according to the flesh. That two communities, like the Jewish and Armenian, should be simultaneously affected with the spirit of inquiry and reform, and in the heart of the Turkish empire, gives reason to hope that the doctrines of the cross are, without great delay, to have the ascendency in that quarter.

The dead mass of the Jews here begins to move. My conviction respecting the Jews in the east has always been, that when they shall begin to move, it will be like the breaking up of the ice when the powers of the approaching spring are spreading life and heat through the bosom of the earth. It will be, as the congelation was, universal. How soon such a dissolution of Judaism in the east will take place, no one will pretend to foretel; but that it will take place is certain from the word of God; and every circumstance I can observe renders it more probable to my mind, that the various phenomena of that great event will follow each other in rapid and brilliant succession.

Not to occupy time, however, with general remarks, I shall proceed to the statement of a few facts, which will lead

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to the introduction of the question, the important bearing of which upon all my future operations will readily be perceived.

Ever since the arrival of Arekal, whom I called from Rodosto to assist me in the revision of the Old Testament in Hebrew-Spanish, my house has been visited occasionally by Jews. Arekal appears like a serious man, possessed of much tender solicitude for the good of his people. He seems to be extensively acquainted among his former nation, and those who have any serious thoughts about them appear to have much confidence in him. During the course of January last, a poor lame Jew called upon us one Sunday. He was one of those who had been in prison eight years ago, when that great excitement took place which brought out from Judaism Arekal himself and all his associates in banishment at Cesarea. At that time there were put into prison for the sake of religion no less than 150 Jews, while a number of females who shared the conviction of these men were destroyed by poison. Unceasing bustinadoes, and other torments brought most of these men whose minds could, of course, not be much settled on religious truth, back to an outward profession of Judaism, though facts show now that they never abandoned their conviction; at least, not all of them did. The poor lame creature appeared exceedingly miserable and ignorant; and it almost seemed as though he had not mind enough—if this remark will not seem profane—to be a Christian. He desired to be delivered from the oppression of the Jews, and baptised. I told him that he must wait, call again, permit us to become acquainted with his state of mind, and be instructed, etc.; otherwise I could not baptise him. There he sat, filled with fear, trembling, and hardly able to give me any answer at all. After conversing a while with Arekal alone, he left, and I saw him no more. On the 1st of February another poor Jew, whom I had never seen before, came and brought us the following intelligence respecting him. As he left our house, when he was yet not far from it, Jewish spies, who seemed to have followed him, seized him, and immediately carried him to prison. Here he was bastinadoed upon his crippled feet for going into my house, and so cruelly was he maltreated during a whole fortnight, that at last his perseverance failed; he found means to escape from prison; he escaped; but seeing no way open before him to elude the dreaded grasp of the Jews, he ran in his first despair to the Turkish authorities, and became a Mussulman. He felt no sooner safe from the persecution of the Jews, when the deeper misery into which he had now plunged fell with mountain weight upon his broken heart. He wept, he sorrowed, and so he does still, and his only consolation henceforth centred in the dangerous thought to escape the hands of the Mussulmans also, and still to become a Christian.

This is the story which Jedudah Hananeel, the above mentioned poor Jew, brought to us respecting the lame man. He himself sat before me, shaking with fear, lest he too should be discovered, and imprisoned, and his request also was, that I might deliver him from Judaism, which he had long since ceased to believe, and receive him into the christian church. You will not wonder that these people have no correct idea as to what are the proper qualifications of church-membership. A full intellectual conviction of the truth of Christianity, disinterestedness in professing it, a decent deportment, and, at most, a readiness to risk for a while property and safety for it, is all which they can conceive to be requisite. This Jew also is of the number of those 150 individuals who were imprisoned eight years ago. I could give him no other answer to his request, than the one I had given to the lame man. He suggested the extreme risk he was running in approaching my house, but still promised to call again, and went off. He was immediately searched after by the Jews to be confined. His wife had affection enough for him, to deny that he was in the house, though he had hidden himself there. But as he could not expect to escape long the search of the Jews, where he was, he changed quarters, and went secretly to the house of an Armenian, who received him willingly, hid him, and came and brought us word. Now his ardent petition was, that we might provide for him a way of escape. Christian duty appeared to be plain in this case, and I had no hesitation to decide that some expense must be incurred; and the brethren easily agreed with me on the subject.

In the mean time, however, another couple of fugitives occupied my time and attention. Sometime before this transpired, two Jews, father and son, had called to see us. They were silversmiths, residing at Scutari, both single, and with a trifle of property to keep them above water. The name of the father, a man of some fifty years, is Isaac ben

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Usiah; the son is a youth of sixteen or eighteen years, and I do not know his name. Isaac had also been of the 150 prisoners. After his release his wife died. Hearing through Pascal of Arekal's arrival here, and residence in my house, he and his son came. Afterwards they had repeated interviews with Arekal, and Pascal at Scutari; a plan to flee was matured; a teskereh, or Turkish passport for them, was provided at some expense, without the concurrence of the Hokam Bashi; a few articles of food were provided; a boat, with confidential boatmen, was hired; and they went down the Marmora sea, with letters from some Armenians here, for Boghos Wortabet, bishop of Rodosto, to whom they were strongly recommended. They set out on the 8th of February. Some of the Armenians gave them small contributions for their future support. One made them a present of 500 piastres, about twenty-four dollars, and all of them showed a deep interest in the case of these two men.

Having after considerable search found an English vessel ready to sail for Smyrna, and whose captain was willing to take the poor Jehudah, I made arrangements to send him down to Mr. Lewis. On the 12th of February, as soon as it grew light, he came to my house. Arekal had kept wakeful, and opened the door for him on his arrival. In our house he changed his dress for one approaching the Armenian costume, and I took him down myself to a landing place, where Jews seldom come. There I took a Turkish boat, and went on board of the English vessel with him. To avoid becoming suspected by my boatmen, I sent them away alone. Thus with a Hebrew New Testament, a letter to Mr. Lewis, and another from our Sennakerim to some serious-minded Armenians in Smyrna, and a few piastres of money, I committed Jehudah to the captain, and taking another boat went on shore.

Before I finished the business of shipping off this man, a letter came from Isaac ben Usiah, stating that on their way down the Marmora sea, they had farther reflected on the expediency of going to Rodosto, and remembering that they had relatives there, who would certainly recognise and betray them, they feared to proceed thither, and therefore changed their course. At Iregli (Hieraclea) they took another boat and proceeded to Aloonia (Cycicus); where they stopped on a solitary shore, begging in their letter, that Arekal might come down and tell them what to do farther. I was hardly willing to let him go; but on maturer reflection, and at his own urgent request, I permitted him to go down, telling him by all means to put them into the way of getting along by themselves, without giving any farther like trouble.

Arekal set out for Aloonia, and found the two fugitives sitting in their hiding-place, the old man being so happy that he could only exclaim, "I am saved! I am saved!" The young man manifested less feeling. Not willing to travel on Sunday, which they now considered their Sabbath, they stopped at Aloonia till Monday morning. They then set across the Marmora sea to Yeniboloo. There they took horses and went to Dimotica, near Adrianople. In Dimotica Arekal brought them to the Armenians, and addressing himself to their priest, was pleased to find in him a serious and kind man, who appeared to take a lively interest in these two strangers; as did also all the Armenians there who saw them. It was concluded that they should remain there, and labor, and get instructed, etc.

In the hurry and secresy of their flight from here, they could not be provided with books, I therefore sent to each of them an Old Testament and a New Testament, both in the Hebrew language, which they are able to understand to some extent. As soon as they were temporarily settled at Dimotica, Arekal took leave of them, and of the Armenian friends; and loaded with blessings and thanksgivings, he returned to us.

The change upon which Isaac and his son concluded, in reference to their course, was judicious. For not long after they started, a new census being taken of the Jewish community, they were missing, and a messenger was to go down immediately to Rodosto to make search for them. On hearing, however, in another way, that they were not there, the Jewish authorities stopped the messenger, and in the new census they are now marked as dead.

There are now some five Jews more, who have already sent me word by the Armenian host of Jehudah, that they wish to flee, and some four or five women are ready to renounce Judaism. In fact there is no telling how many would be willing to renounce Judaism, if they were merely screened from the persecution of the Jews, and baptised, without any pecuniary advantage accruing to them from their change of religion. If I

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had it in my power to open a catechetical school for Jewish inquirers, and could bring my mind to believe, that this* method of doing good to the Jews was the one calculated to effect the great end which we have in view, I am certain I should see my school filled with some sixty or eighty males, aside from the females whom I might place in serious families among the Armenians. I cannot give up my conviction, as yet, that the mass must be acted upon, though I can conceive it to be modified into a mixed course of general and particular effort, as circumstances may require. But of this more hereafter.

Impracticability of establishing a separate Church for Jews.

It may excite wonder that I have sent Isaac ben Usiah and his son among the Armenians. Why send them to a people who are themselves the objects of the labors of our society? Why increase the numbers of a church, which needs a thorough reformation itself? Why not, either receive these converted Jews into our church, if they are converted, and if not, why permit them to enter any church at all? To these inquiries, I am aware, I owe a mature and definite reply, and I will endeavor to give it now.

Under the existing circumstances, when every subject of the Ottoman empire must belong to a religious denomination whose head and representative is responsible for his, the subject's, conduct, three courses only can conceivably be pursued in laboring for the conversion of individual Jews. They must either, 1. Be left among their nation until they are fit subjects for admission into the christian church; or, 2. They must be separated from the Jewish community, and gathered secretly into a catechetical school, until they either can be baptised, or should be dismissed as unpromising subjects; or, 3. They can be united with the Armenian or Greek churches, whose terms of admission are easy, as we all know.

In regard to the *first* course, this very communication speaks too loud by its few facts, to render it at all necessary he can plainly shew that he had secular business there, and give clear proofs of his hatred to Christianity by blasphemy, etc., who can ever expect to see the premises of a missionary establishment visited regularly by Jewish inquirers to become instructed or to listen to preaching?

The *second* course is impracticable for the following reasons: 1. As we have no right to protect subjects of the Porte, and as the Jews would rage with determined fury against any catechetical school for Jewish inquirers, such a school would need to be kept sacred, and its discovery would be its destruction. 2. If these difficulties should be removed, and the Jews become willing to let such an institution go on, its expenses would be necessarily very great here, and the press of wretched subjects, who from a thousand selfish motives might wish to enter, would be probably great to distress. 3. While they cannot be occupied a good part of their time by manual labor, the moral danger which want of occupation must needs bring upon such an institution would be too great to permit any reasonable expectation of success. But a manual labor school, as extensive as ours would in all probability need to be, would be a vast concern, for the management of which a vigorous, pious mechanic as superintendent would be absolutely requisite. 4. A Jew, once received into such a school, would confidently expect to be baptised, unless he should become guilty of gross misconduct. Every body else here, except our Armenians, would expect the same thing; and to turn off steady men, who are intellectually convinced of the truth and declare themselves firmly to believe in Jesus and to trust in him, would be an universal stumbling block, and occasion endless complaints. But aside from this, where shall the poor outcasts go? Reproach rests upon them, and who will receive them? 5. But if all these difficulties should be removed, suppose, then, a number of these inquirers should prove true converts, and disciples of Jesus, they cannot be publicly received into a Frank church. While the representatives of the respective denominations of individuals are responsi-

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rayah who means to change his religion, must therefore necessarily join another religious body of rayahs or subjects, or become a Mussulman. Otherwise he is in reality no longer a subject of the porte. And if it be said, Let such individuals flee, and join a pious orthodox church abroad, I answer that I must consider it improper to subduct a subject from his sovereign, unless the latter has violated his own moral obligations towards him; but the Jews are treated here with great lenity. Scripture passages belonging to this subject will readily occur to you. And again, A repeated subduction of persons must ultimately come out, and then prove deleterious, if not ruinous, to all our missions in these countries. Again, Christian churches, organized upon our principles, are hardly, and I believe not at all found short of England, or America. But if such men are to join some Lutheran church, or any other, in which baptism and confirmation are the conditions of church-membership, why should they not as well join the Armenian or Greek churches here. The objections that these churches are more superstitious, and farther from the truth than the most lax protestant church, will be answered under the next head of the general subject. Again, Such refugees can get foreign protection (which then becomes absolutely requisite) only, either by going to foreign countries and fulfilling the conditions of admission, which must in all cases be extremely inconvenient and expensive,—or by resorting to some lawless place to procure forged passports by bribery—a means, of the injustice of which there can be but one opinion among the moral.

Reasons for directing Jewish Converts to the Armenian and Greek Churches.

My conviction, therefore, is, that, while circumstances remain as they are, Jewish converts should be turned into the Armenian church, or into the Greek, according as they may prefer the one or the other. Some of the apparent disadvantages of this course will be removed by the positive reasons which have led me to propose it. After having stated them, let the remaining real disadvantages of it be compared with the difficulties of the first two methods, and then let the easier and more promising course be selected, and I shall most cheerfully acquiesce in the decision.

After noticing the Scriptural view of the conditions of church-membership, and stating that the entrance of Jews into the Armenian church would not interfere with their political relations, or with their means of obtaining support, Mr. Schauffler proceeds to state a fourth reason for this course.

4. In regard to the objection, that thus young converts are thrown into a corrupt church. it may be replied, that, as a matter of fact, Jewish converts are not at all apt to join in those superstitions and idolatries which defile the eastern churches. They rather oppose and expose them, and thus, so far as their influence goes, they prove a salt and leaven among these misguided people. They are known to keep no lent, as a general thing, and to bow down to no picture, and to believe nothing but what the Scriptures say; and yet nobody has a word to say against them. 5. There is no necessity laid upon them in the Armenian and Greek church to practice any thing wrong. If they are truly pious, they may love and serve Christ without any one to molest them. And if they understand any language in which they can have access in some chapel to the preaching of the gospel, nobody forbids them to attend as regularly as they please. They will generally be indulged with much peculiar liberty. The Armenians, for instance, told their Jewish converts repeatedly, that if they wished to attend to prayers and to the reading of the Scriptures in church, in the Hebrew language, they might do it freely; and they begged them even, to be careful not to lose their language, and expressed a desire and intention to become acquainted with it themselves. How different from what catholic priests would have done! 6. If they are doubtful cases they enjoy an incomparably better opportunity in some christian church to learn the truth, than ever they can in the synagogue. 7. In both cases (5 and 6) they are made useful to these churches themselves, and assist in bringing about their religious reform. The very interest which is taken in their conversion, such even as it is, the opportunity which is thus furnished to these churches to do something in the missionary line; the prominence which the great question of the truth of Christianity receives; the inquiries of the converts, etc., aside from their influence thereafter, must necessarily be useful. 8. We confidently expect a reformation—probably at first partial,

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and extending only to a number of serious and pious persons—both of the Armenian and Greek churches. Jewish converts will not be the last to join a more enlightened body of men, if ever a separation should take place, between the Greek or Armenian churches, and their awakened church-members. 9. When such an event has taken place to the acceleration of which the joining of converts from Judaism seems calculated to contribute, then we have what we want; then let all Jewish converts turn into this new, enlightened church, till the tide of the whole nation converted shall sweep along, borne on by the breath of Jehovah. 10. This course will prove to all, what neither Franks, nor rayahs, nor Turks will believe us to this day, viz. that we are come to save men's souls, and not to make proselytes to our creed; and thus it will probably assist in opening to us doors of usefulness which are now shut.

But I must close a communication of such uncommon length. These are the reasons which have led me to send Isaac ben Usiah and his son to the Armenians. My Arekal, whom I have more and more reason to regard as a true Christian, is an Armenian also, and I should bless God, if Isaac and his son should become men like him. Our Sennakerim, Hohannes, and Serkis are Armenians by birth, and by profession, and yet open and unmolested professors of gospel truth.

Chief Rabbi—Abatement of Intolerance.

Honors, similar to those noticed here as having been conferred on the chief rabbi, were conferred on the heads of the Armenian and Greek churches sometime previously.

One word more, and I have done. The chief rabbi has received from the grand seignor a *kaftan*, i. e. an honorary robe, and a decoration, and soon after that a firman also, permitting him to act as a public character and a servant of nually, that they will not be so ready to spend millions* for the oppression of secéders from their faith. A certain rich Jew, who cares but little for religion himself, and who is rather on familiar terms with my Pascal, told him the other day, that the heads of the Jews here, in a late meeting, declared to the chief rabbi that they would not contribute another parah for the persecution of apostates. "You say"—this was their argument—"that the Messiah will not come, till iniquity is done away from Israel; well, then let all these wicked rascals go, and let them become Christians and Mussulmans, and Israel will be pure; and then let us see, whether the Messiah will come or not." A conclusive argument! When Arekal heard it, he smiled, and with tears in his eyes said, "How ignorant these men are! They think the Messiah will come when they shall be holy. They do not know, that he came to call sinners to repentance and not the righteous."

Under date of March 11th, Mr. Schauffler adds—

Not to send you this envelope entirely blank, I may observe, that a rabbi, who used to be a school-mate of Arekal, and a fellow-student of his in the Talmad, called upon him last Sabbath. I was then unwell in my room, the rest were in church. Arekal thought I was gone too, and therefore did not introduce the man to me. The rabbi appeared friendly, saw the manuscript of the Psalms in Hebrew-Spanish, so far as it is done, and was pleased, and promised to call again. Monday morning early, as soon as the day began to break, his brother came, approaching our house from the back side. He brought Arekal the message from his brother, to be careful for some time, if any body should come to us wishing to be baptised. He, the rabbi, had been in a circle the evening before, i. e. after his visit to Arekal. The Jews assembled there spake together, saying,

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The rabbi replied, "You are ignorant and know nothing. I know what he came here for. He is here to translate the Old Testament into the Hebrew-Spanish for the salvation of his own soul, and because we are now destitute of copies. He is no such man as you think. He will turn away no man from our nation. Send to him some fellows and try him. He will not receive them at all. I have seen his translation. He sometimes comes to me to consult me on difficult passages, what they mean. His translation is good, etc." And then he sent his younger brother in the morning, to warn us against spies, who might come pretending to be convinced of the truth. This, I think, proves his sincerity. I pray that this priest may be obedient to the faith, and prove yet a help to us and a blessing to his forlorn nation. Some Armenians, and some Greeks are now waking up to the subject of the conversion of the Jews. A plan has just been proposed by an influential Armenian, to break up the system of religious tyranny among the Jews.

Ceylon.

EXTRACTS FROM THE JOURNAL OF MR. POOR AT BATTICOTTA.

[Continued from p. 91.]

Adjacent Islands—Results of the Revival —Admissions to the Church.

March 6, 1835. Nathan Perkins, who was suspended from the church several years ago for marrying a heathen woman, made me a visit to-day, having recently come from Colombo. He was married into a rich family, and is now employed in government service in the medical department. Though an object of envy to many, he is by no means a happy man. He condemns himself for the course he pursued, but finds it impossible to retrace his steps. His father died in Jaffna on the evening of his marriage in Colombo. This, he informs me, he regarded as the first indication of God's displeasure at what he had done, in denying Christ for the sake of a wife with a rich dowry. It is pleasing, even in such cases, to witness the effects of christian education.

17. On the 12th instant set out on a tour to two of the adjacent islands, and returned last evening. During my absence I visited and examined four of our mission-schools, where I had favorable opportunities for preaching the gospel to many small congregations. The encouragement I found in my labors was such as to awaken strong desires that such an arrangement may be made in regard to the management of the seminary, as will enable me to spend most of my time in direct missionary labors. I might fill sheets with particulars of my tour. As a substitute for such sheets, I beg the Committee will accept the declaration which I make in the fear of God, that the actual preaching of the gospel to the heathen is more than ever a delightful employment, in which I wish the remnant of my life to be spent. In reference, however, to some plans which may be hereafter carried into operation, I may observe that Poonkudative, one of the islands which I visited, and where we have two flourishing schools, contains a population of about four thousand souls. It is twelve or fifteen miles from Batticotta. When the seasons are favorable as to the rains, it is a fertile island, but for several years in succession there has been a severe drought, by which the inhabitants are nearly reduced to poverty, many of whom have been obliged to seek the means of support in other parts of the island of Ceylon, or on the continent. The people appear to be more docile than the Batticottans and more desirous of having schools established among them. They have repeatedly requested that a missionary might be stationed among them; and, if this could not be done, that a catechist might be sent to reside on the island. The principal object they have in view in these requests, is their own secular advantage. This motive, however, may be made eminently subservient to the great object of introducing the gospel among them. Ebenezer Porter, the superintendent of schools at this station, and who has long been in the habit of visiting the adjacent islands, has the subject under consideration of removing with his family to Poonkudative, where he would be favorably situated for establishing and superintending six or eight additional schools, and of making known the gospel among the people.

22. The last Sabbath in the term. It being evident that the religious state of feeling in the seminary was very different from what it was on the last Sabbath of the preceding term, the question was started at our church-meeting, and pursued at considerable length, "What fruits are now visible of the recent revival of religion with which we have been visited?" After giving each church-

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member an opportunity of replying to the question, the following may be stated as the substance of their answers. 1. Seventeen persons belonging to this station, of whom fifteen are seminarists, are expecting to make a public profession of their faith in Christ on Thursday next. 2. Eight or ten others are candidates for joining the church as soon as it may be thought proper to receive them. 3. The students generally have a stronger conviction than heretofore of the truth of Christianity, and of the reality and importance of experimental religion. 4. Many of those who have lost their convictions of duty, being fitly compared to the seed that fell among stones or among thorns, stand self-condemned for not yielding to the reasonable demands of the gospel, and consequently are in a more favorable state for being savingly wrought upon by divine truth. 5. Many of the heathen around us, particularly the friends of those who have been hopefully converted, now begin to understand that there are soul-stirring principles in Christianity, sufficiently powerful to produce wonderful changes in the views and conduct of the people. This impression cannot but be favorable to the future progress of Christianity. 6. The native church-members have some more definite ideas as to what should be aimed at in their exertions for the enlargement and prosperity of the church. They better understand that there is an established connection between the prayer of faith, accompanied with the diligent preaching of the word, and the conversion of sinners. To these particulars I added, 7. That, in consequence of what has been witnessed at several of our stations, among the children from the native free schools, the missionaries have received a fresh impulse, which forms a new era in the history of the mission, in their whole course of labors for the speedy conversion of the rising generation, especially of that part of it which is brought under instruction in the village schools.

24. Quarterly examination of the seminarists in the presence of the visiting committee.

25. The forenoon was observed as a season of preparation for the quarterly

26. Quarterly communion of our seven churches held at this station. After the sermon preached on the occasion, forty-seven natives, male and female, and the daughter of Mr. Meigs, were publicly received into the church in the usual form. This is the largest number that has been received to our churches at any one time. It was a day long to be remembered in our Zion. In the afternoon two conference meetings were held, one by the mission families, and the other by the native members of the church. There is a distinct impression among us, that our obligations and encouragements to great diligence and perseverance in the appropriate duties of the mission are in proportion to the special mercies bestowed upon us. In the evening held a meeting with the seminarists, giving them directions and exhortations as to the manner in which they should spend the ensuing vacation; furnished each individual with tracts and portions of the Scriptures for distribution. The school was dismissed for eight days.

27. Received a parcel from the Baltimore Mite Society, containing a set of Scott's Commentary and several other valuable books for their beneficiaries in connection with the seminary. The members of this society are justly entitled to our warmest thanks for their energetic and long continued co-operation in our plans for native education in this place.

LETTER FROM DOCT. SCUDDER, DATED AT CHAVAGACHERRY, JULY 1, 1835.

Doct. Scudder gave some account of the state of the people at Chavagacherry, and of his early labors there, in communications inserted at pp. 176 and 365 of the last volume. He had resided at his present station about one year and a half at the date of this letter. The attention to religious instruction here referred to is the same which was noticed, in the general letter from the mission pp. 85—8 of the last number.

Beginning and Progress of the Revival.

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filled with dry bones: and they were very dry. Not a sinew was laid upon even one, and not the least sign afforded that there would ever be a shaking or coming together of bone to his bone, and that the breath of life would be breathed into them. Dry, however, as they were, I began to prophesy and say, Come from the four winds, O breath, and breathe upon these slain that they may live. Would that I could say that an exceeding great army had risen up: but this intelligence must be communicated hereafter. A number sufficiently large, however, to induce me to continue to prophesy, and to call forth the breath of life to enter them, with more faith than I had at first, has lived and moved before me. Lovely appearances indeed in a valley of death.

Very few indications of what God intended to do for us were witnessed during the last year. Except in two or three cases, there were no instances of awakening. In January, however, things began to appear brighter. On the Sabbath of the 18th the influences of the Spirit were distinctly seen. A man in my employment, who had often manifested some considerable degree of seriousness, was deeply affected, and enabled, I hope, to make an unconditional surrender of himself to the Savior. His wife was also awakened, and a considerable number of the children in the native free schools expressed a desire to follow Christ. A protracted meeting was commenced on the following Tuesday, and continued three days. Messrs. Meigs and Spaulding, with two of the native helpers from Manepy, came to our assistance. A number of the little girls from Oodooville, several of whom had recently indulged the hope of the gospel, were with us, and assisted us much by their unceasing supplications that God would remember the people in mercy. Several exerted themselves to induce the little children in the schools to embrace that Savior whom they had found; and their light of the gospel has been shining more or less for fifteen or twenty years, would not have produced. In one school about a dozen children were taken from it by their parents. The father of one little boy, who had taken him from one of my Cachay schools, but permitted him to return after a few days, came to one of my native helpers and entreated him not to exert himself to induce his child to embrace Christianity. It appears that the child's prayers had awakened the displeasure of his father. He was much afraid of his becoming a Christian, from the fact that he had dedicated him in his infancy to the god Katheramun. Such an act, as he supposes, would expose him to some dreadful evil. When one of my assistants was at Tanangkalappo, several persons expressed their unwillingness to let their children attend school there. They were afraid that they would embrace Christianity. The father of one said, "I ordered my son not to read the book he had received from you, but, as his mother informed me, he read it when I was absent." While the teacher was returning, he came near a shed in one of the rice fields, where there were five boys, four of whom were seated; the fifth was reading the tract, entitled the Loss of the Soul. In that village a little boy was told by his father, to take a cocoa-nut to Pulliah's temple, and break it. He refused. He was afterwards told to take some plantain to Ammon's temple. He refused. In both cases his father punished him. He afterwards ordered him to go and cut paddy on the Sabbath. He refused and came to church. In the Chavagachery school two boys told their father they intended to leave their idols and embrace the Savior. "If you do," said the father, "I will severely punish you." One immediately yielded to the wishes of his father, the other was punished for adhering to the resolution he had made. Another little boy belonging to the same school, with tears in his eyes, said to his

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to have another protracted meeting as soon as circumstances would admit; yet I was afraid to have one, on account of the parents of these children. However, I overcame my fears, and it was held in the early part of April, after we had endeavored to set ourselves to seek the Lord by prayer and supplication. It commenced on the 6th, and continued three days. Mr. Spaulding was with us. The most interesting exercises of the day were with the school-masters and the children they teach. Mr. Spaulding preached every day to them in the morning. We are in the habit, after general labors with our school-masters and children, to request either the careless or the thoughtful to go to another place, that each class may be appropriately addressed. My heart was warmed on the first day, when meeting a class of about one hundred children out of about 470, who had atttended the preaching. On the second day, after sermon, a little before we proceeded to the usual division, I called upon my Martuville schoolmaster, a man whose heart had been hardened under the idolatry of more than half a century, and asked him if he had submitted or would now submit to Christ. He said that he would not submit. I then requested him to retire to a neighboring bungalow, and all who were of the same opinion to follow. A large number of the children and a majority of the schoolmasters followed. On the morning of the third day, the old schoolmaster of whom I just made mention, came into the room, where Mr. Spaulding and myself were, with very different feelings from those he had at the meetings the day before. After he left on the second day, he became greatly distressed in his mind on account of his sins. Such was his distress, that he said he could not eat his food. Then he professed his desire to follow Christ. After preaching I was desirous to know whether he would lead the way for those who were desirous of following Christ, as he had led the way for those who would not, the day before, and asked him a question to that effect. He very cheerfully consented, and was followed by about one hundred and fifty children, and, with the exception of four, by all the schoolmasters. Whether this old man perish or not, for one thing I desire to be particularly thankful;—he signally honored God before a large number of heathens.

On the first day of the meeting, the maniagar, or head-man of Karitchy, came into the church, covered with the badges of heathenism. It was not long before God began, as I trust, to touch his heart, and as you will naturally suppose, he wished to come and see me. He came and expressed a desire to be united with the followers of the Redeemer. He is now an open advocate of his cause. He is a man of considerable learning, of great wealth, and immense influence, not merely as the chief of many over whom he has been placed by the government, but as the head of a great number in his employ. The eyes of a multitude are upon him, and if he prove faithful to his profession, he will indeed be a great acquisition to the cause of Christ. His bold and open avowal of Christianity has created much conversation far and near. He heard the gospel and received some books from brother Spaulding, several years ago, when on a tour in Cachay where he resides.

At a meeting of the schoolmasters on the Tuesday after the protracted exercises, one of the four of whom I made mention in connection with the exercises of the third day, declared that, if we continued to press him as hitherto with divine truth, he would leave the school. He kept his word, and is now enjoying his desired calm; and probably will continue, with few interruptions, to enjoy it, until overtaken, as I fear, by those storms of divine wrath which are to beat on the ungodly forever.

As we have felt the importance of being at the throne of grace, for some time past more than ever before, we thought it desirable to have special prayer-meetings. These were held on the 27th, 28th, and 29th of April. The exercises were attended at seven and ten o'clock in the morning, at four in the afternoon, and seven in the evening. We trust it will not be long before we shall have other meetings of a similar kind. Our prayer-meetings have been more frequent since the commencement of our first protracted meeting at this station than ever before. I tell you not this to boast of our doings; but to let you know that we think more of this duty than we have been wont to think. We believe it is intimately connected with the success we may experience.

On the morning after the prayer-meetings mentioned above, it was thought advisable to have a general meeting for all who might be induced to attend. When my medical assistant went to the market to invite the people, one man said he could not come. The reason he assigned was, his cousin had left off rubbing ashes, and other heathen cere-

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monies, on account of having attended meeting on one day during our protracted exercises, and that a similar result might be the case, if he attended.

Admissions to the Church—Persecution —Schools.

There have been nine admissions to the church since the first of January. Two were admitted by certificate from Panditeripo, (making in all nine from that place,) and seven on confession of their faith in Christ. With regard to the children in the schools, I would observe that many profess to be thoughtful, and doubtless pray. Whether any of them are the subjects of renewing grace, I will not venture to express an opinion. Supposing they are not, and even supposing that they never will be, they will be a very different race from that of their fathers. Heathenism will have but a small hold of their affections. Even now it is said little children have no fear of the temples, and an instance was not long since adduced by a heathen to prove it. A head man of a temple laid a bunch of plantains by its door. A cow came and ate of it. After it was driven away, a little boy, determined that he would have his share, came up, took and ate. He received a whipping for his supposed crime. "Why do you beat me," said he, "when you do not beat the cow?" On being told that he would die for his iniquity, he replied, "If the cow dies, I shall die afterwards."—But let us hope better things of the children than I have supposed. Let us hope that God is preparing from the rising generation a seed to serve him. Let us hope that what a little boy belonging to one of my Navetcooly schools said to me a few weeks since, may be realized; the substance of which was, that after the aged among the people die, those who are now young will become Christians.

As you may very naturally suppose, from what I have seen at the various protracted meetings, of which I have been permitted to attend about a dozen since the first of last November, I have lost none of my conviction of the importance of schools among the heathen. I feel much more deeply than before that the missionary, who is situated among a people similar to these, is weak without them—I mean, comparatively so. To this day, and I have been here now more than fifteen years; I should have but very small congregations without them: a fact which certainly does not speak much in favor of those who advocate the innocency of the heathen.

Since I last wrote, I have established schools in Erluthumurtuval, about ten miles from Chavagacherry. These are collected together on the Sabbath and receive religious instruction from myself or my native helpers. We have religious exercises at four places on the Sabbath, Chavagacherry, Navetcooly, Catchay, and Erluthumurtuval.

At the commencement of the last month I took a tour with Mr. Spaulding to Karitchy, a district which has not before, probably, been visited by any missionary of the cross. We went in company with the maniagar of whom I before made mention. We continued there a week, visiting from village to village and from house to house. From thence we went to Mukaaville, about twenty miles from Chavagacherry, and where a large bazar is held on Tuesdays. We reached home after about two weeks. Distributed a large number of tracts and about one hundred copies of Luke. I was distressed to see the ignorance in which the children are growing up at Karitchy, and felt much impressed with the importance of establishing at least one school there. At Mukaaville the people were very desirous to have one, and I hope to be able soon to gratify them. I have twenty-five schools, but have not lately looked over the list of names on my books to learn the number of children. The whole number of full lessons, for which the masters were entitled to receive payment the last month was above five hundred. Of these more than one hundred were girls. Of course this is no guide as to the number belonging to them. Some children will recite a quarter or a half only of what is required for the month.

Distribution of Tracts and Portions of the Scriptures.

My facilities for distributing tracts and parts of the Bible are ample. I have a very large market near, in which thousands of tracts and a considerable number of the gospels have been given away. The whole number of the former, distributed since I came here, it has been supposed by my medical assistant, amounts to more than 20,000. They have been given at festivals, and at the great markets at Chavagacherry, Hordkaamum, Erluthumurtuval, and Mukaaville, as well as in the highways and from house to house. Among them was a large number of the munterums or

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Tamul prayers. I spake of them in a former communication. They are esteemed so holy that it is considered the height of blasphemy for any one to mention them with an audible voice. I will mention an instance of their being thus mentioned by one of my helpers in the presence of a young man, a Sivakarun, as those are called who strictly observe all the ceremonies enjoined by Siva. He was reading them in the market. When he heard them he cried out Siva! Siva! have I heard this from Vathakarun's mouth? He then put his hands on his ears, fell prostrate on the ground, and for several moments lay as a dead man. Indeed he lay there until assistance was afforded him to arise. Nothing more powerfully tends to awaken the influence of the brahmins and priests, than making these known. They are communicated only to persons of a certain description, and always in private, and not without some emolument. Pleasing evidence has been afforded that the distribution of tracts has not been in vain. That the contents of many have been more or less known appears from the various inquiries made for those by name which have been seen in the possession of others. I probably should not err, were I to say that there have been a hundred applications for the Blind Way. This, more than any other tract, has, as I have reason to believe, been instrumental in producing a disbelief in heathenism. A young lad, who was a rigid heathen when I came here, not long since declared that he had been convinced of the fallacy of his religion by it. Another made a similar declaration. A very interesting man came here a few days ago from Karitchy, and declared that he had entirely thrown off heathenism in consequence of having read the Blind Way, and expressed a desire to cast in his lot among the people of God. It appears that even before he received it, he thought very little of heathenism. He was accompanied by a man who declared that he entertained similar views of heathenism from having heard this tract read. He, too, wished to join us. One of my helpers was, sometime ago, reading a tract near the magistrate's court, to a [illegible] of the bystanders said he had come to perjure himself, but that fear had induced him to desist. I have had evidence, too, that the distribution of portions of the Scriptures has not been in vain. A man who lives at a considerable distance from the place, after having read what he had received, came here and declared his belief that it is the word of God, and expressed a desire that some of those who profess the religion of Christ would come and abide with them. Another, to whom the gospel of Luke had been given, came to beg a portion of the Old Testament. He said that he had made his children read it again and again. His familiarity with the parable of the rich man was an evidence that it had not been given in vain. A third from the Varang district said, that three persons besides himself were in the habit of reading the gospel of Luke, but were at a loss to understand some parts of it. Several persons from the same district said, "We are in the habit of reading your books: it would be well if a person would come and teach us to understand what we read." A brahmin came and obtained a portion of the Scriptures, and was frank enough to declare that his object in getting it was to injure the cause of Christ. At a subsequent period, when he came for medicine, he was asked if he had read it. He said he had, and was so pleased with what he had read, that he had no desire to put his evil intentions into execution. Very probably he had met with a work called the Neyannekumma, which has been gotten up among the Tamul people, and whose object it is to throw all manner of ridicule upon the Scriptures: and expected to find it a very different book. On this subject, however, I need not, as I could, dwell. Enough has been said to show the importance of distributing the Scriptures even among the heathen. We have lately received a large supply of the Gospel of Luke, for which I desire to be peculiarly thankful.

Southern India.

LETTER FROM MR. TODD, DATED SEP-

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last number. The circumstances are given more particularly below.

The Lord has taken my dear companion from earth to heaven. On the second of September, at evening, she complained of severe pain which increased during the night. In the morning, at my solicitation, the English physician was sent for, and soon came. He gave such medicine as he thought the case required. But she continued to grow worse. After three days, at the invitation of the physician we removed her to his house, where she had all possible accommodations. But she still grew worse. No medicines appeared to produce any good effect. Her pain at times was most excruciating. During the intervals she was very weak, and her mind frequently wandered a little. She did not converse much, but was aware of her dangerous condition. She could not well compose her mind to reflection; and although she had no special joys, she had no fears in prospect of death.

The physician advised her removal to the sea-shore, to enjoy the benefit of the sea air. Accordingly on the 9th we left Madura in palankeens, and by post-bearers were carried to Davapatam, a city on the coast, in twenty-two hours. The distance is about eighty miles. Soon after we arrived at Davapatam, she fainted and became delirious, and continued so until late in the evening, when she became perfectly rational, and I had a most interesting conversation with her. She could speak only in a whisper. She said she felt perfectly resigned to the will of Providence, was ready to depart, and had no wish to remain longer on earth. Repeatedly she said, "Jesus is my all. It is sweet and safe to rely on him." "Friends in America," she remarked, "perhaps will say I die a sacrifice to the cause of missions. But no such thing. In coming to this country I have simply done my duty to my Lord, and no thanks are due to me." As we were talking about the heathen, she exclaimed, "Oh why will not this miserable people embrace the precious Savior." To me she said, "It is better that I should die now, than you, because you can do more to make the gospel known to the people." Repeatedly we spake of the importance of prolonged lives to missionaries, that they might learn the language thoroughly and become extensively useful. "But," she said, "God will accomplish his purposes in his own way —perhaps by our death." Soon after this conversation her mind wandered considerably, and she said but little more. In answer to inquiries, she merely replied, "Jesus is my hope. All is peace." Between two and three o'clock in the morning, September 11th, she gently breathed out her life into the hands of her Lord.

The room in which she died was a native building about sixteen feet long and eight broad; the walls and floor of mud, and the roof of small sticks and palmyra leaves. I had with me my Tamul teacher, and a native woman belonging to the place. Neither of them, however, could render me much assistance. Almost every thing devolved on myself, and the Lord graciously strengthened me for the painful task. I was perfectly calm and enabled to sing praises to the God of salvation. The body was conveyed to the grave on the heads or shoulders of a few men who were hired for the purpose. Two hundred or three hundred persons, men, women, and children, Mohammedans, Roman Catholics, and pagans followed on in a most disorderly manner. Many of them were talking and laughing. Some of the females were a little affected. I saw a few shed tears. As the grave was filling up, my teacher addressed the people, who now became quite attentive. He gave a brief history of the deceased, her leaving her country and kindred and friends, her voyage, her arrival in this country, her strong desires for the salvation of the people, her study of the native language, her discourses with the people through an interpreter, her last sickness, her peaceful frame of mind in prospect of death, and the foundation of that peace, the Lord Jesus Christ.

The grave is in a Roman catholic burying-ground, about ten rods from the sea-shore, and near a large banian tree.

Immediately after the burial I went on board a dhoney and set sail for Jaffna. The second day, which was Sabbath, the dhoney came to anchor at the famous island of Ramisseram. I went on shore, about two miles from the great pagoda, where I spent the day reclining on the sand, under the shade of a thorn bush, with the Bible for my companion, and sweetly meditating on the providences of God and the glories of the upper world. During the night we weighed anchor, and the next day at evening I found myself in Jaffna, among dear friends who knew how to weep and rejoice with me. I had contemplated a journey to Jaffna at this very time to meet the new brethren and consult about their location. They arrived on the 24th of September. I ex-

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pect some of them will return with me to Madura about the 10th of October.

Sept. 29. The brethren Hall and Lawrence and their wives, are appointed to Madura, and expect to go with me in a few days.

Sandwich Islands.

EXTRACTS FROM A LETTER OF MESSRS. THURSTON AND BISHOP, DATED AT KAILUA, MAY 21, 1835.

AFTER representing the state of the schools, the congregations, and the moral and intellectual condition of the people at Kailua, as being much the same as the general letter, inserted in the last number, states them to be in most other parts of the islands, the writers proceed to notice the

Admissions to the Church—Character of the Church Members.

On the first Sabbath in March last nineteen were received to the church, eleven males and eight females. The members of the church generally appear well; that is to say, well for Sandwich Islanders. It cannot be expected, and it ought not to be, that a body of professed Christians here, admitting that they possess piety, can be compared, in all respects, with Christians in America, who were nurtured and taught by pious mothers, and in the schools of piety, from their cradles. Can it be thought that christian females in the Sandwich Islands possess all that delicacy of feeling, which is possessed by christian females in our native land? It is impossible in the nature of things. Their former manner of life, all their habits of thought, feeling, reflection, and association, forbid it. The souls of Sandwich Island women and men were formerly, and are still to a great extent, a cage of every unclean bird—such as men and women in America know nothing about. From these they cannot wholly separate themselves at once. Their graphic delineation of the character of Christians in this land can be compared with that of Christians in enlightened and civilized countries. When all things are taken into the account, instead of wondering at their grossness and apparent destitution of a sense of propriety and feeling on various subjects connected with religion, we, who have seen them in all their degradation, filth, and crime, have rather wondered that they appear so well. We have never felt like denouncing all as hypocrites or self-deceivers, who exhibit appearances which, in other circumstances, might perhaps be justly regarded as evidences of an unrenewed heart. We cannot but think that some of our brethren, who have come lately on this ground, have greatly erred in their opinions, decisions, and statements respecting Sandwich Island Christians, by setting up American converts as a standard by which to try the Hawaiians. And if they do not come up to this test of examination, they are condemned at once, they cannot be Christians, because all the marks, or evidences of piety, which are attached to the enlightened, intelligent Christians of our native land, are not attached to them. That there are spurious characters among the members of our churches here no one can doubt. But that there are also many of the real children of the kingdom, we can as little doubt, and that they will hereafter be included in that multitude which no man can number, who have washed their robes and made them white in the blood of the Lamb.

Since our last communication, two members of the church here have deceased. One was residing at Oahu; the other at Kailua. The latter has been in a feeble state of health for a number of years. It is more than six years since he made a public profession. From that time till his death, he gave substantial and increasing evidence, that he was a true disciple of Jesus. On him alone he placed his hope of heaven during his last hours; and we trust he has gone to receive the reward of the faithful.

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schools, and otherwise promote the intellectual and spiritual welfare of the people.

Obsequiousness to Superiors—A Native Reformer.

At Kaaluala I found a company of fishermen mending their net and preparing for another fishing expedition. I commenced talking about Satan's nets for entangling souls, etc., and found but few of those at work on the net disposed to listen, as they probably thought they would catch no fish by listening to me. Several women and children, however, gathered around, and I soon observed that the fishermen had finished their net, and had placed it carefully in the canoe, ready for sailing. By this time, also, the rest of our company had come up, and I said to them all, if they would sit down together I wished to talk to them on matters of the greatest moment. They did so, and men, women, and children, perhaps one hundred and fifty in all, sat down on the sand, while I sat on the stone wall surrounding a native well, and read to them a passage from the New Testament, explaining and enforcing its truth; after which I asked old Solomon, a native church-member with me, to make some remarks, which he did very much to the point, following nearly in my track, but pinning down the truths on their consciences in true native style. Our English style, mode of expression, and figures, do not suit this people. I daily feel more and more the importance of being master of the native style and idiom, which perhaps I never shall perfectly attain, as the natives use them. I am persuaded that missionaries lose much among this people, by not being perfect masters of the native manner of address. There is a peculiarity in the simple native idiom, which is very difficult for us to catch; but without which it is exceedingly difficult to get their serious attention, though they will usually sit very soberly and in the attitude of serious listeners, while not one word thing proposed by a superior, without thinking farther about the matter, unless personal interest may be in some way concerned.

After preaching at the well, I passed around half a mile perhaps, on the other side of the little bay to a cluster of houses whose inhabitants had not been collected at the well. Here again a number collected around me, and after preaching to them, I started after my company who had gone ahead.

At Makaka, a number were collected in the school-house, and I preached to them the necessity of faith and repentance. Poor creatures, they rarely hear a discourse, long or short, on the subject of their salvation. Eating, drinking, and sleeping form the great business and concern of the mass, though I found about half a dozen here, among a population of perhaps two thousand souls, who appeared to welcome the truth, principally men who, some years ago, had been at Hilo and Kona, where they said their attention was aroused. These persons I found were persecuted by their ungodly neighbors for the stand they take in the cause of truth. If any person among this people discloses the wickedness of his neighbors, he is immediately branded all over the neighborhood for a slanderer. This is a feature of heathenism which still causes not a little trouble in our churches. Secret sin is practised by some vile professor a long time, while he carries a fair face before us, and while his brethren fear to disclose his iniquity, lest they be called slanderers. But the few persons just mentioned had courage enough to stem the tide. I was almost ready to think some of them were really pious. They seem to have long borne the opposition of this whole community of wicked and careless ones, who concern themselves about nothing, except to avoid the laws. They told me their neighbors called them "ecclesia," (our word here for church,) "missionaries," etc. This shows how pacific even unrenewed Sandwich Islanders are, when

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could easily discern that his influence was felt more than that of some of the chiefs in favor of peace and morality, so far as it was felt at all, for he is nothing but a common native, and makes no profession of religion other than by his consistent walk. He said his drinking neighbors would sometimes present him with a calabash of water, of poi, etc., when he went to their houses to talk to them about drinking sour potatoes; the meaning of which was, that they were tired of him, and would be glad to furnish him for his journey, if he would only leave the place; a calabash for water, and one or two for poi, and tapers being the chief requisites for a journey in this land. He had also renounced tobacco.

When I arrived all was quiet, and the vacant house of a former head-man was the lodging place for me, together with about a dozen natives. It was now dark, and being Friday, we designed to spend the Sabbath at this place, as it was the last village in Kau, on the mountain course to Hilo. Next day all the schools of that part of Kau were assembled, and I spent the day in examining them and talking to them about their souls, etc. I also married several couples. Most of the assembly remained over night on the spot, and next morning we had a meeting, when I preached to them. At noon I collected them again and heard them recite the seven verses for the week previous. I was struck with the fact, that most of those who had their verses well committed and gave intelligent answers were from the neighborhood of the persecuted man mentioned before, and persons of whom I heard a good report from every one around. After hearing their verses and asking some questions, I made a few remarks, in which I was followed very appropriately by Solomon. In the afternoon they all assembled again, when I addressed them on the parable of the rich man and Lazarus, which Solomon had heard me preach from before at Kaaluala, and now was able himself to shew them in his application the awful sermons, married thirty couples, and examined many schools, Mr. Forbes proceeds to speak of the

Labors at the Station—Need of Preachers and Teachers.

It will now be seen that not only all the 5,000 or 6,000 at Kau are absolutely destitute, but that thousands also in the southern part of Kona are in little better condition, as very few of them attend meeting at Kuapehu. My labors and constant presence are all called for at my station, so much so that I rarely see the time when I could leave my schools and my charge for three or four days at a time without injury, and nothing less than three or four days would allow a thorough visit to southern Kona. To go and merely preach one or two sermons, would scarcely justify the expense and trouble of the visit. Indeed I do not see how this people are to hear the glad news of salvation till they go down to death, unless this station be soon reinforced. There ought now to be at least three more preachers, besides four or five competent, self-denying, school-teachers, in this wide and important field, for which at present there is but one feeble missionary and his wife. When will Christians awake up to duty? How long shall Hawaii groan in the bonds of death? To shew that our hands are full, and more than full, with labors at the station, I will just state what we are doing. Immediately after my return from Kau, we opened again our children's school, and have near 200 scholars. My labors here are indispensable, for Mrs. F. has her school of select girls, amounting to between twenty and thirty, at the house. The rest, principally small children, boys and girls of from four years of age to perhaps fourteen, I am obliged to superintend at the school-house. I have divided off the scholars into twelve classes, to each of which I have appointed a native teacher, all volunteers. Writing and geography I teach myself, as no native is competent. The children appear

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members, and the cares of a family, and the sale of native books, will readily explain why I cannot spend much time in itinerating, how important soever it might be, and important I certainly do deem it. I wish I could only be at leisure to devote more time to it, but cannot, where schools are so important, and where there is no one to divide the labor. If we do not now make some special efforts for the children, we shall soon see another race of heathen around our doors, after having spent all our energies on the old and grey-headed, on whom more than half our labor is lost, because their habits are confirmed. We now need greatly, aid in schools, and I do hope and pray God will send it. The people must be enlightened, or we shall not see intelligent stable Christians. It is yours to provide laborers. It is ours to labor; and God's to send down the blessing. The means properly used he will bless, we cannot doubt. Pray for us, therefore, and send us soon men who will enter heart and hand into the work.

Sioux.

EXTRACTS FROM LETTERS OF DOCT. WILLIAMSON, DATED AT LAC QUI PARLE.

An account of the arrival and settlement of Doct. Williamson and his associates at Lac qui Parle, was given at page 436 of the last volume. This tribe of Indians are generally called Sioux by the whites who have intercourse with them, though the name by which they denominate themselves is Dakotas. They are said to be akin to the Osages, and to speak a language nearly resembling that of the latter tribe; among whom there is a prevalent tradition that their ancestors emigrated from the north, spreading themselves over the prairies from the Missouri to the Arkansas rivers, and even considerably further to the southward.

At the date of this letter, October 15th, Doct. Williamson had been at Lac qui Parle but a few months, and from ignorance of the language, and want of interpreters,

Population—Pupils in School.

The Dakota population living on and near the Mississippi and St. Peter's, may be safely estimated at 6,000 or 8,000 souls. These live in twenty-five or thirty villages along a crooked line of 500 or 600 miles, travelling distance. This may serve to show you how inadequate in numbers are those you have sent to this tribe for the work before us. But few as we are in numbers, unless we shall be spared and prospered beyond other missionaries, it is not probable we shall all live till we have learned the language. I feel, therefore, that it is desirable you should send to this tribe, as soon as God shall enable you to do so, a good man, of good talents and thorough education, to learn the language, prepare books, translate the Scriptures, etc. I shall aim to do what I can in this way, but hope God will enable you to send us a helper who may be able to do work of this kind faster and better than myself, or any other who has come to labor for the spiritual good of the Dakotas.

Under date of November 13th Doct. Williamson adds—

Miss Poage is doing what she can at teaching. Though she has to teach in the house in which we live, and much of her time has of late been necessarily employed in attending to various domestic concerns, the number of her scholars continues to increase. The average daily attendance has been for the last four weeks, that is, since this letter was commenced, fourteen or fifteen, for the last two weeks it has been seventeen or eighteen. In these two weeks twenty-two in all have attended, twenty-one of whom were in to-day. The absent one is sick. Nine of these can spell in two or three syllables, and read in easy lessons. Most of the others have made but little progress, having attended but for a short time, or being inattentive when they do come. You must not suppose our school is like many you have seen, where the scholars are all collected at one time. Here one or two, or half a dozen come in and sit down, say a

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er next summer, if we attempt to teach them in their own language.

One week later, in a letter inserted in the Cincinnati Journal, Doct. Williamson gives some account of their

Habits and Manner of Life.

All the Sioux use the same language. This language is entirely different from that of the Ojibwas, their neighbors on the east and north, and I believe, has little or no resemblance to that of any of the tribes who live, or have lived east of the Mississippi river, except the Winnebagoes. It is said to be similar to that of the Osages, and several other tribes living south and west of the Missouri. The country of the Sioux is chiefly between the 43d degree and 49th degree of north latitude, and has been inhabited by the same tribe for two hundred years. At least nine tenths, perhaps as much as ninety-nine hundredths of it is prairie.

The Sioux tent or lodge is very similar to the movable dwelling of the Pawnees, well described by Mr. Dunbar in the Missionary Herald for September.—The Sioux which I have seen, have not generally any rush mats, instead of which they use dry grass or pieces of bark. Nor are they careful to place the slit which serves for a door toward the east, but put it where they suppose it will be best sheltered from the wind, which, since I have been here, has blown chiefly from the north. In these conical tents, composed usually of seven or eight buffalo's skins dressed like buckskin, sewed together, and stretched on poles, the wandering Dakotas live at all seasons, and they are the dwellings of all who can obtain them, when on their hunts and during winter. At this season of the year, they usually pitch their tents in the thickest woods they can find, and obtain water by gathering and dissolving the snow, even when encamped on the bank of a river. The Dakotas who live on the Mississippi and St. Peter's generally raise some corn. Some of them also plant a few beans and pumpkins, and some of those who live near Fort Snelling plant potatoes. About seventy families plant their corn within a mile of this place. Several of these families cultivate one or two acres each, and perhaps some even more than two. The cultivated spots are so irregular in form, that it is difficult to determine their size, but I doubt whether they all, taken together, amount to fifty acres of corn, and one of beans and pumpkins. They have no kind of fence, nor have they much need of one, for they have no cattle nor hogs, and they usually keep their horses tied at the season of the year when their corn is growing.

In cultivating the earth they use only hoes, and many of them are but poorly furnished with these.—The seasons here are too short to raise any of the kinds of corn commonly cultivated in Ohio. Most of what is planted here, is of the small kind, known by the name of Mandan corn.

Gathering the corn, as well as whatever else pertains to cultivating the earth, is considered to be the business of the women. They gather it in their blankets and carry it to the scaffold on which they stand to drive off the birds. Here it is thrown in a heap, exposed to the sun till the husks begin to wilt. These husks are then stripped from the corn, but most of them still left attached to the cob. The husks of many ears still fast to the ear, are then platted together into a long string, by which the corn is suspended over a hole to dry. After hanging for several weeks exposed to the weather till it is entirely freed from moisture, the corn is threshed off the cobs and put in bags made of skins, or of small fibres of lynn bark wove together with the fingers.

The smallest and most unripe ears, are prepared in a different way. The husks being entirely torn off, they are boiled, then the corn is shelled and dried by being strewed thin, where it will be exposed to the direct rays of the sun. When thoroughly dried, it is put in bags, same as the other. When the corn is sufficiently dried, it is put in sacks, containing from one to two bushels each, and put away in what are called *caches* by the traders. These are made by digging a circular hole about eighteen inches in diameter, perpendicularly one or two feet deep, and then enlarging it in the form of an earth-oven, till of sufficient size to contain what they have to put into it. They are usually five or six feet in diameter at the bottom, and as much in depth. The bottom and sides are lined with dry grass on which the sacks of corn are placed. Dry grass is also put on top of the corn, till it is filled except the perpendicular part. This is filled with earth which is stamped down firmly. Corn thus laid away, keeps dry and good from September till April under ground.

When buffalo and elk were numerous on the plains of the St. Peter's as they

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were twenty years ago, every Dakota family could own a skin lodge in which to live during the winter. This is not now the case. The buffalo are killed or driven beyond the reach of the Dakotas, who plant corn on the St. Peter's. Elk, deer, and bear are extremely scarce. Consequently the skin tents must become very scarce in a few years. Already there are many families who have none. Some of these get in with those who have, and two or three families, comprising perhaps a dozen persons, and half as many dogs, cook, eat, and sleep during a long winter in a conical tent about twelve feet in diameter at the base and six or eight feet in height at the apex.

Some, when the snow-storms of winter drive them from their summer houses retire into the woods and set up poles as if for a skin tent in form and dimensions and cover with pieces of bark and dry grass instead of skins which they have not and cannot obtain.

Since I commenced writing this letter, I have been in a dwelling of the size and kind last described for the purpose of administering medical aid to a girl afflicted with paralysis of her lower extremities in consequence of a disease in her spine. If Christians who live in comfort in Ohio could have been with me to see her, they would feel more for the heathen than most of them do. I cannot, however, in this letter give you an idea of her situation. To do this correctly, would require a whole sheet. Three families, consisting in all of nine or ten persons, dwell together. The mother of my patient is a widow, and has besides her two smaller children to provide for. The evening before, in taking a walk, I found a skunk or polecat in my path, and killed it. Meeting a woman shortly afterwards, and knowing that the Dakotas eat these animals, I informed her where she might find it. The mother of my patient had heard of it, and told me she wished I had given it to her, for it was good to eat.

Flesh of every kind is such a rarity with the Dakotas of these parts, that they eat every kind of quadrupeds and fowls they can obtain. Not only deer, bear, and squirrels, grouse, ducks and geese, but muskrats, otters, wolves, foxes, and badgers, cranes, hawks, and owls. They eat not only what is properly called the flesh of these animals, but every part which can be supposed to contain nutriment. The heads, feet, and entrails, and the skins, if they be not valuable as an article of traffic. After picking the flesh off the larger bones, they break them and boil them to get any little oil they may contain to mix with their corn. Exclusive of their corn, their food consists in winter, chiefly of muskrats, badgers, otters, and raccoons; in the spring, of fish and roots which the earth produces spontaneously, with some ducks; in the summer, roots, fish, wild pigeons, and cranes; in autumn, wild ducks, geese, and muskrats. Muskrat skins are the principal article of traffic, which their country affords. With these, they purchase guns, ammunition, blankets, and whatever else they can, as kettles for boiling their food, coarse clothing, looking-glasses, and other trinkets. Tobacco also is an article in great demand among them, for they all, as far as I have had an opportunity of observing, smoke. They would also purchase ardent spirits, and do so when they can, but the traders here do not furnish them with this poison. Except that they suffer less in this respect than some other tribes, I believe the Dakotas of the Mississippi and St. Peter's are among the poorest and most ignorant of the North American Indians. They have a miserable life in this world, and know nothing of a better. I have heard from those who have lived among the Dakotas, several accounts about their belief of a future state. If these accounts were really ever obtained from full-blooded Dakotas, I believe they are but the echo of what these Dakotas have learned from white men, who have lived among them. Sometime since, I, through an interpreter, asked a middle aged man related to the principal chief in this neighborhood, what would become of him when he died? He replied, he did not know. I asked him if any part of him would live after his body died. He said he did not know. I asked what his parents had told him about these things. He replied, his parents had never told him any thing about those things, for they did not know any thing to tell him. Others have given the same or similar answers to similar questions.

God has in several respects prospered us here, not only beyond our deserts, but beyond our hopes. We have been blessed with health and the favor of those about us, and Miss Poage has been enabled to gather into school more than twenty scholars, nine of whom begin to read. Still, we have scarcely entered on our work. A difficult language is to be learned before we can tell the poor Dakotas of a crucified Savior.

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Proceedings of other Societies.

FOREIGN.

MISSION OF THE LONDON MISSIONARY SOCIETY IN MADAGASCAR.

Attempts of the Government to Suppress Christianity.

THE following is a brief statement made by the officers of the London Missionary Society of the present state and prospects of their mission in the island of Madagascar. The most important events in the history of this mission may be learned by consulting vols. xxi, p. 181; xxv, 194; xxvii, 391; xxviii, 23, 169, 340; xxix, 377; xxxi, 194. When the native hostility of the human heart to the christian doctrines and precepts, together with the uncompromising warfare which Christianity must necessarily wage with the opinions, habits, and usages of an idolatrous and savage people, are considered, there will be seen to be much more cause to admire the overruling providence of God, that such reverses as are here detailed are not a part of the record of almost every mission, than of alarm and despondency that they have occurred three or four times within the period of modern missionary operations.

Ever since its commencement, in 1818, the mission in Madagascar has been regarded with lively concern by a large portion of the christian community. The events that have marked its progress have been more decisive and striking than those which usually attend the early history of missions to the heathen; while the multitudes involved in the occurrences by which the mission has been affected, the sanguinary character of some of those events, and the startling rapidity with which the prospects of the mission have undergone the most entire change, have given intensity to the interest with which tidings of its progress have been received. After reviewing the mission at the close of 1834, the directors presented an encouraging outline of its history and results, down to the latest period at which intelligence had been received:—

"The letters from the brethren, published in the Missionary Chronicle for the month of July last, announced the pleasing tidings that the attendance on the means of public instruction was increasing; and, corresponding with this augmented attendance, had been the growing attention paid by many of the hearers to the word of life, and afforded grounds for hope that the general attention given by the natives was the result of a deep conviction on their minds of the truth, the value, and the excellency of the gospel. The preached word was listened to attentively, and the Scriptures were earnestly sought and diligently examined.

"There were also several prayer-meetings held in the town during the week evenings. The two principal circumstances which the brethren noticed in connection with these meetings were, first, that a spirit of prayer was increasing among the people; and, second, that these meetings were convened and conducted by natives themselves. They frequently requested the attendance of the brethren to give an exhortation and to lead the service; but the meetings were held in their own residences; the native Christians considered themselves as acting on their own convictions, and from a consideration of personal obligation to employ the means in their power for spreading around their respective neighborhoods the knowledge of the true God, and of eternal life.

"It was not, however, exclusively in connection with the stations that fell immediately under the personal observation of the missionaries, that a spirit of hearing and inquiry was awakened. God appeared to manifest his purposes of mercy to the Malagasse in raising up an agency of his own from among themselves to carry on his own work; thus supplying the exigencies of his cause by their unexpected instrumentality, and so compensating for the lack of foreign laborers. Applications from the natives for books, especially for the Scriptures, were very numerous."

Such was the substance of the tidings forwarded at the close of 1834, and already given to the public.

But the aspect of the mission in Madagascar, lately so bright with promise, has undergone a melancholy reverse. The latest intelligence that has reached us is peculiarly afflictive and distressing; and it is our painful duty to announce to the friends of missions that the visible progress of the truth is, for the present, to all human appearance, and so far as the power of man can prevail, entirely interrupted in Madagascar.

By accounts forwarded in March last, we learn that the queen and the government had received reports from different parts of the country of the decline of all respect for the objects of religious veneration and the established usages of superstition, long regarded as sacred; the neglect of sacred places, and the freedom with which the people dared to

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speak of the light esteem in which they held the charms, amulets, and other symbols of superstitious power; together with the multitudes that were seeking after a knowledge of the true God, and the extent to which meetings for prayer prevailed. These reports, together with some discovery of the effect of the principles of Christianity on the minds of the people, that they were regarded by those who embraced them as supreme, and raised their professors above the fear of death when life could not be preserved without dishonor to God, excited the alarm and the anger of the queen. All amusements, music, dancing, etc., ceased at the court-yard for nearly a fortnight, as if some fearful calamity had befallen the nation; and, after the first paroxysms of anger had subsided, and the suspense and silence that followed had passed, means of a most decisive character were taken to stay the progress of change. The queen issued her solemn edict against Christianity, forbidding, under the most fearful penalties, all measures for its promotion, and proclaimed her determination to revive to the utmost the ancient customs and established superstitions of the country.

On the first of March a public kabary, or national assembly, was held, at which the sovereign proclaimed formally, with all the means of intimidation the government could command, her determination to suppress Christianity. The whole population, from an immense distance around the capital, male and female, old and young, civil and military, was collected on the occasion. The day was ushered in by the tremendous firing of cannon—not to excite feelings of joy, but to strike terror into the hearts of the people. The message was announced and enforced by the judges and chief military officers. The queen sent to express her indignation that any of her people had dared to depart from ancient and established usages—to despise the idols—to neglect divinations—to pray in new and unheard-of names (Jehovah and Jesus)—to observe the Sabbath—imitate the custom of Europeans in those things—using forms of expression about faith, obedience, etc.—assembling for prayer-meetings in private houses—changing the mode of swearing—and allowing their slaves to learn to read. Every thing of the kind was then most solemnly and authoritatively forbidden, together with whatever, whether distinctly named or not, had a tendency to change established usages in religion. One month was given to the people to come forward and accuse themselves of whatever they had done in connection with all these things, particularly all who had been baptised—all who had attended evening prayer-meetings—all who had voluntarily learned to read, or attended public worship. All in possession of honors, civil or military, who had done more than simply learn to read—all who had attended, with any frequency, places of worship, especially private prayer-meetings, were degraded in rank. The mass of the people who had become implicated, to pay a fine according to their districts: the most diligent to lose more than half their rank, and the senior teachers the same. The punishment may, in some sense, be considered moderate;—no life is taken away: and this may be accounted for by the fact that the law, now implicating so many, is an *ex post facto* law, and could not well be made severe; and a further reason may be, that such great numbers of all classes were involved, including many of the principal families in the country. The only thing allowed was, teaching the children in the schools numeration on the slate. The name of Jesus must not be invoked. The very recollection of the instructions given by the missionaries is forbidden;—all this under pain of death to the offender, confiscation of property, and slavery to the wife and children. The missionaries, as foreigners, are allowed to practise their own forms of worship.

Under trials so unexpected and severe it is cheering to believe that many of the native Christians exhibited the utmost firmness of principle; and, though strongly urged by admonitions and threats to renounce belief in the true God, and worship the idols, sun, moon, etc., they stood firm, and unhesitatingly declared that their minds were made up: they would pray to none but God, and they would suffer death rather than render to idols the homage due to Him.

"Thus far the enemy is allowed to triumph. How soothing," as one of the brethren observes, "is the refuge of Jehovah's immutable promises on such a day as this; and how consoling to reflect that, from the very nature of divine truth, and the extreme folly of idolatry, no earthly persecution can reinstate the once converted Christian's affections on a senseless block for the spiritual presence of the eternal God." Many, it is believed, are the delightful instances of this truth, and many are the idolaters of rank, who feel that it is indeed too late to make the most despicable slave who can read his Testament dread the block, at which the idolater, however terribly armed with human power, trembles. These tidings have been received by the directors with those feelings of devout submission to the divine will, who has thus seen fit to allow the faith and patience of the missionaries in the field to be brought to these painful trials, and of sincere and affectionate sympathy towards the brethren, their families, and the afflicted and persecuted native Christians, which, they believe, will be very generally shared by the members of the society and the friends of missions throughout the land. It is just cause for grateful thanksgiving unto the Most High, that our brethren have been safe amidst the storm; that they had no reason to apprehend any personal injury,

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and were not obliged to fly from their post. It is earnestly hoped they will be able to remain, and cheer by their presence the scattered and defenceless flock whom the Great Shepherd has honored them as the instruments of bringing to his fold, until the present calamity shall be past; and these events, painful as they now appear, shall, as we know they ultimately will, turn to the furtherance of the gospel there. "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision."

The brethren in Madagascar have often implored the prayers of the British churches, but they never needed them more than at the present time; and, besides remembering them at the footstool of mercy on ordinary occasions, the directors would earnestly recommend that at the monthly missionary prayer meetings, in the present month, or, when this cannot be done, at some early convenient season, the circumstances of this important mission be made the subject of special petitions to the Most High, that he would continue his precious care over our brethren and the afflicted native Christians, unto whom "it is given, in the behalf of Christ, not only to believe on him, but to suffer for his sake;" that they may be preserved—"stand fast in one spirit, with one mind, and be in nothing terrified by their adversaries;" that he would change the hearts of those who now persecute them, and make them partakers of the blessedness of that people whose God is the Lord.

The friends of missions, deeply as they may mourn over this calamity, will neither be surprised nor discouraged; they will regard it, taken in connection with other circumstances, in confirmation of the good work the Lord has been carrying forward in Madagascar; and while they call upon him in their day of trouble, they will rejoice in the assurance, that the wrath of man shall finally praise him, while the remainder of that wrath he will restrain. That his Son shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession, is an irreversible decree; and in effecting this the Most High himself hath declared, "I will work, and who shall let it, or hinder or turn it back?"

AN APPEAL TO AMERICAN CHRISTIANS, ON BEHALF OF BRITISH INDIA.

APPEALS like the following are most appropriate—Coming from the friends of Christ and of human salvation, who reside among the heathen, and are eye-witnesses of their idolatry and delusion, their degradation and suffering, and of their destitution of all the appointed means of intellectual and religious improvement; and addressed to those who have in their hands the means of spreading Christianity over the globe—they should sink into the heart of every christian man and woman, and especially of every minister and candidate for the ministry, and lead each to ask himself, before God, and as in the open view of the judgment, and of the joys and woes of an eternal retribution, *What more can I do for the heathen?* A similar appeal has been sent to the churches in the British empire.

Dear brethren—We appeal to you in the name of our common Lord, on behalf of the spiritual wants of the people among whom we are called to labor in the province of Bengal. We do so at a most interesting and critical period in the history of India. By various means, but especially through the instrumentality of missionaries of various denominations, an important crisis is evidently approaching. The Bible has been translated, schools have been established, and instruction disseminated, calculated to shake the confidence of the people in those systems, under which their consciences have so long been fettered, and which are based not only on theological but philosophical error. Tracts have been composed and dispersed. The gospel, in its purity, has been preached; and the result of these efforts has been a gradual and sensible awakening of mind among the people, who appear rising from the slumber of ages, and manifesting a spirit of inquiry unknown in the country before. But whilst we view these appearances with thankfulness, we rejoice with trembling; for whatever direction the spirit of inquiry shall take, will materially affect the present and future ages. For this period of interest the church has long prayed. Will she now embrace the opportunity offered to bring the millions of India into subjection to Jesus? We have prayed the great Head of the church, and appearances evidence his answer to our supplications; and we have good hope, the day is not far distant when a more complete accomplishment of his promise will be manifest. It is to be seen whether the church will now put forth that energy she possesses, and improve by prompt and vigorous measures the approaching crisis. Shall we make it appear we love our property and our time better than the souls of men? There is but one exception to the otherwise highly encouraging aspect; but this is of the highest importance: it is a dark shade in the midst of the rising brightness: it is a want of men. The soil is ready for the reception

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of the seed, and the seed ready to be sown, —but where are the husbandmen? In some places it has been scattered abroad, and the fields are white for the harvest,—but where are the reapers? Congregations large and attentive might be procured every day, but we have no men! Schools might be established on christian principles, but we have no men! Humanly speaking, souls might be saved; but how can they hear without a preacher?

These are the interesting but painful circumstances in which we are daily placed; opportunities offering for glorifying God, without the ability to embrace or improve them; like Moses we stand between the living and the dead, but we cannot like him point the dying thousands to the source of live and salvation, we see year after year thousands borne by the irresistible flood of time to the depths of hell, without being able in the majority of instances to do more than look on and weep.

We do not hesitate to say, that this has accelerated the death of many of our most devoted brethren. In mercy, therefore, to those already in the field, as well as in compassion to the heathen, we pray you, send us more men! The present state of India must not pass unimproved by the christian church. It is the infancy of a nation's thoughtfulness. Whatever cast then be given to that thought, will be stamped upon its maturer years. This is an impression not confined to the missionaries' breast; it is generally felt, that if India is to be either religiously or politically regenerated, this is the time. Government under this impression have determined to give a system of education to the people. From this system, religion is carefully excluded. It remains therefore with you, whether this increase of knowledge shall prove a blessing or a curse to the natives of India. Knowledge without religion is, alas! too often, if not generally, the parent of infidelity and scepticism. "The world by wisdom knew not God."

The religious regeneration of India is the work of missionaries: other efforts may trim the branches of that deadly Upas which has spread its poisonous and destroying foliage through the length and breadth of the land, but their's strike at its very root, and cut off the source of the evil. This is not an interested view of missionary labor: our late respected governor-general, whose knowledge of missionary character, labor, and of the native habits, were not limited, in reply to an address presented at his departure by a missionary deputation, said

be assured, that a more grievous error could not be entertained. The recollection of past ages, when conversion, by whatever means, by fire and sword, if persuasion failed,—was the first care of the conqueror, is not obliterated from the memory or apprehensions of the people; and the greatest obstacle to the cause they espouse would be the distrust any decided intervention of the supreme authority would inevitably create. The extension of episcopacy was not without objection, as involving the great principle of neutrality. Known as this great dignitary is, to derive his office from the crown, and bearing always the rank and character of one of the highest officers of the state, it is difficult for the public to see him in his other capacity of head and patron of the church missionaries, without having the suspicion that the government must have some connection with and interest in their proceedings. We may rely with confidence on the exercise of the greatest caution in this respect, on the part of our excellent diocesan, but that caution is now and will always be particularly called for.

"Being as anxious as any of these excellent persons for the diffusion of Christianity through all countries, but knowing better than they do the ground we stand upon, my humble advice to them is, Rely exclusively upon the humble, pious, and learned missionary. His labors, diuested of all human power, create no distrust. Encourage education with all your means. The offer of religious truth in the school of the missionary is without objection. It is, or is not, accepted. If it is not, the other seeds of instruction may take root, and yield a rich and abundant harvest of improvement and future benefit. I would give them, as an example in support of this advice, the school founded exactly upon these principles, lately superintended by the estimable Mr. Duff, that has been attended with such unparalleled success. I would say to them, finally, that they could not send to India too many laborers in the vineyard, like those whom I have now the gratification of addressing."

We make no comment on such a testimony.

The present number of missionaries is very inadequate, even to carry on the stations already in existence, much less to extend the sphere of their exertions, which would be so desirable. Many of them are already advanced in life, and must, in the ordinary course of events, soon be called from the field of conquest to the temple of reward.

Men are needed to fill up their places. But how shall India be regenerated without

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Other powers do not sleep. Infidelity is awake, nor are its conquests few. Deism can display its trophies. Popery, the blight of Christianity, has been aroused by the impulse, and is endeavoring to quell the spirit of inquiry by its unscriptural mummeries.

The real benefactors of the world only sleep. With all deference to what you have done for India, we assert, that as far as the spiritual condition of this country is concerned, the christian church appears to sleep. The conquests of truth are but few. How is this? Is it because infidelity and popery have their active and numerous agents in the field? At this time the Propaganda Fidei have sent to this city, men who have already obtained great influence over the minds of the unwary. We only droop. But we trust we shall not droop long. We look to you, churches of America, with hope and confidence; next to our Lord, we rely on your prayers, sympathies, and energy. Shall we trust in vain? Oh, no! We believe that our confidence is not misplaced. We believe that the Spirit which first kindled the missionary flame on the altar of the church, will not only maintain, but augment its lustre and brightness, until the whole world shall be cheered by its influence.

We observe that what is done for India, must be done promptly. An Indian generation does not exceed twenty years. The present generation will soon sleep in death, and that race on which our best hopes rest, the rising community, will soon be the men and women of India, and give a tone to society for ages.

What is done for India must be done generously. Christian brethren, rise to a magnanimity and benevolence, equal to the requirements of the gospel, and the wants of India. We need at this moment one hundred men to carry on the work efficiently. We pray—we entreat you, not to turn a deaf ear to this request: do not turn away from it as impracticable. If the gospel is to triumph in India,—and it is to triumph, for the Unchangeable hath declared it—the men must come, or the mission be carried on by other hands; for the purposes of God must be accomplished. Either therefore relinquish the idea of India's subjection to Christ, or send us a number of holy and devoted men.

We do not say it with any idea of casting an imputation on the interest with which you must look upon such a field; but nevertheless, we wish the American church to remember, that she has not a single missionary in Bengal, containing a population of not less than thirty millions.

We look at this period with intense interest to the "schools of the prophets." Our eye rests with deep anxiety on those that are rising in the ministry.

Perhaps, dear young brethren, you have not given the subject of missions a serious and prayerful consideration. We ask this from you, at this general awakening of the world of mind. If the result of your inquiries be favorable to missionary enterprise, we pray you follow the dictates of an enlightened conscience. Quench not the spirit. Let no motives of private interest, no love of ease, no feeling of natural affection, no prospects of temporal respectability, deter you from promptly giving yourselves to this noblest department of the noblest work in which man can engage. We ask, when you retire to the secresy of the closet, when you seek for repose in the shades of the evening, and when the beams of the morning demand your praise and prayers: think of the millions of the heathen that are hastening to perdition, saying, No man careth for us.

We have often appealed to those in the direction of different societies for aid. Their reply is, We cannot obtain men. Surely this must arise not from want of courage or devotedness on your part; but from want of that to which we have referred, a consideration of the subject. Let this stain no longer rest on those who are to be the future ministers at the altar of God.

We do not urge this subject upon you as a mere matter of course, but from an imperative sense of duty, from a consciousness that it is our duty to lay before the church the present condition of this country, so that if that church should permit the present opportunity to pass by unimproved, the blood of this people will be required, not at our hands, but at theirs.

We entreat you, therefore, dear brethren, by the love you bear to Jesus, by the value you attach to the salvation of souls, and by the solemnities of the day of judgment, when we must render an account of our stewardship, listen to the cry of your brethren in the Lord.

We remain, dear brethren, yours in the bonds of the gospel,

(Signed,) Rev. G. Gogerly, A. F. Lacroix, C. Piffard, J. Campbell, Dr. J. R. Vos, Lieut. Meik, Messrs. W. Cockburn, J. Bartlett, W. W. Eddis, C. Symes, A. Bedford, P. Hunt, J. W. Mackay, *Members of the Bengal Auxiliary Missionary Society.*

Rev. Thomas Boaz, *Secretary,*

Calcutta, June 15, 1835.

DOMESTIC.

"PERMANENT TEMPERANCE DOCUMENTS," BY THE AMERICAN TEMPERANCE SOCIETY.

The American Temperance Society has just issued a volume of 514 pages, under the foregoing title, compiled principally from the eight published reports of the society, and designed to embody the most important

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facts and opinions collected by its labors. The work is stereotyped, and put at a very low price, with the intention of bringing it within reach of all, and circulating it very generally through the community. Every man who wishes to know the evils springing from the use of intoxicating drinks, and how great a ruin was threatening his country from this source; every one who wishes to confirm himself and family in the habits of abstinence from such drinks; every one who wishes to promote the peace, good order, and prosperity of his fellow-men, by exerting an influence in favor of the temperance reform; and every one who wishes to know how powerful moral causes are, when blessed of heaven, to check vice and promote virtue, and from thence to derive encouragement for beginning and prosecuting benevolent endeavors,—should possess himself of this volume and carefully study it. It teaches also what remains to be done to complete the work of reformation. There is no more suitable book for gratuitous distribution, both by individuals and societies. The character and object of the work are well and briefly described in the introduction, which is subjoined.

The great increase of drunkenness, within the last half century, among the people of the United States, led a number of philanthropic individuals, in the year 1825, to consult together, upon the duty of making more united, systematic, and extended efforts for the prevention of this evil. Its cause was at once seen to be, the use of intoxicating liquor; and its appropriate remedy, abstinence. It was also known, that the use of such liquor, as a beverage, is not only needless, but injurious to the health, the virtue, and the happiness of men. It was believed, that the facts which had been, and which might be collected, would prove this, to the satisfaction of every disinterested and candid mind; and that if the knowledge of them were universally disseminated it would, with the divine blessing, do much toward changing the habits of the nation. It was thought therefore to be proper to has now pursued for ten years; and the results of its efforts, are presented to the consideration of the community, in the subsequent volume. It is earnestly desired that a copy of this volume may be put into the hands of every preacher, lawyer, physician, magistrate, officer of government, secretary of a temperance society, teacher of youth, and educated young man, throughout the United States, and throughout the world.

The principles, facts, and reasonings contained in this volume, have special reference to alcohol, in the form of distilled liquor; but they will apply to it, in every other form, in proportion to its quantity, the frequency with which it is used, and its power to produce intoxication; or derangement of the regular and healthy action of the human system. The volume is divided into five parts, called Reports. These, however, are not so much reports of the operations of the friends of temperance and their results, as reports of principles in the government of God, as illustrated by facts, with regard to men, which show, that for them to continue to use ardent spirit as a beverage, is a violation of his laws; and will prove, by its consequences, that, "the way of transgressors is hard."

The first part shows that it is immoral to drink such liquor; and the second that it is immoral to manufacture, vend, or furnish it, to be drunk by others. The third part shows that the making, or continuing of laws which license men to sell ardent spirits to be used as a beverage, and thus teaching to the community that the drinking of it is right, and throwing over it the shield of legislative sanction and support, is also immoral. The fourth part, exhibits those principles of divine revelation, which the above mentioned practices violate; and the fifth part, shows the manner in which alcohol, when used as a beverage, causes death to the bodies and souls of men.

Hundreds of thousands of persons of all ages, conditions, and employments, in view of its evils, have ceased to use it; and so far as they or others can discover, have been greatly benefited by the change. Let all do the same, and drunkenness will universally and forever cease. Pauperism, crime, sickness, insanity, wretchedness, and premature death, will, to a great extent, be prevented. Health, virtue, and happiness will be increased; human life be pro-

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toxicating drink. He is also requested to communicate as extensively as possible the knowledge of the facts which the volume contains; and to labor, in all suitable ways, to induce all persons to exemplify its principles, by a united and consistent example.

ANNUAL REPORT OF THE AMERICAN COLONIZATION SOCIETY.

THE report was presented at the nineteenth annual meeting, held December 15th, 1835.

Financial Concerns.—Besides paying promptly the current expenses of the institution, they have liquidated nearly $24,000 of the debt outstanding at the last annual meeting. Of the old debt, a balance of about $9,000 remains unpaid; an amount including some claims admitted since a statement of that debt was presented to the society at its meeting in 1834, items of interest and damages, and other incidental charges, not noticed on that occasion. In addition to this balance, several colonial drafts, amounting to upwards of $7,000, which became due near the close of the last year, are also still unpaid. In the adjustment of that balance, the managers anticipate no difficulty; and they calculate on obtaining means for paying the drafts, from the proceeds of the legacy bequeathed to the society by the late Mr. Ireland of New Orleans, of which legacy only a very small portion has hitherto been realized. They hope, should the cause continue to receive from its benevolent friends throughout the Union the degree of support which has hitherto been extended to it, that in the course of another year, the society will be free from debt, except what may be due to the holders of its stock. Legacies to a large amount are soon to be received.

Colonists.—On the 4th of March 1835, the brig Rover left New Orleans for Liberia, and arrived at Monrovia about the first of May, with seventy-one emigrants, of whom three were from that city, and the residue from the State of Mississippi. Of the emigrants, twenty-six belonged to the estate of Mr. James Green, deceased, late of Adams county, Mississippi, had been selected from one hundred and thirty and emancipated for

On the 29th of June, the ship Indiana sailed from Savannah with sixty-three or sixty-five emigrants for the settlement formed at Bassa Cove, by the united auxiliary societies of New York and Pennsylvania. The disastrous circumstances of that settlement caused them to sojourn at Monrovia, where they arrived on the 19th of August.

The improved condition of the affairs of the society has determined the managers to despatch a vessel during the present month to the colony with emigrants, provisions and other supplies, and instructions to that effect were some time since given to the agent at Norfolk, from which port it is intended that the vessel shall sail. She will carry about one hundred emigrants, of whom forty-two are manumitted slaves, and two are children brought from Africa.—It is also proposed to send early in the next year an expedition from New Orleans with from fifty to one hundred emigrants. Among them will be about twenty manumitted slaves.

These intended accessions to the citizens of Liberia, though considerable, will make but a slight impression on the list of applicants for settlement in that country. It is as large, however, as the board deem it prudent to permit, until a period of yet nearer approximation to financial prosperity, and of farther progress in the execution of plans which have been devised for developing the resources of Liberia, and for elevating her social condition.

The Rev. John B. Pinney has retired from the office of governor, and Doct. Ezekiel Skinner, the senior physician of the colony, has been appointed temporarily his successor.

Colonial Improvements.—The situation of the colony has been improved by the erection of new buildings for the accommodation of emigrants, and their stores; the agriculture of the colony has been extended and improved; some public buildings including a light-house were in progress; arrangements are made for introducing working animals, also wheels, cards, looms, etc.; and it is hoped that access may be had to a more elevated and healthful location for an interior settlement.

Education and Morals.—The schools afford very inadequate means for educating the children of the colony, and embrace

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W. T. Brantly, presiding. Rev. Ira Allen, the general agent, read the report, and Rev. president Babcock, and Rev. Messrs. Armstrong and Hill addressed the meeting.

Publications.—The number of tracts having become so considerable, it was deemed expedient to aim at enlarging their circulation, rather than to add to the society's stock. Only six new publications have therefore been added to the series, increasing the number to 148. The titles of these are,—The Causes and Cure of Spiritual Darkness; The Substitute; Whither am I Going? Human Depravity Considered; Directions and Encouragements to all who are desirous of knowing what the Lord requires of them; The duty of giving an adequate Support to Ministers of the Gospel. Besides these, the society has eleven publications, embracing in all, with those in the regular series, 3,550 pages. Of these 2,712 pages are in permanent type.

With reference to the wants of our own country, particularly that vast portion of it whose spiritual interests are most endangered, it was resolved by the board, previous to the last annual meeting, to place a bound volume of the society's publications in every accessible family in the States of Tennessee, Kentucky, Ohio, Indiana, Illinois, and Mississippi. Three thousand copies of the volume, entitled the Baptist Manual, have been printed, and the work of its distribution has been auspiciously commenced.

Twenty thousand copies of the Tract Magazine have been circulated during the year, at an expense of $280. The receipts are $227 09, leaving the Magazine in debt $52 81.

The number of tracts printed during the year is 268,730, making 7,080,000 pages, being an increase of 1,665,364 pages beyond the preceding year.

The number of pages issued from the depository is 5,992,206, being an increase of 1,713,822 pages beyond the preceding year.

The number of pages remaining on hand is 2,837,036.

The free grants of tracts which have been made during the year, amount to the sum of $1,196 21.

Auxiliaries and Depositories.—Payments have been received during the year from two hundred and twenty-six auxiliaries; and the number of new societies which have been established, or reported to the board during the same period, is one hundred and fifty-eight. The number of the depositories of the societies publications is fifty-three, besides the general depository in Philadelphia.

Agencies.—The aggregate time in which these agents have been employed is twenty-six months. The amount of their collections is $1,705,10, and pledges $879,95, making in all the sum of $2,585,05.

Funds.—There has been received into the treasury during the year ending January 6, 1836, the sum of $8,000 34, being an increase beyond any preceding year of $1,873 37. Of which $418 was for Burmah, $662 50 for the western states, and $334 55 for the tract house.

ANNUAL REPORT OF THE NEW ENGLAND INSTITUTION FOR THE EDUCATION OF THE BLIND.

THIS institution has now been in operation in Boston about three years, under the superintendence of Doct. Samuel G. Howe, and at present affords instruction to forty-eight blind pupils. A few extracts from the report will be given for the purpose of making its objects and the results of its operations more extensively known.

The advantages of this system are now very apparent; for although it has not been in operation long enough to accomplish its great end, the qualification of many blind for usefulness and independence in life, it has done much toward it, by increasing the confidence of the pupils in their own resources. Most of them find that they can receive as good an intellectual education as those who have sight; and those who have attended to mechanical works, perceive that they may, by industry and perseverance, gain their own livelihood.

We consider this moral influence of our institution upon the blind, as of no small importance.

The great majority of our pupils were, on their entrance, extremely ignorant, not having been taught even the simpler branches of common school education: they are now well versed in the rudiments of them all. They are generally familiar with the theoretical and practical parts of arithmetic; and they have correct ideas of geography, and of grammar. Some of them have studied the French language, have made themselves familiar with it, and can read and converse with more correctness and fluency than the generality of scholars of their age in our best private schools.

The upper classes are conversant with the higher branches of arithmetic, with algebra, and the principles of mathematics, and their application to astronomy: they have a fair knowledge of history, and of natural philosophy.

One of the most gratifying results is the facility which our pupils acquire of writing; many of them are now capable of finishing with their own hands, and without assistance, very legible letters, which are sent by mail to their friends. They have also a method of writing to each other, and the blind can correspond with the blind when ever so widely separated.

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They have continued steadily to cultivate their musical powers; and many have laid the foundation for correct execution as organists, by long and patient study of the fingering on the piano. The Logerian system, which was introduced nearly a year ago, has proved entirely satisfactory; and by assistance of the cheiroplasts the hand is well formed.

Vocal music has occupied also a considerable share of attention, and the voices of many of the pupils begin to show how much may be done by untiring attention to exercise.

One great facility, not possessed by any other English or American institution, is the possession of a beautiful and powerful press —invented and manufactured expressly for the purpose of printing for the blind. It was obtained at considerable expense after many experiments and trials with the common and power presses; and accompanied as it is by an extensive and perfect apparatus for printing, will soon give to the blind a better library than now exists. Indeed, we believe that all the printing hitherto done for the blind in the English language, does not amount to one half already executed at our office; and yet how small is the amount compared to their wants! The Acts of the Apostles, a book of Psalms, Murray's Grammar, a Spelling Book, an Introductory Reading Book for children, the Dairyman's Daughter, and Baxter's Call, are all the books yet printed. We have in press, indeed, and shall soon publish, the whole New Testament, thanks to the generous aid of the American,* Massachusetts, and the New York Ladies Bible Society; but still the wants are great, and as we have kept the printing fund apart from the general fund of the institution, we would call upon the public for aid in the work of printing for the blind.

When it is considered that the improved formation and arrangement of the characters by Dr. Howe, enables us to give the same quantity of matter in volumes of half the bulk formerly required, and at one fourth the expense, we have reason to believe that the improvements will be of general application and use in sister institutions, both in our own country and Europe. It will be difficult to point out an undertaking more deserving of patronage, than that of opening to the blind those higher sources of instruction and intellectual pleasure which are so freely enjoyed by the rest of their more fortunate fellow-creatures.

* The American Bible Society contributed $1,200, the Massachusetts $1,000, and the New York Ladies Bible Society, $800. Besides a donation to the fund of $250, received through Mr. Lathrop.

American Board of Commissioners for Foreign Missions.

BRIEF NOTICES.

CHINA.—Under date of September 11th, 1835, Mr. Bridgman writes from Canton, that considerable progress had been made in the revision of the Scriptures in Chinese, both Messrs. Medhurst and J. R. Morrison being engaged in the work with himself. The revision had proceeded as far as the book of Numbers, in the Old Testament, and to the Epistles to the Corinthians, in the New. The printing had been suddenly interrupted, as will be seen below. An abridged account of the expedition up the Min river was inserted in the February number, pp. 76—9.

I have not time to give you a detail of all the circumstances which have caused an interruption of the Chinese printing. Soon after the expedition up the Min, a long series of complaints was sent up to the emperor by the governor of Fuhkeen. Copies of those documents were at the same time sent to the governor at Canton. Not long afterwards an order was sent from Peking to all the maritime provinces, stating, among other things, that there were natives engaged in teaching foreigners the Chinese language, in printing barbarian books, and in acting as agents in prosecuting these objects; and ordering all such "traitorous natives" to be searched out, seized, and punished. In the mean time Mr. Gutzlaff had commenced a pretty free distribution of books among the Chinese in Macao. Some of these fell into the hands of the chief Chinese magistrate of the place, and were by him sent up to the governor at Canton. The "traitorous natives" soon got wind of all these proceedings, and acted accordingly. The senior Hong merchant, by an order from his superiors, favored me with a visit on the subject; and an official messenger was sent to Macao, who, with all his attendants, perished in the late typhoon.

These things have caused us no little inconvenience and hindrance, but no personal injury. For several days all has been quiet. This evening, however, I have heard a report,—set on foot, I presume, by some evil-minded person, that the authorities are going to drive me from the "provincial city." It is true, nevertheless, that there is a secret order in the *naahae's* office, to seize some of the men who were liberated last winter. The date of the order, and whether it will be acted on or not, I do not know. I heard of it early this morning, and the parties con-

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cerned have, I believe, all been apprized of their danger.

Such being the state of affairs here, we are determined to proceed immediately with arrangements for printing the Bible at Singapore. Mr. Tracy will need much help,—all, and a great deal more, than you can send him.

On the 26th of August, Messrs. Medhurst and Stevens commenced a voyage up the eastern coast of China, in the American brig Huron, capt. Winsor, chartered for the purpose. There was no intention to engage in trade, and the vessel carried no contraband articles. They proceeded to the province of Shantung, in latitude 36 or 37 degrees, and then returned leisurely down the coast, visiting the cities and villages, talking with the people, and distributing books, of which they gave away about 20,000.

CEYLON.—Messrs. Perry, Lawrence, Ballantine, and Webster, and their wives, who sailed from Boston in May last, arrived at Colombo, in Ceylon, on the 9th of September. The two former proceeded to join the mission in Jaffna, while the two latter continued their voyage to Bombay, being destined to the Mahratta mission.

CHEROKEES.—Negotiations preliminary to a treaty were held in the Cherokee country, between some of the principal men on behalf of the tribe, and the Rev. J. F. Schermerhorn, on the part of the United States, and articles were agreed upon on the 29th of December last. The treaty was finally concluded by the same commissioner and a delegation sent by the Cherokees to the city of Washington, on the first of March. Should this treaty be approved by the president, and be ratified by the Senate, an end will be put to the protracted controversy between the Cherokees and the United States; and most of the former will probably soon retire to the country allotted to them west of the Mississippi river.

CHOCTAWS.—Early in January eight persons were admitted to the church at Wheelock, and three at Bethabara. A good attention to religious instruction prevails, and instances of conversion are occurring.

PAWNEES AND ROCKY-MOUNTAIN INDIANS.—Doct. Benedict Satterlee and wife, and Miss Palmer, from Ithaca; also Doct. Marcus Whitman and wife, from Rushville, and Rev. Henry H. Spalding and wife, from Prattsburg, State of New York, started for their fields of labor about the first of March. They proceed by way of the Ohio and Missouri rivers, to Council Bluffs, from whence Doct. S. and his associates go to the Pawnees to join Messrs. Dunbar and Allis, while the others continue their journey by land about 1,200 miles further west to the Nez Perces and Flat Head tribes, to commence a mission there.

Donations,

FROM FEBRUARY 11TH, TO MARCH 10TH, INCLUSIVE.

Addison co. Vt. Aux. So. E. Brewster, Tr.

Bridport, Gent. 55,73; la. 43,45; mon. con. 12,75; (of which to constitute WILLIAM ROCKWOOD an Honorary Member of the Board, 100;)	111 93	
Cornwall, Gent. 55; la. 28,77; mon. con 2,49; heirs of Mrs. L. T. 4,42; Mrs. C. B. T. for China, 4,81;	95 49	
Middlebury, Gent. 121; la. 83;	204 00	
New Haven, Gent. 71,88; la. 28,51; for support of Rev. S. B. Munger, Bombay, (of which to constitute Rev. ENOCH MEAD an Honorary Member of the Board, 50;)	100 39	
Weybridge, Contrib. in cong. so.	13 66—525 47	

Auburn and vic. N. Y. By H. Ivison, Jr. Agent,

Auburn, So. of inquiry in theol. sem.	10 00	
Castile,	15 63	
Elbridge, LOAMMI WILCOX, which constitutes him an Honorary Member of the Board,	200 00	
Gainsville,	46 87	
Groton, 1st cong. so. to constitute SQUIRE STONE an Honorary Member of the Board,	108 50	
Jordan, Presb. chh. and cong.	12 00	
Lansing, Presb. chh.	9 81	
Port Byron, Presb. chh.	2 66	
Skaneateles,	16 04	
Springport,	4 00—425 51	

Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.

Falmouth, N. Merrill,	10 00	
Gorham, Benev. so. 50; mon. con. for Gorham mon. con. sch. in Ceylon, 60;	110 00	
North Yarmouth, 2d par. Ann. contrib.	14 15	
Portland, Mon. con. in 2d, 3d, and High-st. chhs.	190 50	
Pownal, Thanksgiv. contrib. 19; la. 14,05;	33 05	
Sacarappa, Mon. con.	27 00	
Scarboro', Mon. con. (which and prev. dona. fr. gent. constitute Rev. THOMAS JAMESON an Honorary Member of the Board,)	22 30	
Standish, Mon. con. 11,38; gent. 5,80; la. 11;	28 18—435 18	

Essex co. North, Ms. Aux. So. J. Caldwell, Tr.

Belleville, Mon. con. 13; la. (which and prev. dona. constitute Rev. JOHN C. MARCH an Honorary Member of the Board,)	43 00	
West Amesbury, Rev. Mr. Eaton's so.	21 00	
West Newbury, Mon. con.	18 20—82 20	

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Essex co. South, Ms. Aux. So. J. Adams, Tr.
Danvers, S. par. Gent. 59; la. 50,19; 109 19
Essex, J. C. for Cher. miss. 3 00
Hamilton, So. (which and prev. dona. constitute Rev. Mr. KELLEY an Honorary Member of the Board,) 18 45
Manchester, Rev. Mr. Emerson's so. 71 00
Marblehead, La. 106 07
Salem, Tab. so. United mon. con. 17,06; S. so. Mon. con. 17,05; Crombie-st. chh. Mon. con. 5,70; 39 81
Wenham, So. 24 00—371 52

Geneva and vic. N. Y. By C. A. Cook, Agent.
Gorham, Presb. chh. 20 00
Groveland, Presb. chh. 31 68
Hector, Fem. sew. so. in presb. chh. 15; mon. con. 22,60; 37 60
Junius, Rev. J. Merrill, 12; presb. chh. 12,50; 24 50
Lyons, La. asso. in presb. chh. 23,27; coll. 31,09; mon. con. 40,83; 95 19
Ovid, Presb. chh. 145 00
Palmyra, Presb. chh. 29 32
Romulus, Presb. chh. 54 00
Walworth, Presb. chh. 4 00—441 29

Grafton co. N. H. Aux. So. W. Green, Tr.
Groton, Mon. con. 10 34
Thornton, La. 8 00—18 34

Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Catskill, D. C. 5; Mrs. R. Croswell, 2; 7 00
Coxsackie, Catharine Cornine, to constitute ANTHONY M. VAN BERGEN an Honorary Member of the Board, 100; J. L. Bronk, 40; C. Dewitt, 20; 160 00—167 00

Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.
Avon, W. so. Gent. and la. 23 73
East Windsor, Wapping so. La. 7 08
Glastenbury, Mon. con. 69 00
Hartford, 1st so. Mon. con. 16,09; N. so. Gent. 268,50; S. so. Coll. 80,26; mon. con. 58,75; fem. juv. so. for China, 10; 433 60
526 41
Ded. expenses paid by aux. so. 1 00—525 41

Litchfield co. Ct. Aux. So. C. L. Webb, Tr. (Of which fr. Harwinton, JASON SKINNER, which constitutes him an Honorary Member of the Board, 100; New Preston, to constitute Rev. HENRY DAY an Honorary Member of the Board, 50; North Cornwall, Lydian so. 19,73; coll. 30,27; to constitute Rev. WALTER SMITH an Honorary Member of the Board; Plymouth, Mon. con. in cong. chh. and so. for support of Rev. P. Parker in China, 23; chh. and so. to constitute Rev. EPHRAIM LYMAN an Honorary Member of the Board, 100; Sharon, D. Gould, for *David R. Gould* in Ceylon, 12; Watertown, Fem. hea. sch. so. for fem. schools among the Mahrattas, 60;) 2,600 00

Monroe co. N. Y. Aux. So. E. Ely, Tr.
Albion, 1st presb. chh. and so. 152 43
Barre, 1st cong. chh. to constitute Rev. JONATHAN HOVEY an Honorary Member of the Board, 50 00
Byron, Fem. miss. so. 44 00
Le Roy Valley, Presb. chh. 20 00
Middleport, Presb. chh. 6 00
Moscow, Presb. chh. and so. 25 00
Ogden, Presb. chh. 55 00
Pittsford, Presb. chh. 54,81; la. for. miss. so. 15; 69 81
Ridgeway, 1st presb. chh. to constitute Rev. JOHN THALHIMER an Honorary Member of the Board, 50 00
Rochester, 1st presb. chh. 44,25; do. sab. sch. 110; 3d presb. chh. 45,60; Brick. presb. chh. 50,36; do. sab. sch. 3d pay. for *William Wisner* in Ceylon, 20; 270 21
Scottsville, W. H. Hanford, 10 00
Sweden, Presb. chh. 12 00
Yates, Presb. chh. 6 31
York, 1st presb. chh. 26 00—796 76

New Haven City, Ct. Aux. So. C. J. Salter, Tr.
Mon. con. in 1st and united so. 24,37; do. in 1st, 2d, and 3d soc. 14; do. in 3d so. 10,88; do. in 1st and 2d chhs. 23,43; do. in Yale college, 24,04; sab. sch. in free chh. for sab. sch. in Ceylon, 2; a friend, 1,25; int. 1; 100 97
Ded. expenses paid by aux. so. 39—100 65

New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.
North Guilford, Gent. and la. 40 00

New York City and Brooklyn, Aux. So. W. W. Chester, Tr.
W. C. R. for *Betsey Pratt* and *Jane Wallace* in Ceylon, 40 00

Oneida co. N. Y. Aux. So. A. Thomas, Tr.
Cherry Valley, Mon. con. 50; coll. 88,50; fem. miss. so. 20,75; 159 25
Exeter, 40 00
Fayetteville, Presb. chh. 38 00
Richfield Springs, 34 75
Richland, Mon. con. 23 07
Salisbury, Mon. con. 7 00
Sandy Creek, Presb. so. 11 50
Sherburne, Rev. H. S. 5; G. W. 5; Mr. W. 3; Mrs. B. 3; 16 00
Syracuse, A lady, 1 00
Trenton, L. Younglove, 8; presb. so. and dona. 30; 38 00
Warren, Mon. con. 5 00—373 57

Piscataqua confer. of chhs. N. H., S. Blake, Tr.
(Of which fr. Exeter, Gent. and la. 120;) 183 00

South Middlesex Confer. of chhs. Ms. P. Johnson, Tr.
East Marlboro', 22 25
Saxonville, To constitute Rev. C. KIDDER an Honorary Member of the Board, 50 57
Sherburne, Rev. Mr. Lee's so. 44 50
Southboro', Rev. Mr. Follett's so. 26 24—143 56

Sullivan co. N. H. Aux. So. J. Breck, Tr.
Cornish, Gent. 35,54; la. (of which to constitute Rev. ALVAN SPAULDING an Honorary Member of the Board, 50;) 54,05; 89 59

Valley of the Mississippi. Aux. So. W. T. Truman, Cincinnati, O. Tr.
Western Reserve aux. so.
Brooklyn, Mon. con. 32,50; Sheffield, Mon. con. 15; 47 50
Michigan aux. so.
Bloomfield, 2d chh. 9,87; Monroe, C. Noble, 50; Mrs. Noble, 50; Pontiac, Chh. 20,85; St. Clair, Presb. chh. 16; less c. note, 1; 145 72—193 22

Windsor co. Vt. Aux. So. Rev. J. Richards, Tr.
Norwich North, Mon. con. 32 00
Windsor, Gent. 40 00—72 00

Worcester co. relig. cher. so. Ms. H. Mills, Tr.
Grafton, La. 20,33; mon. con. 87,48; 107 81
Millbury, Int. 15 00
Northbridge, Mon. con. 9 56
North Meudon, Chh. 13 00
South Northbridge, Chh. 29 11
Sutton, Gent. 32,25; la. 33,75; mon. con. 90,13; 156 13
Upton, Gent. 22,24; la. 36,47; 58 71
Uxbridge, La. 44; a lady, for bibles for China, 12; gent. and mon. con. 37,12; to constitute Rev. D. A. GROSVENOR an Honorary Member of the Board, 50; 143 12
Ward, Gent. and la. and mon. con. 91 47
West Millbury, Gent. 45; la. 55,70; mon. con. 51,03; 151 73—775 64

Total from the above sources, $8,399 91

VARIOUS COLLECTIONS AND DONATIONS.

Acton, Ms. Mon. con. and sub. 36 00
Acworth, N. H. Miss S. McPherson, 10 00

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Albany, N. Y. 4th presb. chh. 50 00
Andover, Ms. Chapel cong. to constitute D. TALCOTT SMITH an Honorary Member of the Board, 100; la. so. 62,62; teachers and scholars of Phillips acad. 88; coll. in W. par. 15; 265 62
Ballston, N. Y. Coll. 70 00
Ballston Spa, N. Y. Coll. and mon. con. 42 10
Berkshire, N. Y. Mon. con. 20 00
Beverly, Ms. Misses, for bibles for hea. chil. 6 00
Boston, Ms. An officer of the army, 1 00
Brewer, Me. Sab. sch. (of which av. of labor, 2;) for bibles for China, 15 00
Bristol, R. I. Mon. con. 15 00
Brunswick, Me. Rev. T. C. Upham, 100,83; juv. miss. so. for tracts at Singapore, 5,50; 106 33
Buffalo and vic. N. Y. By H. Pratt, Tr. Buffalo, 1st chh. 262,46; WILLIAM WILLIAMS, which constitutes him an Honorary Member of the Board, 100; free chh. 101,30; H. Pratt, 25; A. C. Parmlee, 10; A. Callender, 10; H. B. M. 3,50; Rev. Mr. S. 3; E. D. 2; Cambria, Cong. chh 23; E. Parker, 10; Collins, 1st cong. chh. 18; Lodi, Chh. 40; Niagara Falls, Chh. 87; West Aurora, Cong. so. 27,44; Yates, H. C. 3,50; chil. of Rev. D. P. 95c. Mr. and Mrs. B. 50c. m. asso. 2,17; J. P. 1; 730 82
Canton, N. Y., G. Ray, 1 50
Carlisle, Pa. Fem. miss. so. in presb. chh. 66 90
Castine, Me. Gent. asso. 49 50
Cherry Valley, N. Y., J. O. Morse, to constitute OLIVER A. MORSE an Honorary Member of the Board, 100 00
Falmouth, Me. A lady, 3 00
Glenns Falls, N. Y. Mon. con. in presb. chh. 50; coll. in do. 34,17; 84 17
Grafton, Ms. Miss E. S. 5; Miss M. S. 2; 7 00
Halifax, Vt. Mon. con. in cong. chh. 23 00
Hillsboro', N. H. Gent. asso. 15; W. Simons, 10; 25 00
Kingsboro', N. Y., C. Mills and Mrs. L. H. Mills, (which and prev. dona. constitute CHARLES MILLS an Honorary Member of the Board,) 91; W. Ward, 10; E. Leonard, 10; G. and H. Parsons, 10; D. Robertson, 10; S. G. 5; Rev. C. V. 5; C. J. L. P. 1; W. A. P. 1; Mrs. M. F. 50c. 143 50
Lexington, Va. Mon. con. in presb. chh. 4 50
Little Valley, N. Y., S. Smead, 5 00
Marlboro', Ms. J. Stow, 10 00
McDonough, Ga. J. Dailey, Jr. 25 00
Moffitt's Store, N. Y., P. Roberts, 5 00
Newburgh, N. Y. Mt. Pleasant fem. sem. Miss M. M. Prime, 10 00
Newton, W. par. Ms. Mon. con. 53 25
Northampton, Ms. Sab. sch. in 1st chh. for sch. in Ceylon, 50 00
North Granville, N. Y. Presb. cong. 50 00
Peacham, Vt. Cong. chh. and so. (of which fr. la. for *Eunice W. Worcester* in Ceylon, 20;) 65; mon. con. 32; 97 00
Philadelphia, Pa. Youth's miss. so. in 11th presb. chh. for support of Jesse, a native teacher, 30; youths domestic and for. tract so. for tracts in India, 20; R. Creighton, 10; 60 00
Pike, Pa. Mon. con. 10 00
Portland, Me. J. Willie, 5 00
Princeton, Ms. Mon. con. in cong. chh. 21 00
Princeton, N. J. Presb. chh. for Mr. Thomson at Jerusalem, 106; Edge Hill school, for *Theodore Frelinghuysen* and *William Wirt* in Ceylon, 24; 130 00
Rahway, N. J. Presb. chh. (of which to constitute Rev. THOMAS L. JANEWAY an Honorary Member of the Board, 50;) 176 41
Watertown benev. asso. N. Y., A. Ely, Tr. Adams, Chh. 29,67; Leyden, Rev. R. K. 7,32; Lowville Village, Mon. con. 6,85; Rodman, Cong. chh. 5,75; Stow's Square, 7,12; Watertown, 1st chh. 21,99; 2d chh. 24,40; West Leyden, Chh. 14,68; 117 78
Westminster, Vt. Fem. char. so. 19; so. of friends to mor. and miss. 15; 34 00
West Needham, Ms. Mon. con. 16 00
Windham, Vt. Fem. asso. 13 00

Amount of donations acknowledged in the preceding lists, $11,639 21. *Total of donations and legacies from August 1st, to March 10th*, $98,416 71.

DONATIONS IN CLOTHING, &c.

Beverly, Ms. A box, for Miss L. Williams, Bethabara.
Charlemont, Ms. A box, fr. fem. sew. so. 21 91
Corinth, Vt. A bedquilt, fr. miss. so. for Rev. I. Tracy, Singapore.
Croyden, N. H., A box, fr. ladies, 23 10
Fairfield, N. Y., A bundle of flannel, fr. Miss R. Everett.
Fort Snelling, N. W. T. Clothing, labor, etc. fr. Maj. Loomis, 29,55; Lt. Ogden, 11,97; Corp. C. 7; J. M. 4; F. W. 3,75; T. W. 2; Ser. G. 1,50; 59 77
Monson, Ms. A box, for Dwight.
Salem, Ms. Two pr. boots, fr. W. Knight.
Upper Beverly and Wenham, Ms. A box, fr. ladies, for Rev. L. S. Williams, Bethabara.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds.

James Adger, Charleston, S. C., Treasurer of the Southern Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

Sumpter dist. Gent. of Mount Zion chh. 50; ladies of do. to constitute Rev. WILLIAM M. REID an Honorary Member of the Board, 50; mon. con. in do. 11; sub. 5; Charleston, Mon. con. in circular chh. 13,12; do. in 2d presb. chh. 15; do. in 3d do. 42,05; juv. miss. so. 89,20; asso. of circular chh. 48; THOMAS LEGARE, which constitutes him an Honorary Member of the Board, 100; a friend, 7; a friend, 2; Rev. I. Dickson, 2; Duncan Creek chh. 7,50; Rock Spring chh. 3; J. C. Coit, to constitute M. MACLEAN an Honorary Member of the Board, 100; Hopewell chh. 7; coll. (of which fr. la. asso. to constitute Rev. URIAH POWER an Honorary Member of the Board, 50;) 115,25; Bethany chh. 47,06; Friendship chh. 28; Carmel chh. 20; Columbia, Gent. asso. 117,69; la. miss. work. so. 50; coll. at an. meet. of Southern

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American Board of Commissioners for Foreign Missions.

Persia.

EXTRACTS FROM LETTERS OF MR. MERRICK, DATED AT CONSTANTINOPLE.

THE following letters were written previously to Mr. Merrick's departure from Constantinople, which was mentioned at page 81. The first is dated August 1st, 1835. The opinions expressed in it respecting the preparedness of some portions of the Mohammedan community to receive christian missionaries and be benefitted by their labors are in accordance with what he has expressed in former letters, page 366 of the last volume; and are confirmed by statements made in the journal of Mr. Schneider, pages 301—5.

Turks at Broosa favorably disposed towards Christianity.

I spent last winter and spring in laborious study of the Turkish language, commencing the Persian, and accomplishing meanwhile a pretty large amount of medical reading. These pursuits, by the beginning of May, had somewhat exhausted my strength and impaired my health. With a view to restore both these, as well as for the benefit of once more enjoying christian communion with my dear class-mates, Powers and Schneider, I was induced to visit Broosa. It was a season of no common interest, when we, who in our classic days had so often conversed and prayed together respecting missions, met, after a long separation, on missionary ground. I was not less delighted with their society, than gratified with the fair prospects of usefulness before them. Their usefulness is not indeed wholly prospective; far from it: their salutary, evangelical influence is already widely felt at the important station they occupy. The prejudice and opposition encountered at the outset of the mission, seems to have paved a broader way for their example and efforts. They are held in estimation by Armenians, Greeks, and Turks; and although they have need of much faith and patience—for when was a missionary without trials?—yet a glorious harvest is ripening around them. I could not be uninterested in the Turks of Broosa. They appeared more liberal and tolerant than even their brethren in Constantinople, whose reputation for comparative liberality is not bad. With great civility and kindness they admit Christians to their mosques and mausoleums, and engage in conversation with the followers of Christ with cordiality and interest. It grieved my heart to see such a golden door for the entrance of truth opening among the Mohammedans of Broosa, and no one ready to enter it. Next to Constantinople, there is probably not another place in the empire where a missionary to the Turks would be more useful. Indeed I am inclined to believe the Mohammedan missionary at Broosa would begin his harvest first, although I should advise that Constantinople be earliest occupied, if both places cannot be supplied at once. Smyrna also, is an important and interesting field for another missionary to the Turks. But Broosa, the ancient seat of the Turkish empire, favored so richly with the bounties of nature, and sending her Macedonian cry to missionary hearts in America,—shall Broosa be neglected for years to come? Have I no missionary brother in my dear native land who will embark for Broosa before the present year closes? Take some brother by the hand, who only waits

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to have some door of usefulness opened before him, and send him out with prayer and blessing, next autumn. I know something how difficult you find it to procure missionaries for places better known to the churches at home, if not more entitled to attention, than Broosa; but may not one special effort be made in behalf of the Turks of that city. It is many weeks since I saw the minarets of that place, yet my heart still prompts me to be importunate in its behalf. If the Lord Jesus Christ will pardon total neglect of the Turks of Broosa, I surely will not complain. But I must believe a missionary for the Mohammedans there can and will soon be found. He need not of course publish a manifesto of his plans, and awaken slumbering bigotry from the tomb where it has descended to sleep, if undisturbed, its strength and existence away; but labor enough will fall continually to his hands. Let him come with the expectation, Providence permitting, of living a long and useful missionary life among the Turks of Broosa, and of having his bones laid where the ashes of some of the fiercest Moslems repose. I would urge this matter still further, but surely my missionary brethren and sisters at home, are not so dull in understanding, or cold in heart, as to make it necessary. To those whose prayer continually is—"Lord what wilt thou have me to do?" I ought rather to apologise for the warmth with which this appeal is made. But before any censure me on this ground, let them go to Broosa, converse with and contemplate the Turks there.

On the 8th of the same month Mr. Merrick writes as follows respecting the

Importance of Medical Skill in a Missionary to the Turks.

It is extremely desirable that the missionary to the Turks of Broosa be a physician. Medical skill would immediate- of medical advice. They neither do, nor can place any reliance on any practitioner there, because the few called 'doctors' know so little of their profession. In cases of severe illness, or those which require surgical skill, it would be necessary to call a physician from Constantinople; aside from the expense of such a visit, the patient might expire before the physician could arrive. There are, it is true, both medicines and doctors at Broosa, but a merchant of the place assured me that he had no confidence in the skill of any physician there, and in case of sickness should send to Constantinople for advice. I trust this matter will be considered in selecting a missionary for the Turks of Broosa. Still, I would not have medical knowledge regarded as an indispensable qualification. The great object is to benefit the souls, rather than the bodies of our fellow-men. While on the subject of physicians, it is proper to observe that one is very much needed at Constantinople. Not because there are no well educated physicians here, but for the purpose of promoting the cause of truth and human happiness. But this is a small consideration compared with the moral influence which a skilful pious physician would here exert. Men of prudence, patience, firmness, affability, and above all, deep heart-felt piety, are needed, both at this place and at Broosa. The system of medical practice followed here differs widely from that generally pursued in America. Still, it should not be despised by one who wishes to do good among the people here by means of medical skill. It should be carefully examined, and thoroughly understood. Loud denunciation of the system itself and especially of those who practise according to it, should never be indulged. A physician coming from America to this region must be content to lay aside some favorite notions, and to learn even from those whose pretensions to medical knowledge are ridiculous, many useful

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Smyrna.

EXTRACTS FROM THE JOURNAL OF MR. ADGER.

Examination of a Greek School—Greco-Turkish Bible.

February 11, 1835. A few days since was held an examination of one of the Greek Lancasterian schools. It is attended, instructed, and supported entirely by Greeks, and is one of the most gratifying spectacles I have yet witnessed here. The head teacher was formerly a priest, but has since been to Paris and received a good education. He has returned with very liberal views—perhaps they may be rather too liberal. The spacious school-room was completely filled, not less than one hundred and fifty scholars being present. They were generally over eight and under fifteen years of age. The countenances of most of them were intelligent, and some to an extraordinary degree. Here were collected in part the best hopes of Greece.

On a stage at one end of the room, were the bishop of Smyrna and the venerable ex-patriarch, together with a number of other educated Greeks, eagerly drinking in the pleasures of the scene. Among them we were honored with a seat, and with them we partook of the delights of the occasion. It was indeed an affecting and a joyous sight. They read in their mother tongue; they recited parts of orations; they exhibited specimens of chirography and ciphering; they pointed out every important place upon a large map of the world (each boy in the class having a long rod for his pointer); and finally they united in singing some sacred music. The tune was sweet and touching. The words, of course, like those of all the other exercises, were Greek. I think no friend of Greece, no friend of science could have been present without feeling his bosom swell. We felt not only as friends of Greece and of science, but as believers of the gospel, and we could not but turn our thoughts to the bearing of these means of education upon the salvation of their pupils, of their friends, of the nation, and of the whole world. What a thrill of joy ran through my bosom when I first perceived that these interesting boys were all reading the New Testament in Modern Greek, which my countrymen had published in New York! What satisfaction I enjoyed in reflecting that I have the honor of belonging to the number of those who have devoted their lives to the good of these nations, of those whose great work is indirectly advanced by the opening of such fountains of knowledge as this Lancasterian school. I would not exchange my station for that of a crowned king. Ten or twenty years hence, or if not so soon, at least in eternity, we confidently expect to receive joy and triumph in beholding the fruit of our labors. Yes; ten or twenty years hence will be seen in Greece and in Asia Minor the blessed results of these schools. Can any man be blind to the glorious prospects of that nation, even now risen like the phoenix from her ashes? Let the Greeks go on as they are now proceeding, and let the Turks continue to neglect the education of their children, and in twenty years they and the Greeks will in every respect have changed places.

I left this nursery of the future men of Greece and Asia, with the prayer that it might, by divine grace, become a nursery likewise of plants to be transplanted into the garden of God on high. Mr. Temple had expressed the same sentiment very touchingly during the singing with which the examination was closed. With a tear in his eye and a tremor on his voice, he whispered in my ear, "May they all sing in the New Jerusalem."

25. The Greeks of the interior speak the Turkish instead of their own language. But in their schools they are taught the Greek alphabet and learn to pronounce words written in Greek characters. A considerable contribution has been made by them of late for the publication of the Bible in the Greco-Turkish, that is the Turkish language in Greek letters. The British and Foreign Bible Society are now executing this interesting work. Genesis has been received at Constantinople, and has given great satisfaction. There they now have in deposit five hundred dollars, one half of their contribution. The other moiety was paid by them in advance, even before the work had begun to be translated. These Greeks of the interior are supposed to be one hundred thousand in number.

Defective Education—New Armenian Bishop—Sacred Preacher.

March 13. A young Armenian, who calls frequently, inquired to-day concerning the distance hence to America. I answered this question, and then he continued, "Is it not on the other side of the

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globe, beneath us? and how then can one go down there without tumbling off the earth?" Thus, intelligent as he is considered, acquainted as he is with the Armenian, Turkish, Arabic, Persian, Italian, and French languages, he is ignorant of what any school-boy at home would be ashamed not to know. Some idea may be obtained from his case of the defective character of the education given at the best schools here. The Armenian Academy of Smyrna is truly a noble institution, and this young man was one of its best scholars, but, as appears in him, its instructions are confined almost entirely to languages.

16. An Armenian bishop has arrived from Constantinople to preside over this diocese, long vacant as regards the Armenian church. Being this morning on a visit to the Armenian school, Mr. Temple and I accompanied the head teacher to the bishop's house across the yard, that he might introduce us to the prelate. We found him seated on one corner of his *divan* (or low sofa which extended round three sides of the room), with a kind of low writing-desk, and pen and ink, and several manuscripts before him. A carpet was on the floor on the middle of which stood a brass mongal. My young friend who expressed so much fear of tumbling off the earth, and another Armenian from India were present. This latter speaks English remarkably well.

The bishop received us very kindly and we received a very favorable impression of him as an enlightened man. But we did not forget how often, in similar cases, these favorable impressions made by a few soft words, which it is easy for an oriental to speak, are effaced by the very first positive act in which such professed friends are required to prove their friendship for us. Such impressions are like those which little boys make upon the sand of the sea-shore—washed out by the next wave. He spoke of the benefits of knowledge, and thanked us for what our brethren at Constantinople have been doing with their schools there, and also for some assistance which has been given them towards instituting a Lancasterian department in their academy here. He expressed likewise his determination to do all in his power for the advancement of his people in knowledge and religion. He is a fine-looking man of middle age. I pray God, he may prove a blessing to his countrymen of Smyrna.

The East-India Armenian above mentioned informs me that he knew Henry Martyn in India. He referred me to that part of Martyn's life which relates to his passage from Bengal to Shiraz, and says he is one of the two young Armenians whom Martyn saw on board capt. Hepburn's ship at anchor in Jaques Bay. [See chap. viii, near the beginning.]

17. There is a certain Greek priest here known as the *hiero-kerux*, or sacred preacher, which name he has received from his gift in preaching, and his uncommon readiness to use his gift. He goes any where and every where in the discharge of his duty, and he is so popular that they call upon him not only for the churches of Smyrna, but even for those at some distance from the city. To his ministerial functions he adds also the preparation and prescription of medicines for the poor. It was merely by chance that I heard of him this afternoon, when being at the house of the East Indian just mentioned, he informed us of the preacher, and we were induced to give him a call. Said our friend, "What do you think, he sits all day in his room and studies!" A very remarkable statement truly concerning a priest of this country.

We found the hiero-kerux a man between fifty and sixty years old, with long hair and beard, like all the priests, and a good figure and countenance. He sat upon a cushion with a small piece of coarse carpeting over it, which cushion was probably his bed at night. It was placed in one corner of the room over which was the only window which gave him light. And of this the glass was so foul, as to be almost opaque. Add to this, that the room was filled with tobacco-smoke, and then let me ask what would an American congregation say to see their pastor in such a place as this? It looked like any thing but a study and he like any thing but a student. However, when our eyes had become a little accustomed to their new situation, we perceived that he was not without the apparatus of a scholar, a large map of Turkey was upon the wall, and below it lay a considerable number of books. Two folios attracted our attention *Ta Anthea*, or "The Flowers" of Chrysostom, Cyril, etc. To our inquiry whether he were disposed to part with the volumes, he replied, "I am a soldier and cannot sell my arms." At the gate we had seen a little boy chopping a root in pieces. These were for medical purposes. Several persons were waiting for his prescription when we entered, and they listened to his conversation with us as if his words came from a higher being

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than a mere man. Among them was a Turk. How strangely altered must be his feelings. The christian dog has become a minister of heaven, and his aid is sought against the arm of disease and death.

Southern India.

LETTER FROM MR. ECKARD, DATED AT MADURA, MAY 25, 1835.

THE removal of Mr. Eckard from Batticotta to Madura, was mentioned at page 90. His place as teacher in the seminary, is supplied by Mr. Hoisington, who removed from Madura for that purpose. Some descriptive notices of Madura and the surrounding country were inserted at pp. 174 and 179 of the last volume.

Sacredness of the City—Temple of Meen Aatche—Antient Palace.

That you may understand our plans and efforts, I will give some sketch of our situation as well as of the city and country. Madura is a city where idolatry has power far beyond that which it holds in places of more vulgur superstition. Here is an intense sanctity, such as pagans cast around their more celebrated strong holds of religious debauchery. An influential and numerous priesthood dwell here. At certain seasons tens of thousands of votaries crowd here to worship they know not what. A vast temple receives them within its deep recesses. Tumultuous processions, wild and fantastic as the dreams of a maniac, then pervade the city day and night, making the idolaters drunk with the excess of glare, noise, and folly. Heathenish abominations reign here in full malignity. The people are in general captious and careless respecting any religion other than their own.

The city is more than two miles in circumference. A double wall, with many bastions and a broad ditch, surrounds it. The adjacent country is well cultivated and populous, and quite pleasing to the sight. Most of the houses in Madura are of mud, one story high, and covered with leaves or straw. There are, however, some of much better construction, and a few really good dwellings, all of course in the oriental style. By far the most conspicuous buildings are the great temple of Meen Aatche, or the "Fish Mother," the tutelary goddess of the place,—and an old, half-ruined palace, built one hundred and fifty years ago, by the last rajah of Madura. As these, especially the temple, give its character to the city, some description may be proper.

The temple of Meen Aatche is one of the greatest in Southern India. For vastness of plan and labor of construction, there is no building in the United States which can be compared with it. To give the details would be tiresome and convey but an inadequate idea of the structure. It may be described as a quadrangular building, enclosed by a wall almost two thirds of a mile in circuit. This wall is about twenty-five feet high, and is of stone. The entrances are through four gateways, ornamented like the portals of a majestic gothic cathedral, and leading through four vast pyramids, which rise over the outer wall to the heighth of 120 or 150 feet. Each of these pyramids is fifty or sixty feet square at the base, and is formed of bricks plastered over. The entire exterior of each of these great piles is completely covered over and hidden with images of human or superhuman creatures well executed in plaster; many of the former as large or larger than life. These figures are so numerous that each of the great pyramids is rough with the men, women, and animals standing out in bold relief even to the summit. When you enter, there is a labyrinth of magnificent porticos, colonades, open squares, a tank, a small garden, dark rooms, and deep shrines leading beyond those rooms. We are not permitted to penetrate these recesses where are kept the statues of the goddess and her husband, but I have been everywhere else, even to some of the more holy spots. There are several pyramids in the inside, similar to those over the gates, but inferior in height. It is said that the entire number of columns is ten thousand; in one room it is asserted there are one thousand. I cannot answer for the accuracy of these estimates. Most of the columns are highly wrought with the figures of men, gods, and brutes. It is probably no exaggeration to say that the figures of human, brute, and non-descript beings are to be computed by hundreds of thousands. The mind is confused with the endless profusion and variety of the ornaments. It is all, however, in barbarian taste.

The deserted palace at one corner of the city is of another and a higher caste, though not so extensive as the temple. Although unoccupied and somewhat dilapidated, it is still in a state of considerable preservation. The closely built part

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covers one or two acres, perhaps more; originally, it was larger. We entered by a hall 150 feet long, sixty feet wide, and about the same in height. The roof was supported by heavy stone pillars, with pointed arches. From this magnificent room we pass into another, very large room, which opens upon an inner court. In one place there was a dome about eighty feet in height, and sixty in span. Massive stone pillars, pointed arches, bas reliefs, and paintings on the ceiling, indicated the wealth of the monarch who resided here. The entire pile bore to me a close and unexpected resemblance to the gothic architecture. A narrow, winding, broken, brick stairway leads to the terraced roof. The domes and cupolas rise twenty or thirty feet higher than the terrace and interrupt its uniformity. Galleries or corridors lead along the inside wall of these domes from one part of the roof to another. From the elevation there is a fine view of the city and country. Instead of the dirty houses of Madura, there seems to be a great grove of trees with dwellings interspersed. These trees grow in the inner courts, and are not visible from the streets below on the outside. They are so numerous as to give a verdant character to the whole city. On the south and east there are well cultivated fields, bounded by thick plantations of cocoa-nut trees, and the avenues of banyans which border the roads. On the north and west are hills of naked rock, and far beyond are the irregular, wild Ghaut mountains, in lofty ridges, one behind another. A stupendous palace and a thronged Indian city are beneath the feet, on the right are villages and fields, the softness of a summer day's scene; to the left is grand and savage nature.

Adjacent Villages—Opening for Schools and other Labors.

Within a circle of ten miles radius there are around as many large villages, and many more within twenty miles. Each of these contains from 500 to 5,000 people. Their inhabitants are comparatively pure and simple-minded, when we look at the impurity of the city. Except the native depravity of the human heart, their abject ignorance, and their occasional visits to Madura, there is little peculiarly contaminating to them. In many instances they are desirous of having schools.

Receding about forty miles from the city towards the northwest we find Dindigal, within the district; about seventy miles southeast is Ramnad, with many large villages in the way to and around these towns, the latter of which is said to contain 20,000 inhabitants.

After mentioning that the plan of operation proposed by the mission is to make Madura a large central station, while single families and schools may be established in each of the surrounding villages, so that while the whole mass of the community shall be brought under the influence of christian truth, united and concentrated action may be secured, Mr. Eckard proceeds—

But it is not common schools which will do here. An experiment has lately been tried at Calcutta, by the Rev. Mr. Duff, of conducting a school on the Lancasterian principles, himself being the principal teacher. The Rev. Mr. Percival has tried the same at Jaffnapatam, where I saw the system in operation. Both have every prospect of signal success. It is a plan exactly fitted for cities or large towns. A single missionary can thus act each day with great power upon 250 or 300 boys. The elder missionaries in Ceylon were much struck with the excellence of Mr. P.'s school, though their situation amidst scattered villages will probably preclude them from attempting a similar one. I have seen much evidence of the success of that in Calcutta. Among other most decided witnesses in its favor is the late governor-general of India, Lord William Bentinck. A knowledge of English is the surest mode of obtaining lucrative employment under the government here. No English school taught by a native can compare with one taught by an educated missionary. The latter has of course a great pre-eminence, and can obtain scholars who for the sake of such superior instruction will listen to daily religious exhortations. If the Lord blesses these, some, or many of those who came for human learning may find the pearl of great price, and afterwards communicate it to others also. Ten such schools in Madura, would, through the power of God, soon prostrate the proud pagoda, which stands only on the blind ignorance of the people. Perhaps one may be sufficient.

Already I have commenced one on a small scale, hoping to enlarge it as soon as I can have a bungalow built, near the city gate. We have now no accommodations, except for a few scholars. Only eighteen attend at present, and these have to come a mile from their homes. As the work is quite new to me, being of

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course dissimilar to what I saw at Batticotta, I wish to begin with a few, get them in order, and then add more. The boys are chiefly from a school formerly taught by one of our catechists, Edward Warren. I spend two or three hours each day with them, instructing chiefly in the English language. Tamul grammar is to be taught, together with writing, arithmetic, and somewhat of history, geography, astronomy, and natural philosophy. At present I lecture each day on one or more of these three latter branches. I also give them daily a short sermon, as pointedly as I can. We require them to attend public worship on Sundays, and have given distinct notice that no boy will be refused admittance to the school on the ground of caste merely, however low he may be. Those who now come are of respectable caste; there is even one brahmin.

We hope, with the divine permission, to establish an infant school. Mrs. E. tried one for a short time before leaving Ceylon, and was much encouraged. This will have to be a future operation. As we are now situated scholars so young could not come to us. Besides this we are enduring the burning vehemence of the hot season, and being but half acclimated, deem it prudent to wait till cooler weather before extending our plans.

We hope soon to visit the villages to preach the gospel, to distribute tracts, and establish schools. It is our design to go to them as often as is consistent with the pressing duties at the city. You may see how much we need more missionaries here. There are two of us and our district is estimated to contain a million of people. Our immediate circle of influence sweeps in about one hundred thousand. I mean by this, that if our bodily strength did not fail, we might reside at Madura and be sensibly felt by one hundred thousand souls in the city and adjoining villages. Were we more numerous, a million might be acted upon by our means. I know not how to implore assistance from home more powerfully than by simply giving this statement.

Besides the school before mentioned I have instructed in profane history and theology a class composed of our catechists and assistants who were educated at the seminary of Batticotta. We have required them to continue their studies so far as was consistent with their occupation of distributing tracts. Having gone through a complete course of historical lectures, of which they took full notes, I now merely hear on Monday evenings the theological essays which they have prepared through the week. All of my time not otherwise occupied has been devoted to the study of Tamul.

Ceylon.

EXTRACTS FROM THE JOURNAL OF MR. HOISINGTON, AT BATTICOTTA.

Visit of English Gentlemen—Superstition respecting the Mantras.

Mr. Hoisington, as mentioned in introducing the last article, is now connected with the Seminary as a teacher.

April 11, 1835. Four or five English gentlemen visited us to-day. One was the governor's private secretary. The object of this visit was to see the seminary in operation. The secretary remarked, that the governor, who had attended the annual examination in 1832, had said so much of this institution, that he was unwilling to return to Colombo without coming to see for himself. In order to give a more correct and satisfactory view of the actual state of things, after a survey had been taken of the building, library, etc., the classes were called together, and briefly examined in the studies of the previous term. Our visitors acknowledged themselves highly gratified, and well paid for a two hours' hard ride over the bad road from Jaffnapatam. We, also, felt that it was not an unprofitable visit for us. That government is disposed to look so favorably upon our movements, we would record, with thanksgiving, as among the blessings we receive so abundantly from our Father's hand.

May 21. I was not a little surprised to-day by a developement, in the first class, of sentiments which I had supposed peculiar to those who were still uninstructed heathens. Among other things brought to view by the boys, they stated that the offspring of the bever snake are very various, and often diverse in their natures,—such as the different species of serpents, scorpions, etc., amounting to twenty different kinds or more; that the bite of several of these animals could not be cured by any medicine whatever without the aid of mantras, or heathen prayers; that these mantras, when duly observed, never failed to produce the desired effect; and that they, several of the boys, had seen full proof, in their own father's house, of the virtues of these

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mantras in many ways, and therefore they could not doubt the reality of these things, though they had been before told that they were false and wicked.

I was not so much surprised at the simple announcement of such sentiments, as I was at the frankness with which they were avowed, and the tenacity with which they were held. I had met the class for the purpose of giving them instruction respecting their class compositions, which they had previously handed in—an exercise usually attended to by Mrs. H. The subject of their remarks was, "The snakes common in this district." As customary, they had all written on the same subject, and, therefore they all had opportunity to advance whatever peculiar sentiment they might hold in common. The notions stated above were, however, brought to view in only two or three of the compositions. On these points I remarked to the class in the way of surprise that they should state as undoubted facts what I supposed (as I told them) none of the class believed. As I was answered by all, as with one voice, "We believe it; we have no doubt of it; we have seen it."

When we consider that two-thirds of this class are church-members, what is our conclusion as to their piety in connection with such sentiments? Must we conclude that they have only a name to live? Such is not my conclusion. All things considered, I think they generally give as good evidence of piety as could reasonably be expected of persons in their circumstances; especially when we take into view the conduct of the great mass of professors of religion in more favored circumstances. The case shows the strength of heathen superstition and prejudice, and the great difficulty of educating them, even in circumstances the most favorable for doing it; and gives a new illustration of the fact, that piety may exist in connection with much that is of a different character. It is obvious that what is necessary to correct the erroneous notions as to the history of the snake, is clear and thorough instruction

The term mantra has different significations in the Hindoo system. It is derived from a Sanscrit verb, which signifies to advise, or consult privately. In its first meaning it seems to signify a certain division of the Vedas, consisting of two parts. The first part includes prayers and hymns addressed to particular deities, and used in certain peculiar sacrifices, and other ceremonies. The second part includes addresses to Brahma and explanations of his nature and attributes. From this use of the word it has come to signify prayer, or rather a form of prayer to some god or demon; which is the meaning of the term as used above. In this latter sense chiefly it is important to know the term.

As to the power or virtue of the mantras, the following apothegm of the brahmins is quite expressive. "The whole universe is under the power of the mantras; the mantras are under the power of the brahmins; the brahmins are therefore our gods." This peculiar power, however, is the property of only a few of the many mantras which are recorded in the sacred books. In every case the effect of these wonderful words depends on the manner in which they are uttered, or rather muttered; and very great attainment in the spiritual course is necessary on the part of the brahmin, before he can so apply this potent instrument as to make the gods bow in submission.

There are specific mantras for specific objects, each possessing power to secure only its appropriate end. Some are beneficent—some are hurtful; some are for casting out evil spirits, some for burning them alive, within the person possessed it would seem, the more completely to deliver the unhappy victim; some are for inciting love, some hatred; some are for curing diseases, some for bringing them on; some for causing death, some for averting it; some are the more powerful, and are resorted to for counteracting the effect of others.—But enough of this—enough to show you something of one of the monsters with which we have to grapple.

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ars, laborers at the station, and several others who have usually attended our meetings. The time from ten till noon was occupied by several separate meetings, in which the congregation was distributed, in order that we might adapt the instruction and exercises to the circumstances and capacities of all. From twelve till two there were prayer meetings in English. From three to five successive meetings with the seminarists and the church-members. In the evening a general meeting was held in the church. This was peculiarly interesting and promising. The congregation, composed of the classes above mentioned, was very large, the number of men from the villages around being much greater than I have ever before witnessed at any of our stations. This meeting must conduce to the advancement of the cause of truth, if not of the conversion of sinners.

27. Services to-day substantially the same as they were yesterday, except, that exercises of special prayer and fasting for the district were combined with the other services so far as consistent. The meeting in the evening was much the same in character with that of last evening. Surely it would seem that God's truth will not in this instance return unto him void of fruit of some kind. There seems to be a movement in the minds of the seminarists and others, of what kind time will declare.

28. The meetings increasingly solemn and encouraging. Some in the out-schools, and one or two in the seminary express a determination to be followers of our blessed Lord. In view of what we have seen and felt during these three days, though we have by no means experienced what we could wish, nor what we did during the protracted services enjoyed a few months since, yet we are of one mind that the occasion has been one of gain; and instead of being discouraged, we feel more ready to thank God and take courage. Such are the more profitable seasons for giving instruction in those truths which are calculated to break up the habit of heathenism in the soul, and prepare the way for the reign of light and love; particularly profitable are such seasons to the church-members.

In the evening the brethren generally attended a temperance meeting, held in the court-house in Jaffna. The cause of temperance is rapidly gaining ground in India—though the work has but just commenced.

June 24. The quarterly examination of the seminary was held to-day before the seminary committee. We were happy to see evidence of good improvement in all the departments to which we have been enabled to give anything like a proper attention during the term. During this vacation the semi-annual meeting of the mission has been held. This meeting as usual was one of importance. Among other items of business was one which may appropriately be noticed here. It was a decision to employ Nicholas Permander as one of the assistants in the seminary. Nicholas, it will be recollected, was formerly a native preacher, but was silenced on account of his marrying a heathen wife. He was, some years since, restored to the regular standing of a church-member. It is certainly a matter of congratulation that the mission have found satisfactory reason for appointing him to so important a post. He has talents, and is capable of rendering us very important service. This accession to the native assistance in the seminary, together with some favorable changes in the case of some other of our helpers in the institution, encourages us in our work.

Mahrattas.

JOURNAL OF MR. MUNGER AT MAHIM.

MAHIM is on the northern part of the island of Bombay, and about six miles from the city of that name. It was occupied by Mr. Graves as a station in the earlier periods of the mission, but has been without a resident missionary much of the time till recently. The first paragraph is extracted from a letter of Mr. Munger, September 28th, 1835, and gives an account of Francis, the interesting young man so often mentioned in the journal.

An Interesting Catholic Inquirer.

You will be rejoiced to hear that one of the young men whom you have educated, (through the benevolence of a society of ladies, I think, in the State of New York,) has, as we hope, become a disciple of the Lord Jesus. His name is *Angelo Francis Fonceca.* He was in Mr. Graves' family some six or eight years. His mother is a catholic, in whose faith he was educated until his connection with this mission. After leaving the

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mission, he again attached himself to the religion of his friends, and lived quite a profane, ungodly life. His knowledge of the English gave him much advantage in obtaining favorable situations in business. Through various changes, all taking place by divine appointment, he was again brought into connection with the mission. In April I was permitted to engage him to teach an English school, of which I had the superintendence, in Mahim. Soon after this he became much interested in the instructions which I was in the habit of giving the children of the school on Sabbath morning, and regularly attended the prayer-meeting on Thursday evening. The sequel in relation to him you will find in the extracts I send you from my journal.

August 17th, 1835. Sabbath. Since opening the English school in this place, I have been accustomed to call the children to my house on this morning for the purpose of hearing them read, and instructing them, out of the holy Scriptures. Though at first they were much disinclined to come, fearing that it was some scheme employed for the purpose of making Christians of them, they at length became more willing, having learnt that I made this a condition of their continuing members of the school. Having gained this point, after some time I determined to go still further, and to give the service more of the character of christian worship. They were with reference to this directed on the next Sabbath morning to assemble at the school-room, where I had also requested the Mahratta school to meet. After the usual exercise of reading and expounding the Scriptures to the children of the English school, and after hearing those of the other school recite their lessons from the Catechism, it was my purpose to read to them all some religious book, such as the Memoir of Babajee, Henry and his Bearer, etc. I told Francis what it was my object to do. He was very much pleased, and engaged to lend me his best endeavors to make the services interesting and profitable. This morning was the time which I had appointed for their meeting. Eight only from the two schools complied with my wishes—so easily are these people agitated with fear that they are to be made Christians against their choice. After the usual course of instruction, Francis, with my consent, read a part of the description of the Savior's crucifixion, and remarked freely upon each verse. I was much gratified by the simplicity and earnestness with which he urged upon the consideration of all present this great truth—Christ crucified for the sins of the world. But I was particularly surprised when he proposed making a prayer. I was well convinced, from conversations previously had with him, that he was unusually serious and attentive to religious instruction, but I did not suppose him sufficiently humble to beg for mercy in the presence of others. I consented that he should pray. He knelt down and opened his mouth, and the Lord filled it; at least such was my impression from the fervency and importunity with which he plead for the pardon of sin through the blood of Jesus Christ. And why might not this be, even though he is yet in the gall of bitterness and the bonds of iniquity? Balaam and Saul were among the prophets. He told me, after the boys were dismissed, that for some days past he had frequently prayed with his wife and one or two other persons, who were then residing in his family.

18. This afternoon, Francis came to my house, in company with a young man who is a Mussulman, and a catholic boy, both of whom have manifested some interest about the protestant religion. They appear to be intellectually convinced of its excellence, but they have no sense of the heinousness of sin. As Francis came in, I saw that his soul was in trouble, and upon inquiring the object of his call, he told me that he had come on account of the young men that were with him; they were convinced that there is salvation only in Jesus Christ; but they were afraid to avow such sentiments, because of the persecution that would be raised against themselves and their parents; that their fears had been particularly excited by an incident which had taken place regarding himself. He then gave me the following account.

"My friends and the catholic people have been for some time much troubled about my being connected with your school, and have often expressed fears that I should become a protestant. The vicar of the church near this, who died a few days ago, was my particular friend; he loved me much, and though he frequently admonished me to beware of temptation, he did not forbid my continuing this service. But the new vicar is a stranger to me. Yesterday he denounced me as a heretic, and forbid the people having any intercourse with me. To-day he commands me to send him the books of the school, for the purpose of their being examined. I sent him word that I did not fear him at all; God created him, and he created me; he is a man and so

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am I; we are both sinners, and ought to repent of all our wickedness. I told the boys of the school what had been done, and the cause of it; that I should continue to teach them in the same manner as heretofore. If they came to school it was well; but if they did not like these things, they could leave. To-day also the physician who has been attending upon my wife called to tell me that he should not visit her any more. I asked him the reason. He says to me, Have you not forsaken Jesus Christ? I told him, No, I will never do that. But, said he, you have forsaken his image. What is the image? It is not Jesus Christ. It has none of the glory which crowned his head when on earth; much less has it any thing like that with which he is now crowned in heaven. It is no better than the gods of the Hindoos. Perhaps the man who made it put his foot upon it.—He then became very angry, and went away."

We then addressed our conversation to the boys. The parables of the ten virgins and the rich man and Lazarus. These were enforced, as exposing the danger of delaying the salvation of the soul, and the folly of being delayed by the hopes of earthly greatness, or by the opposition of friends, as God could make even dogs the instruments of their comfort, if they faithfully adhered to his service. Their great and immediate object should be to become the disciples of Christ, to repent and believe. In pursuing this object they were entreated to treat their friends with great kindness and affection; to suffer reviling with patience; not to curse but to bless.

After this I inquired very particularly into Francis' state of mind, desiring that he should let me know all his feelings. He says, "I am in great trouble. My dearest friends have become my greatest enemies. My wife cries night and day on account of me; her heart is full of sorrow. But I cannot go with them; if I do, then I shall lose my soul. In this world I cannot endure the pains of a fever, then how endure the eternal torments of hell? I am quite wretched; I find no rest; when I sit down to my desk ness of God. It is of his mercy that I am not as ignorant of the true way of salvation as my wife and other friends are. I have been a long time with the missionaries, but I have not hearkened to their instruction. I am a great sinner." He then asked permission to pray, and I may truly say he poured out the sorrow of his heart with strong crying and tears. He prayed for himself, his wife, his mother, the boys present, and their parents and friends. The burden of his prayer was that they might all become true Christians.

That Francis is truly an altered man is quite certain; but that he is a new man in Christ, I cannot say. Rejoice I must, but it is with trembling.

Increasing Evidence of the Conversion of Francis.

19. Had more conversation with Francis to-day. He gives me more satisfaction as to his being the subject of a real change of heart. He said to me, "I have been thinking that after the school is over, I should like occasionally to go and read and pray for a little while with sergeant D." This is a pious soldier, who has the care of the fort in this place. "I have also thought that I would take some tracts and go out among the people, and tell them about this great salvation. I have no fear of the catholics."

It is worthy of notice also that he is disposed to terminate as soon as possible the bad influence which he has exerted upon particular individuals. Samuel, a Jew, with whom he was associated under the instruction of Mr. Graves, was at a certain time quite serious. He was in the habit of praying in the room with F., and frequently urged him to repent and make his peace with God. But F. made light of these things; and as Samuel subsequently turned away from the simplicity of the gospel, he is now apprehensive that his conduct at that time may have contributed to this result. Hoping that the day of grace may not yet be past with S., Francis has written him a letter, in which he chides him for continuing to look for the Messiah; admonishing him

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boys. The hearing of their respective lessons being over, Francis spoke to them for the space of half an hour with much effect. Every eye was fixed upon him, and they all appeared to hear as if some strange thing had come to their ears. Both the novelty of the things spoken, and the earnestness of the speaker contributed to produce this almost breathless attention.

Being aware that in time past Francis had been much addicted to the intemperate use of spiritous liquor, and having myself heard him strenuously maintain the necessity of one or two glasses a day, I took occasion this morning to speak to him on his danger from this source. He replied, "I have entirely abandoned the use of liquor. I became convinced that I must cease from all sinful works; I began by leaving off drinking. Now I do not drink any spirits at all, and I find that I am much better without it. I am determined never to drink any more. and I will not give it to any of my friends. When I see one drink, I will turn my back upon him. I was yesterday at the house of my wife's father. There is a custom among these people, at the time of transplanting the rice, to invite their friends and neighbors to assist them, and then, at the close of the day, to give each one a bottle of liquor and what food he will eat. In conformity with this practice, my father-in-law, having distributed the liquor and the food, asked me to sit down with them. I told him I would eat with him, but I could not drink at all. They were all much surprised at this, and some began to inquire what had happened to me. After eating I talked upon the subject of religion. Some went away, some fell asleep, some laughed, and a very few heard."

This assurance and purpose were a matter of much joy to me. They afford some ground of hope that the Lord may perfect in him the work of grace, and make him an instrument by which he will glorify his holy name among the heathen in these ends of the earth.

Bombay, Sept. 14. By reason of sickness I have been prevented from going to Mahim since I left on the last of August. But Francis has twice visited me. He put into my hands a letter which he had addressed to a gentleman in whose service he had been employed as a superintendent of schools, and whom, by reporting false numbers, he had defrauded. The letter is a full confession of his guilt, and a very importunate entreaty for pardon. He was not influenced by any one of the mission to take this course, for the fact was unknown to them until he himself thus disclosed it. This circumstance evinces a desire to obtain forgiveness not only of God, but of those against whom injustice has been done. There are many who will profess themselves ready to seek pardon of God. This they can do in secret. But to put themselves in the posture of suppliants for mercy before their injured fellowmen is a measure of abasement to which they cannot submit. But the Christian will do this of choice, he would conceal nothing.

23. Went to-day to Mahim in company with Mr. Stone. Our object was to visit the schools, and see Francis upon the subject of his spiritual interests. The English school is diminished in consequence of the decision of F. in relation to Christianity. The priest of Bandura has denounced him as a heretic, forbid the people treating him with common civility, and authorised them to flog him whenever they have an opportunity. The children of the church are prohibited attending the school on penalty of paying fifty rupees. F.'s mother and most of his relatives live in Bandura, which place is about one mile distant by water from Mahim. In consequence of this denunciation of the priest, some three or four boys of the church have been induced to leave the school; while others remain, saying they will pay the penalty rather than leave. F. read me a letter which he had written to send to the priest of Bandura. He exposed with considerable skill some of the errors of the church; such as purgatory, holy unction, the worship of images, praying to saints, etc. He supports all his positions by a reference to the Scriptures, regarding the word of God as supreme authority in all cases. He calls upon the priest, in a very respectful, yet faithful manner, to consider his ways, and repent of all his evil doings. A day or two since, the Mahim priest called upon him at his house. Francis asked him several questions about what he thinks to be wrong in the church; but the priest was either too wilful or ignorant to answer them. He inquired of F. whether he had forbidden his wife going to church, threatening him that in case he should do that, she would be taken away from him.

It is gratifying to see the decision and spirit of forbearance with which he meets this opposition. He labors night and day to instruct his wife in the salvation of the gospel, and in endeavoring to destroy her confidence in the infallibility

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of the church. We have had many fears that after all we might be deceived in relation to him; that he might take this course with a view to obtaining a permanent situation in our service. He told us to-day, however, that his father-in-law had offered him a good situation for life, on condition that he would return to the catholic religion. But he said nothing would tempt him to forsake Jesus Christ. I may become poor; I may suffer hunger; but I have no fear. God will take care of me, He knows what is for my good.

27. Francis having requested the privilege of uniting himself with the people of God, the church session came together on Friday evening to consider the matter. Having heard him state the reasons for the hope that is in him, and the object of his wishing to join the church, the session were unanimous in their opinion of his being a suitable person for admission to the ordinances of God's house. He thinks that he passed from death unto life sometime during the last of August. That which most satisfies him that such a change has taken place is the circumstance that since that time he loves to pray. Before, he prayed because he thought he must; now because he delights in prayer. Now he loves to think and to talk about Jesus Christ. So he says, and so his conduct evinces. Here then is ground of encouragement, both for the churches and their messengers to the heathen. Francis, it is true, never was a heathen; yet but for some christian people in New York, his condition in this life, and his prospects in another world, would have been as degraded and hopeless as theirs. To God be all the glory. He hath done this work.

Siam.

LETTER FROM MR. ROBINSON, DATED AT BANKOK, JULY 30, 1835.

MISSIONARY labors were commenced in Siam, at the city of Bankok, by Messrs. Gutzlaff and Tomlin, European missionaries, in August, 1828. Mr. Abeel spent some months at Bankok in 1831 and 1832. Messrs. Johnson and Robinson and their wives arrived July 25th, 1834, and were joined by Dr. Bradley and wife, July 18th, 1835. The city of Bankok is supposed to contain a half a million of inhabitants, of which about 400,000 are Chinese.

The Siamese Language.

Respecting the Siamese language, I believe the impression pretty generally prevails in America, that it bears a great resemblance to the Chinese, in its sounds, if not in characters. But this is far from being the case. There are very many words in Siamese, which a Chinaman can never articulate. There is more difference between the Siamese and Chinese languages, in both respects, than between the Latin and Greek. One is a syllabic language, and the other strictly a language of signs. From the long intercourse between the Siamese and Chinese, a number of Chinese words have indeed been introduced; but it is rather remarkable that they are so few, when compared with similar occurrences in other nations. The Siamese alphabet consists of thirty-five consonants, the first six being different sounds of *k*. Three others have the sound of *ch;* four the sound of *t;* two the sound of *s;* four of *p*, two of *f*, and two of *l*. These are often used interchangeably, the one for the other of the same class, though varying a little in intonation. Of the vowel points or characters, four are placed above, and two below the consonants; five before and one immediately after the consonants to which they respectively belong, somewhat similar to the Hebrew. One of those placed before the consonants, should rather be considered a diphthong, than a vowel. There are regularly only six final consonants, which may be represented by *K, ng, n, m, b,* and *d*. But the *b* final is always sounded like *p*, and the *d* final, like *t;* and frequently also in cases where they are not finals.

Thus in the word *Prah-poo-te-chow,* (the word for God in Mr. Gutzlaff's translations, and no other than *Lord Boodh.*) *Prah* literally means Lord, and *Poo-te* is the Siamese way of writing *Boodh,* by changing the *b* to *p*, and the *dh* to *te*. *Chow* is only a title of respect, and is applied to all men of rank. *Prah* is applied to all the priests, the king and nobles; also to anything pertaining to royalty. Mr. Jones has employed the word *Prah-Chow* in his translations for the name of the Supreme Being. This is certainly less objectionable, yet we fear it is often understood by this dark-minded people to refer to Boodh, or to some royal person. I have often conversed with Mr. Jones and others, respecting introducing an entirely new word, and we have asked could not the word *Jehovah* be introduced? It would be pronounced

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in Siamese almost precisely like the Hebrew word. The *business* language of the Siamese, like most uncultivated languages, is very easily acquired; but for all abstract ideas, it is difficult to find in it appropriate terms. Every translator into a heathen language will find it no easy task to convey correct ideas of the meaning of such words as the soul, angels, hope, faith, repentance, benevolence, holiness, heaven, etc. For many of these he will be obliged to coin new words, and then explain them, before they can be understood, for they have no such terms in their language. This is the case in the Siamese. The nearest term to express the idea of *prophet*, is *ho-ra*, literally *astrologer;* that for *angel*, *ta-wadah*, a fabulous being subject to endless transmigration, sometimes inhabiting one of the heavens, at others dwelling in the most loathsome reptile; for hope, faith, repentance, holiness, gratitude, benevolence, heaven, I cannot find any appropriate terms, in their language, especially for the five last mentioned.

What Mr. Abeel says in his address, is peculiarly applicable here, "Before a missionary can employ a foreign tongue, as his own, many years of unyielding exertion must pass by; and in the case where language is rude and limited, and soon acquired, it is accompanied in those who employ it, with a corresponding contractedness, so that after you have mastered the language, as it exists, you are often obliged to improve it before you can make it answer your purpose." But perhaps I have said more than was necessary on this subject, yet I suppose that it is best the state of things here should be known. Mr. Jones has just returned from Singapore, where he printed a small tract and a translation of Matthew in Siamese.

Reception by the People—Desire for Books—Schools—The Press—Extent of the Field.

In a former letter I mentioned our having hired a place between the two bazars, nearly in the centre of the population. The situation is one of the best that could be obtained in the city for missionary purposes. I removed to this place May 1st, and Mr. Johnson June 27th. It is the same place that Mr. Abeel thought of obtaining when here. We were told by many before we came here, that we should be robbed, have our houses burned, etc., but the Lord has hitherto sustained us in peace. The people about us are famous even here for crimes that cannot be named. The consequences are such as might be expected, robberies, revellings, murders, etc. A few nights ago, a man was murdered only a few yards from our house. Yet the Lord has not suffered a hair of our head to be injured; he has given us favor in the sight of his people; they have uniformly treated us with respect, and often with kindness. Their prejudices against us as foreigners are fast wearing away; and their confidence is daily increasing. We often hear them talking of us, as *cone-ching*, "true men." Our children, our treatment of them, and our families are made the subject of almost constant conversation among the people.

The eagerness for tracts has continued about the same, and we have distributed a considerable proportion of those we received from Malacca. We have well supplied all the junks this year, though the number has not been so great as in former years. In the bazar, too, they have been received with great eagerness, and sometimes we were obliged to retreat and leave the books, so great was the crowd. Whole boxes of books might be given out promiscuously in this way every day; but we are convinced by experience that this is not the best way. We found that a great many wanted the books merely for the paper, and we had the mortification of seeing our books used as wrappers for cigars, flying in the air as kites, etc. We have therefore been more sparing in the distribution, and have given only one to an individual at a time, and generally only to those who can and promise to read them.

With regard to schools here, there will be but little difficulty among the Chinese. Mr. Johnson has had a flourishing school for some months, but he has discontinued it for a short time on account of his poor health. He hopes soon to get it in operation again. Among the Siamese it will be more difficult to establish schools, as all the males go to the *wats* for an education, and the females, they think, need none. But we hope, as the confidence of the people increases, we shall be able to get a few in our families, and eventually to establish schools among them. Some of the princes have indeed requested us to teach their children English, and we have attempted it; but the novelty soon wears away, and the children are wanted for other purposes. We were greatly rejoiced by the arrival of Dr. Bradley and wife, (July 18th) and have no doubt they will greatly strengthen our hands and encourage our hearts in our work. Mr. Jones and

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Mr. Dean came in the same vessel. They were all favorably received by those in authority. One or two of the principal men here have promised to assist us to the extent of their power, in establishing a dispensary and hospital. The king, we have heard, is much pleased with the prospect of such an establishment. There is need of a number in this great city.

We ventured, after having consulted our brethren at Singapore, to have one of the presses and the Siamese type sent here. The press is the poorest one, but will answer very well to make a beginning. Many are anxiously waiting to see it in operation, and we think there will be no opposition. The press was brought free of expense by Dr. B. We shall now need a printer here as soon as he can be sent.

We earnestly request a number of missionaries immediately. The field is great, and is now open and white to the harvest. Nearly a million of souls are within half an hour's walk of us, who are crowding the road to perdition, and on the east, on the north, and on the west are hundreds of millions more in the same deplorable condition. The languages of all these can be acquired here. The number of Chinese alone in this city is not far from 400,000. All the dialects of the Chinese are spoken here, but by far the greater part speak the *Tay Chew*. Mr. Medhurst thought the Fuh-keen people the most numerous in Siam, but this is a mistake. The Tay-Chew are nearly ten to one the most numerous, as far as our observation extends. The Hi-nan are about as numerous as the Fuh-keen. The Cochin-Chinese are pretty numerous. There are also Burmans, Pequans, Malays, Laos, Cambojeans, and Siamese.

Respecting the little company left here by Mr. Abeel, the Board are probably aware, that they were formed into a church by Mr. Jones, previous to our arrival. Three of them were baptised, and one Bunti was re-baptised. They are now under the care of Mr. Dean.

Since Dr. Bradley's arrival we have fitted up a temporary place for the reception of patients, and the number of them has greatly increased. They amount to from forty to fifty daily. We hope now to be able to procure a larger and more convenient place for a dispensary. We hope also soon to have a regular religious service among the patients, both daily and on the Sabbath. We earnestly entreat the fervent and constant prayers of all the friends of Zion for us and for this people. Light is spreading here; a great many know something of the way of salvation through Jesus; but alas! the human heart is the same here, "enmity against God," and nothing but Almighty Grace can make the least impression on it. We cannot write soul-stirring news of conversions from heathenism, to animate the feelings and call forth the prayers of God's people, but we need them no less. If the Almighty be with us and bless our efforts, there is no country where we may expect greater success. We have heard that the king intends to call upon us in two or three months, when he wishes to "see all the Americans together." What his object is we know not, but the heart of the king is in the hand of the Lord. We earnestly request your prayers that we may be faithful unto death.

LETTER FROM MR. JOHNSON, DATED AT BANKOK, OCT. 23, 1835.

Opposition from Officers of the Government.

Mr. Johnson prefaces a statement of the troubles to which himself and associates had recently been subjected with the following appropriate remarks—

Experience has already taught us that little dependence can be placed on the friendly disposition of this government towards us or the cause which we labor to promote. Such is its policy, such the enmity of the human heart to the gospel, and so vast the numbers and so powerful the influence of those who are interested in the support of idolatry in this kingdom, that we must expect determined opposition to our efforts. Our only hope of being permitted to labor here for the promulgation of the gospel is in the Lord God, who holds the hearts of all men in his hand and disposes them as he will; and our dependence for success in this glorious enterprise rests upon the truth of his word, and on his almighty arm, which can accomplish all his holy and benevolent purposes.

The multitudes that resorted to us for books and medicines soon after the opening of a dispensary in the basement story of my house by brother Bradley, and the means employed to communicate to them religious instruction, soon excited the jealousy of the petty officers of government. Their suspicions were communicated to Pe Ah Che Duke, the superior of the Chinese settlement in which we

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lived, and with him, being a bigoted Boodhist, and an enemy to the gospel, they found a ready reception. The man of whom we rented the ground soon warned us to leave and seek another residence, being fearful that he should be censured by the government on our account. But as he had no authority according to his agreement with us, to send us away, and he having informed us that the Prah Klang had called for us to see us on the subject of our residence, we made inquiry as to the truth of his assertion through the medium of Robert Hunter, Esq., and ascertained that we had not been sent for. The Prah Klang then declined doing any thing personally, either for or against us, and declared that the matter of our residence must be settled by the Pe Ah Che Duke. We employed the kind services of Mr. Hunter, who, in our behalf visited this nobleman, and endeavored to persuade him to permit us to remain unmolested; but he then received from him no decisive answer. Some days after we were warned by him to leave the premises; but many facts uniting to convince us that he had in reality no proper power to disturb us, or jurisdiction over us, we paid him no further attention, but on the 18th of September Mr. Robinson, Doct. Bradley, and myself, attended by Messrs. Jones, Hunter, and Serasecon, the captain of the port, appeared in person before Peah Pe Pat, the second Prah Klang, and one of the highest in judicial authority in Siam. He received us very politely, and after listening to the arguments we offered, as reasons urging our not being molested in our residence, he dismissed us with the assurance that he would present the matter before the three highest officers of government, and himself intercede with them in our favor, and in two or three days communicate to us their decision. As some days elapsed and we heard nothing from him, we concluded that the question of our residence was settled in our favor; but on the last of September we received a special summons from Peah Pe Pat to visit his house. Mr. Robinson and myself did so, in company with Mr. Jones, Robert Hunter, Esq., and Serasecon, who were so kind as again to attend us, wishing to render us all possible aid. After a short interview, he informed us that it was decided that we must leave our present residence in five days from that time, to go we knew not where. We had the liberty, however, of removing all our property, including the house which I had built, and of rebuilding it wherever a suitable and allowable site could be obtained, and the owner of our place was to be responsible for the cost of our removal. Little remuneration for our loss, however, can be expected from him. No blame was pretended to be attached to us for any thing we had said or done. Among the objections to our occupying that site, were the following—1st. We lived on territory, specially, though not exclusively, allotted to the Chinese, and the owner of our premises had not taken the precaution originally to obtain permission of the proper authority for us to reside there. Of the necessity of any permission, we, and persons long resident here, and high in authority, were totally ignorant. 2d. Our residence was situated in sight of the walk which the king traverses in his annual visit to a wat in our neighborhood, and it was feared that our vicinity would offend his majesty. 3d. We did good every day, which even the king was allowed to do only ten days in succession, and it was feared that thereby we should acquire a greater store of merit, than even his majesty and his nobles, gradually steal the hearts of his people, and eventually raise a rebellion against the government. Of the nature of these reasons you can judge. On the 2d of October, brother Robinson moved into a house, situated near the residence of Mr. Jones. On the fifth instant Doct. Bradley and myself moved into a house rented by Robert Hunter, about a mile further up the river, situated in a catholic settlement. Mrs. Johnson was then in feeble health, having recently been raised from four weeks confinement to her couch, and moreover subject to a dangerous attack of opthalmia, aggravated by the necessity of constantly watching by the side of our dear Mary, for five days past, rapidly declining, and then lying at the point of death. We moved our things in much haste and with some confusion. Mrs. Johnson and our fellow-laborer Mr. Dean crossed the river in a small boat to our new dwelling-house, about a mile distant, with our sick babe.

The ride seemed not to have been productive of any injury to the child. On the morning of the sixth, she greatly revived, gazed with fondness and affection upon her parents, and reached forth to her mother her emaciated arms, as if to testify her affection for the last time before her departure to the bosom of her almighty Redeemer, to whose merciful care we had often previously committed her immortal interests, in the expectation of her speedy dissolution. These affec-

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tionate looks and gestures proved to be her farewell to us and to this world of sin and sorrow. At five in the afternoon she slept in Jesus without a struggle or groan. Sweet babe, she rests in peace. We would not recall her sainted spirit from the happy mansions of the redeemed. In a little while we hope to follow her, and with her to participate in endless bliss.

The Lord in various ways, has early called us to drink of the cup of affliction; but in the midst of tribulation he has hitherto granted us rich consolation. Mrs. Johnson's health is still feeble, but slowly improving.

Doct. Bradley's house being too small for the accommodation of both families, we have removed into a floating house, near his residence, purchased by him, with the expectation of hereafter occupying it as a dispensary. Our late changes have somewhat deranged our previous plans of usefulness, and temporarily suspended our operations, but we hope now to be able to prosecute our work with renewed vigor, and we pray also, success. Our removal was, we think, a matter of regret on the part of great multitudes, seamen as well as Chinese; and we hope that these recent events, by enlisting the sympathies of the people in our behalf, and exciting their inquiries into the object of our mission, may in the end prove in a high degree subservient to the success of our enterprise. Doct. Bradley has for some weeks been rather feeble, and of late dangerously ill, but his health is now much better.

Singapore.

EXTRACTS FROM LETTERS OF MR. TRACY, DATED AT SINGAPORE.

Chinese Printing—Chinese School.

Mr. Tracy and his associates still continued their daily labors among the people, on the in the Chinese language. Under date of May 19th, 1835, he remarks—

The printing-press has been constantly occupied, since the arrival of Mr. Jones, with printing the gospel of Matthew and one or two tracts in Siamese, under his direction; and the continuation of Mr. Moor's book commenced last September.

We have several Chinese printers now employed in making Chinese books. This branch of printing commenced about the middle of January, but advanced slowly for want of workmen acquainted with the business. There are now five hands employed under the immediate direction of Achang, the most active assistant of the evangelist Afa, who was obliged by persecution with him to flee from China. He seems truly pious, and eager to do good as he has opportunity. They have printed and bound one thousand copies of "The Sacred Sleeve Gem," and three thousand of "Dialogues between Two Friends," two christian Chinese tracts, the former of about fifty large 16mo. leaves, and the latter of forty large 12mo., besides a few other tracts. The blocks are cut in China and sent here. The printing now proceeds at the rate of more than 2,000 leaves a day.

A Chinese school was commenced on the 17th of February in the midst of the Chinese part of Singapore, taught by a man, who, by being my teacher for five months, had acquired some knowledge of Christianity, and seemed to be very favorably impressed respecting it. The number of boys is now twenty-five. They have made very pleasing progress in their studies, and the school is becoming every week more interesting to us, and more profitable to them. Mrs. T. has for several weeks past selected a portion of Scripture for them to commit to memory every day. They seem much interested in this exercise, and show from week to week that they lay up in their memories the truths contained in the texts, and communicated by us when we

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bread of life themselves, and who are willing to carry it to their friends, and thus spread its influence far and wide, I feel unwilling to have the immediate manufacture and circulation of books regarded as an object of inferior importance. A good influence has already began to be exerted by means of the distribution of books from this port, and I believe it is important—vastly important—to the future progress of the great work, that this good impression be kept up and deepened. I am informed by Rev. J. Tomlin, that an evident change has taken place in the minds of the Malays in this vicinity, within a few years, in reference to Christianity. Formerly they refused our books very generally, now they are almost always received with readiness and frequently with intense eagerness. Formerly they often made some sneering remark when any thing was said to them about the gospel, now such remarks are very seldom heard. Many seem to have acquired considerable knowledge of the gospel. It is an interesting fact, that those who have received christian books on former occasions are more eager for them than those who are not yet acquainted with them. These facts seem to me to deserve consideration. Do they not shew that God has by his Spirit begun a good work here, through the circulation of tracts, and shall we not carry on this work more vigorously, and accompany it with more preaching with the living voice, and more prayer, that still more important effects may be produced? I have said thus much on this point, not because it was necessary, but to set before you the encouragements we have to prosecute this part of our missionary efforts.

Baptism of the First Chinese Convert.

On the 11th of October Mr. Tracy communicates the following interesting tidings—

I have this day baptised the first fruit of the American mission to China, and the first Chinese in Singapore who has professed faith in Christ. I refer to Chae Hoo, a young man of whom I gave some account in my letter of August 10th. [See p. 59.] He came from China when about fifteen years old. He is now twenty-five. He resided some time in the family of Mr. Tomlin, and afterwards with Mr. Abeel. He has referred particularly to the instruction which Mr. A. gave him; and there is reason to suppose that he received his most important instructions from him.

I feel this to be an important era in our mission. I hope others will regard it as such, and pray and act accordingly. The opinion is often expressed by worldly men acquainted with the Chinese, "that it is impossible to make them Christians." I think the present case, as well as some others, shows that they are not beyond the reach of divine grace, and that we may expect the usual effects to follow faithful, prayerful efforts for their instruction. It is my prayer, that this remark, which is, as it seems to me, a denial of the power of the gospel, and the Lord of the gospel, may cease to be made; that the reproach of uselessness may not be cast upon the truth of God, or the efforts of his servants. Let us join in this prayer, and tell others to join us, and plead with God to give his word success, bring sinners to repentance, and cause praise to be given to the Savior of the Chinese.

I had given notice on the previous Sabbath that the baptism would take place to-day, and it was repeated this morning. We met at the usual place of our Sabbath service. A hymn was sung in Chinese. I then knelt with the assembly, about thirty in number, and offered a short prayer. My teacher then read and explained in a clear and animated manner the following Scriptures:—1 Tim. i, 15; John iii, 16, 17; Mark xvi, 16, and Matthew xxviii, 18. I next proposed to Chae Hoo the following questions—

Do you believe that there is only one true God, whom we should worship, or that there are more gods that we may worship?

Do you believe that besides Jesus, the Savior of the world, there is any other that can save our souls?

Do you with your whole heart repent and turn from your sins?

Will you hereafter worship false gods, as the Boodhs, Seang tey kong, Ma chan po, Twa peh kong, etc., or honor and worship the only true God?

To these questions he gave appropriate answers, repeating a part of the words, so as to declare with his own lips that he would no longer worship idols, or believe in false gods, or any Savior but Jesus. He did this standing in the midst of his pagan countrymen. The meaning of baptism was then explained, and he knelt down and was baptised "in the name of the Father, Son, and Holy Ghost." I then knelt and prayed that God would protect, teach, comfort, and save him. We rose, and I addressed him, exhorting him to remember the peculiarities of his situation as the first

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born from among the Chinese here, to read the Bible daily and with prayer, to give no occasion of reproach to the religion of Jesus, to fear nothing from men, since they can only injure the body, and to keep in mind that he henceforth belongs to Jesus, and not to the world, and act accordingly.—I then addressed others present, exhorting them to follow this example, and warning them of the consequences of unbelief.

Preparation had been made for the celebration of the Lord's supper. A few remarks were made respecting that ordinance, and 1 Cor. xi, 23—26 was read and explained. The ordinance was then administered in the usual form; the first part being in Chinese, and the last in English. There were only five communicants—Rev. Mr. Wolfe, English missionary, just arrived, who performed the last part of the service; Mrs. T. and myself; Achang, the companion of Afa in his labors and exile for the gospel's sake, and Chae Hoo: but it was good to be there. The peculiar circumstance of it gave the occasion a deep and tender interest.

Six individuals were present who have expressed a wish for baptism, and others who profess to believe the gospel. Our prayer and hope, and confident expectation is, that God will bless us yet more, unworthy as we are, and let us receive one and another, and many to the table of the Lord. I say again, pray for us, and tell others to pray, and pray in faith. God will hear.

Dispensary—Schools—Preaching—Call for more Missionaries.

On the 28th of October Mr. Tracy again writes—

Mr. Parker left here August 20th. He left me with the care of the dispensary, which it seemed very desirable to continue. I have had on an average more than thirty applicants for medicines every morning, and sometimes nearly fifty. My knowledge of medicine is very imperfect, and our supply of medicine rather small, so that it often costs me much hard study to prescribe for the patients; and I frequently come home weary and exhausted in mind and body when I ought to be in vigor for commencing the business of the day. I have to give some attention to English and Malay printing, and Chinese block-cutting and printing; but as I am favored with one trusty man in each department, this branch of my labors is as easy as could be expected. We have two schools containing about forty Chinese boys, which Mrs. T. and myself visit on the Sabbath, and once in the week.

I have another branch of labor, which, while it takes some of my time and strength, affords me much pleasure. It is holding religious meetings with the Chinese. You are aware that we have had a short service on the Sabbath for several months. A few weeks ago, I at first proposed to meet those who wished for baptism; but as others attended, the invitation was made more general, and includes all who like to come. The two last Sabbaths there were more than twenty persons present. Two weeks ago, I commenced a Bible-class, on Wednesday evening. Some forgot the appointment, but about fifteen were present. A number of these, I doubt not, sincerely believe that Jesus is the Savior, and I hope several believe unto salvation.

To these things is to be added the cares of a family, which now includes several Chinese boys whom Mrs. T. is teaching English, the commissions of brethren in Siam, the transmission of letters for neighboring missionaries, and a wide correspondence; and you will see what comes upon me, besides what should be my principal employment, the study of the language. And while the burden lies thus heavily upon me, I am undergoing the process of becoming acclimated, and often feel weak and languid. Indeed, my labors, together with the climate, have several times quite overcome me, and I have been compelled to give up, and seek rest for my weary body and mind. And yet, I have done only a little, of what needs imperiously to be done. There are now probably 200 native vessels within sight of where I sit, not twenty of which I have been able to visit, to give them a little of the bread of life. They are ready to receive it, and eager for it. I went out this evening and distributed forty books and tracts. As I approached a Borneo prow the people hailed me, and each began to plead for himself, saying he could read. Before I came along the side, it was lined with men, with their hands outstretched for a book. I thought it better to have a little conversation with them before giving them books, and began talking, but I could not keep the books I had in my hands, unless by force, and on looking round to the boat, saw it filled with men, who jumped into it from the prow, and seized every Malay book I had with me,

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except one, which lay partly concealed under some Chinese books.

Mrs. T. and myself have taken them several times, as we went to visit one of our schools, and stopped to distribute a few on the way. Whenever we have stopped near the principal resort of the Bugis, they have crowded around us by scores and hundreds eagerly asking for books. Sometimes fifteen or twenty hands would be thrust into the door of the palankeen at once, that we might place a tract in each. The Chinese and Malays also came in smaller numbers for books.

I sometimes look around on these thirty or forty thousand people, among whom I and Mrs. Tracy are the only protestant Christian laborers, and I cannot forbear exclaiming, What are we among so many? A miracle as great as that by which Jesus fed the 5,000 would not enable us to supply the wants of these famishing multitudes. But help is coming. Yes, it is coming, and I rejoice in it, both for my own and the heathen's sake; but it seems to me very long in coming.

But perhaps I have said too much of our situation. I have not done it for myself, but that you, and if you wish, others too, may see how wide and ripe for the harvest the field is, and how totally inadequate one man, or even two or three must be for such a work as needs to be done here. Oh that I could make it evident to christian people in America, how great an influence Singapore is every day exerting, and how much good might be done here, were there a sufficient number of men full of faith and of the Holy Ghost, to labor here. It has as great advantages as can be expected without actually settling with them, for doing good among the Malays, Bugis, and Chinese of the Archipelago. The Lord hasten the time, when there shall be more laborers here, and more of the influences of the Holy Spirit to attend their labors.

The expected missionary from the London society, Rev. S. Wolfe, has arrived here, but he will not be able to aid in any of my present labors soon. He is now at Malacca for a short time.

It is expected, if Providence permit, that six or seven ordained missionaries, and a physician, with their wives, will be sent to Singapore, Batavia, and other fields in that quarter, early in the summer.

West Africa.

EXTRACTS FROM LETTERS OF MR. WILSON, AT CAPE PALMAS.

Health—Anticipated War.

NOTICES of the severe sickness suffered by Mr. and Mrs. Wilson, and of their convalescence, have been inserted in former numbers. On the 7th of July, 1835, Mr. W. writes—

I feel very anxious to go up the Cavally river as soon as the dry season commences; and until this is done, and I have made further trial of the climate, I cannot advise confidently what to do for the furtherance of the mission. I fear that if all the missionaries who come here have to undergo the same amount of sickness we have had, it will be a material hindrance. From what I have learned, there is a beautiful and healthy country up the Cavally, and quite accessible from the coast, where a branch of the mission might be established. The accomplishment of this must, however, much depend on my health.

The natives still manifest an interest in us. With the exception of one or two cases of theft, they have done us no injury whatever. Sometime since they made what they call a great "devil palaver;" for we had been sick so long that they concluded there must be devils under our house, causing it. They assembled in large numbers, and spent a whole forenoon in the most foolish and unmeaning howlings and cries to get them away.

On the 17th of November Mr. Wilson again writes—

We have the prospect of being surrounded in a very short time by war, wholly among the natives themselves. The immediate cause of it is a contention about a spot of land, but the feeling originated in hostilities of long standing. There is within the bounds of the colonial territory a large settlement which was not invited to the negotiation held for the purchase of the country, and who have since been exceedingly hostile to the parties who were invited. If the war commences, as it now threatens to do, there will not be less than eight or ten large settlements engaged in it. I do not know that we shall be materially af-

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fected by it, unless it should cause a suspension in our operations during that time; nor do I suppose that the war will be of any great duration. One native man remarked to-day, that he thought war was desirable, because "it would clear away the country." Meaning that people had grown insolent, and that there may be private quarrels, all of which it is customary to settle at the close of war.

Rock Town and the Adjacent Villages.

Nov. 19. Yesterday myself and wife visited Rock-town, the first visit we have made to that place since our arrival. The distance from this to that town is about six miles across the water, but eight or ten by way of the beach. We went in a large canoe, rowed by seven men, and were entertained most of the way by songs set to extemporaneous poetry. Had we been better acquainted with their language, we would have enjoyed these poetical effusions much more than we did.

Our reception, as is usual in this country, was boisterously welcome. The settlement is now divided by a narrow but strong stream of water, which it was necessary for us to ascend some distance before we reached the landing-place. As soon as we entered the stream there was a mighty rush of boys and men from both sides, contending vociferously that we should land in their respective towns. The contention grew violent until I decided to land on the side where the king lived. In going to his part of the town, which fronted the sea, we had to climb a very rugged, rocky ascent, but got up quite easily, as we were assisted by as many as could get hold of us. We were carried to the door of the "palavar-house," or state-house, and were seated on low stools, under a shady tree, to wait for the appearance of his majesty. The spot was wedged around with all classes of net, and let the people see her long hair. This was done to their profound gratification, and to the admiration of surrounding multitudes. We then visited the other parts of the town, and were entertained at the house of a man by my own name, and who, while a boy, spent five years in Newport, Rhode Island, and has much of the American manners. At his house we were again surrounded by another noisy multitude. My wife was the great object of wonder, as she was the first white woman that had been seen at that place. Our attention was arrested by a man who was addressing himself very vehemently to some women in the crowd, to the great merriment of the rest. On inquiry we were told that he was reproaching his country-women for their extravagance in dress. Said he, "Look at that Merica woman; he pass all country-women too much; but he got on nothing but one bonnet and one frock; but you country-woman, you fool too much; you trouble you husband for ebery ting; you want clot, you want bead, you want iron bells, you want tiger-teet, and you want ebery ting; you trouble your husband all time. Now I tell you look dis woman good fore he go."

The situation of Rock-town is very eligible for a mission establishment. A part of the town is situated on a projecting mass of rock, elevated considerably above the surrounding country, and washed at its base by the angry waves of the sea. Standing on the top-most point we could see thirteen native villages, embracing a population of five or six thousand. To the north of this, as far as Fish-town, about eight miles, the country presents the appearance of rich verdant meadow land; skirted on the sea-side by an exquisitely beautiful grove of palm-trees. The shade-trees within and around Rock-town exceed any, both for utility and beauty, that I have seen in America. They proved a very refreshing retreat to us from the rays of the sun and the hot hovels of the town. I must

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still desirous of a teacher, and I could only tell them, "by and by."

Pilfering Habits of the Natives.

On the 23d of November, Mr. Wilson writes—

The burden of our former complaint has been sickness, but now we have to take up a different strain. We have sustained considerable losses of late by theft. We were simple enough, when we first came here, to suppose that the interest the natives felt in our object, and the personal influence we hoped to have gained over them, would effectually shield us from the depredations they were committing upon others. But we have learned a different lesson of late. They hold our effects to be as good game as any body's else; indeed I have thought that they have manifested for some time past decided preference for ours. It is difficult for any one, who is ignorant of the character of this people, to form an idea of their expertness in pilfering. It baffles all vigilance. It bids defiance to every species of precaution; no preventive, scarcely, is sufficient to arrest it. Day or night, present or absent, wherever a native is, your property is in extreme jeopardy. Dr. Hall strikingly remarked a few days since in "palaver" with them, "If Merica man no look sharp, countryman steal the chair from under him." I complained several times to the king and some of his head-men; but they either connived at the thing, or were too inefficient to give me any redress. I turned the case over to Dr. Hall. He has made a "palaver" about it, and set in operation a scheme to break it up; but its success is yet to be proved. I shall endeavor hereafter to protect our effects more effectually by stronger bolts and locks; but I have no hope of seeing any material change in their character in this respect, until the principles of the gospel begin to operate upon their hearts. Human laws are very poor things, unless there is virtue among the people. And yet it ought not to be a matter of great surprise that Africans are so much addicted to stealing. What mean your lofty walls, your spiked gates, your bolts and locks, your night-watches, jails, and penitentiaries! Erase all these from your cities and villages, and there would be as much reason to complain of theft in America as in Africa. Our recent losses amount to twelve or fifteen dollars.

On the 25th of December, Mr. Wilson again writes respecting the prospects of his mission—

I can only say that both myself and wife are as cheerful and as happy in Africa as we ever were in America; and we enjoy the cheering conviction that we are laying the foundation of a superstructure, which, under the hands of others, and with the blessing of Almighty God, will prove the glory of West Africa.

Cherokees.

EXTRACT FROM A LETTER OF DOCT. BUTLER, DATED FEB. 8, 1836.

Schools for Teaching the Cherokee Language.

DOCT. Butler has recently commenced a new station, within the limits of the state of Tennessee, at a place called Red Clay, twenty miles east of Brainerd and fourteen from Candy's Creek. Jesse, the teacher mentioned below, is a member of the church gathered at Haweis, while Doct. B. resided there. He is a full Cherokee, understanding little or no English, intelligent, considering his education, highly exemplary as a Christian, and much devoted to the improvement of his people. He receives an annual stipend and gives his time wholly to teaching.

As it respects Jesse's schools,—he had fourteen schools last summer, and I visited six of them. These are extended over a section of country about fifty miles long, and twelve or fifteen miles wide. He performed his circuit, and visited each school once in three weeks. According to the names rendered me, he had last August in his schools two hundred and fifty-three scholars of different ages, from eight years old to sixty. Seventy-seven of this number he called good readers. I have heard many of them read apparently as fluently as he does. He supposes that about seventy good readers had then left his schools, having read through the books published in the Cherokee language. The schools I visited were very orderly and attentive. Most of the scholars were intent on their lessons. Jesse prays and sings with his scholars, and so far as he is capable, gives them religious instruction. A greater or less number attend his schools,

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not to learn to read, but to receive religious instruction.

Jesse has now enlarged his number of schools to seventeen. These he visits once in three weeks. A neighborhood twelve miles from this place has recently erected a comfortable house for him to teach in, and hold his meetings connected with his schools; and another neighborhood seven miles from here is following their example. Jesse is anxious to have me procure an interpreter and ride with him. This would be a large field for usefulness, if I could occupy it.

There are forty Cherokee families within about three miles of us, who would esteem it a privilege at any time to receive friendly visits from us. The number of children I have not yet ascertained, but there must be enough for a large school. We wish, if possible, to be in a situation to have religious visits made frequently by the female members of the family.

John Huss, often mentioned in this work as a native Cherokee preacher, has spent much of his time for the last two years as an itinerant teacher of schools, on a plan similar to those of Jesse, connecting with his schools meetings for religious instruction, in which he performs the ordinary labors of a minister. Probably a diligent attention to the subject for one year, even if the school should not be held more than one day in three weeks, with the occasional reading in the intervals, which would almost necessarily be practised, would enable a Cherokee to read his own language in the character of Guess correctly, and with a good degree of fluency.

New-York Indians.

EXTRACTS FROM LETTERS OF MR. BLISS, DATED AT CATTARAUGUS.

THE annual convention of the christian [illegible] the delegates the following particulars are communicated by Mr. Bliss.

State of the Churches—Education—Temperance.

No general revivals of religion during the year.

Allegany.—One member has died, two have been suspended, and five added; present number fifty-six.

Cattaraugus.—Two died, three suspended, one restored, nine added on professing faith, and four white persons by letter. Total now fifty-six.

Buffalo.—No additions reported. Present number forty-seven.

All the three churches at present number one hundred and fifty-nine.

The year has been one in which peace and a good degree of harmony have prevailed. The deacons from each reservation have performed a course of visiting on all the reservations excepting their own, to stir up the minds and give a new impulse to the cause of religion and education. They have probably done considerable good in this way. The ministers have also preached considerably from house to house, especially at Alleghany.

There are six schools in operation, under the patronage of the Board. Four of these are on the Buffalo reservation, and have eighty pupils; one at Cattaraugus with forty-three pupils, and one at Alleghany with about twenty-five pupils. Another school has been taught a part of the year, at Alleghany, under the care of the Board, with about forty scholars; making about two hundred children who have received more or less instruction within the year. In making out this number we reckon none at Buffalo or Cattaraugus, except what have attended during the last quarter. Many others have attended for a short time, and left. Another school has also been taught on the Alleghany reservation, not directly under the patronage of the Board. It had some assistance from the missionary funds collected and appropriated by the Indian churches. Besides this, the

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ed at the convention, the object of which is to encourage the partially educated youth further to improve their minds, and also to excite improvements in a more especial manner among the females. N. T. Strong gave an interesting address about an hour in length, which was well received, and he was appointed agent for this year.

Much was said about dress, etc., which shews that the views of the people are undergoing a change for the better.

There have been no meetings called exclusively for temperance, and almost no efforts made to get subscribers to the pledge. There has been preaching, however, upon the Sabbath repeatedly on this subject. The churches are all professedly temperance churches, and the church at Buffalo has gone so far as to exclude the use of ardent spirit even in case of sickness. Some startling facts came to light in connection with this subject. I will give one example. Since the last war twenty-nine Indians have perished by intoxication in and about the streets of Buffalo. Intemperance is still a crying sin among the Indians, hurrying them to an untimely grave. It is the cause of the greater part of all the difficulties both in the church and out of it. There are several Indians who are thorough going cold-water men; but whether the cause of temperance is at present advancing or not, it would be difficult to determine. The following resolutions were adopted—

Resolved, That we deem it wrong for Christians to participate in, or witness dances, ball-plays, and other vain amusements.

Resolved, That convention be held hereafter at Cattaraugus, and commence on Tuesday; that we may have time to perform our business before the Sabbath.

The court of chancery reported one case of separation between a married couple, and a bill given to the man, since the last convention.

I will just say that there have been meetings are sometimes full to overflowing. There appears to be a degree of tenderness on the minds of some of the brethren, which is encouraging. I hope also there is some relenting on the part of backsliders, and some confessions; likewise among those out of the church, a few are serious and regular hearers of the word. I am not able to say distinctly that there are any cases of real conversion, yet there are some of considerable interest.

Our school for a few weeks past has been rather thinly attended, on account of the difficulty of furnishing provisions, the mills being all frozen up, and some of the parents being negligent. Our numbers are now fast increasing. There are several large scholars, and some young men and women who board at home and attend school. Some of the middle aged men have exhibited a desire to become acquainted with the word of God, and are endeavoring to learn how to read. Others attend the evening school to study arithmetic. Almost every evening we have some Indians present, who come to attend religious meetings, singing-schools, or schools for intellectual improvement. Some children from heathen families attend constantly upon the day-school. These are from the families of some of the principal chiefs. Although we have many trials and discouragements, and unwearied efforts are necessary to sustain the school, yet we feel encouraged to go forward.

Sioux.

EXTRACTS FROM A LETTER OF MR. STEVENS, AT LAKE HARRIET, DATED JAN. 27, 1836.

Commencement of Labors—Need of Additional Missionaries.

LAKE Harriet is about five miles west of south from St. Anthony's Falls, seven miles

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On the 19th instant we commenced a school with six full Indian children, at least so in all their habits, dress, etc.; not one could speak a word of any language but Sioux. The school has since increased to the number of twenty-five.

I am now collecting and arranging words for a dictionary. Mr. Pond is assiduously employed in preparing a small spelling-book, which we may forward next mail for printing.

Since the Indians have returned to their village I have felt it important to spend the Sabbath at the station generally. I have determined on going to the fort only on one Sabbath in each month. We have not yet been able to collect the Indians together to give them religious instruction on the Sabbath, for want of an interpreter. We hope we shall soon be able to establish a Sabbath school both for adults and for the children. We want a good interpreter, and more than this, we want the language, we want books, we want more laborers, and most of all, we want the Holy Spirit to enlighten and guide us, make us more like the Lord Jesus Christ. Here are 25,000 souls belonging to this tribe all—every one—yet in the region and shadow of death. Several years must pass away before we can make known to any of them fully the gospel. Most of the present generation will probably die before the gospel will be preached to any considerable extent to this tribe. How true it is that destruction and misery are in their ways, and the way of peace they have not known. These dark places of the earth are full of the habitations of cruelty and death; these Indians drag out a miserable existence in this world, and have no better prospect in the world to come. We see them sicken and die, and can do nothing, or next to nothing to save them. We can do little or nothing to relieve the sufferings of their dying bodies, and far less to save their undying souls. Methinks could the church witness their sufferings which are temporal, hear their wailings which rend the air from this village returned. One of the number, a woman, was informed that a brother of hers had died during her absence. He was not at this village, but with another band, and the information had just reached here. In the evening they set up a most piteous crying, or rather wailing, which continued, with some little cessations, during the night. The sister of the deceased brother would repeat, times without number, words, which may be thus translated into English—"Come my brother, I shall see you no more forever." The night was extremely cold, the thermometer standing from ten to twenty below zero. About sunrise next morning preparation was made for performing the ceremony of cutting their flesh in order to give relief to their grief of mind. The snow was removed from the frozen ground over about as large a space as would be required to place a small Indian lodge or wigwam. In the centre a very small fire was kindled up, not to give warmth apparently, but to cause a smoke. The sister of the deceased, who was the chief mourner, came out of her lodge, followed by three other women, who repaired to the place prepared. They were all barefooted and nearly naked. Here they set up a most bitter lamentation and crying, mingling their wailings with the words before mentioned. The principal mourner commenced gashing or cutting her ancles and legs up to the knees, with a sharp stone, until her legs were covered with a gore of blood; then in like manner her arms, shoulders, and breast. The others cut themselves in the same way, but not so severely. On this poor infatuated woman, I presume, there was more than a hundred long, deep gashes in the flesh. I saw the operation, and the blood instantly followed the instrument and flowed down upon the flesh. She appeared frantic with grief. Through the pain of her wounds, the loss of blood, exhaustion of strength by fasting, loud and long-continued and bitter groans, or the extreme cold upon her almost naked

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after death. While my heart seemed to bleed with compassion for these unhappy beings, it also melted into gratitude to God, that I was not born a heathen. Let the mothers and sisters in Israel, in a special manner, bear these heathen females upon their hearts before the mercy-seat, until windows in heaven shall be opened and a blessing poured out, even upon them, till there shall not be room to receive it. Oh give them the gospel—give it to them now. Delay is death. You may give them your compassion, your prayers, your gold and silver,—but if you do not give them the gospel, it will avail them nothing. Give them yourselves, your sons and your daughters, to carry them the glad tidings of salvation, to point them to the Lamb of God who taketh away the sin of the world.

The little church at the Fort begins to manifest something of a missionary spirit. Their contributions are considerable for so small a number; I hope they will not only be willing to contribute liberally of their substance but will give themselves, at least some of them, to the missionary work.

Proceedings of other Societies.

FOREIGN.

MISSION OF THE LONDON MISSIONARY SOCIETY IN SIBERIA.

INTERESTING statements relating to the first conversions in this mission were given at p. 152 of the last volume. The Rev. Mr. Swan, at Khodon, under date of June 30th, 1835, after noticing a tour of Shagdur, one of the converts, and his zealous labors for the good of his people, gives the following—

General Retrospect of the Mission.

When a christian mission is undertaken in such a country as this, it is done in the face of all the prejudices and suspicions which cannot fail to be stirred up among the adherents of long established usages. Opposition, therefore, is to be counted upon; and we should not abandon our purpose upon the manifestation of a hostile or jealous spirit. We have as yet met with no direct hindrance in our work; we have encountered discouraging frowns, but neither missionaries nor converts have met with actual persecution.

We cannot but remark one feature of the word of God here, viz., that, in every case, the individuals who have come under the power of the truth are those who have for years been under the sound of it. We have experienced nothing like the ready reception of the gospel as soon as proposed. One of the converts was five years a teacher in our school; another was in my employment upwards of a year before I left the Ona station in 1831, and has been since living here. Others were scholars in the school, and for years hearing and learning daily what they at last, under higher teaching, I trust, than ours, were brought to believe and obey the gospel; and there are others still professedly heathen, in whose minds, we have reason to believe, the truth is producing uneasiness and conviction, more or less deep. For them we continue to pray, and are not without hope that the struggle will end in their declaring themselves on the Lord's side. It is surely an instructive fact in the history of the Siberian mission, as well as of some others I need not name, that the first decided conversions took place fifteen years or more after the commencement of operations. And what was done in those fifteen years? The necessary languages were acquired; the Scriptures were translated; schools were established; many were instructed; the gospel was preached; and all this not by a body of men numerous enough to occupy the field to the best effect, but by two or three individuals. To this day thousands of the Buriats have never seen the face of one of us;—and how can they believe before they hear?

These facts are, I think, worthy of particular observation; but they further suggest the inquiry, whether the experience of other missionaries in other parts of the great field confirms the observation. Does it consist with their experience generally, that the converts from among the heathen are persons who have for a considerable time heard the gospel, or in some way enjoyed the means of becoming acquainted with its fundamental principles; *e. g.*, by school instruction, the perusal of religious tracts, or the conversation and example of other converts? or, according to their observation, do instances frequently occur of heathens becoming, to all appearance, converts upon the first hearing of the truth, or upon the perusal of a tract or book of Scripture? or are such instances comparatively rare, or scarcely known? Might not an inquiry be instituted on these points? I think they involve some considerations of great practical importance in the management of our missions. If the feature I have pointed out as marked in this mission be observable in other missions also of the present day, does it not show the importance of conducting them on a principle which shall se-

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cure the continued and regular communication of instruction to the heathen by stated public services; by an organized system of private visiting, for conversation; open discussion; by christian schools; by plans of itinerancy so conducted as to go frequently over the same ground; in a word, by patient continuance in all the various ways of well-doing, which the christian missionary can employ? But this implies a plurality of laborers at every station. Perhaps, as soon as there are a few converts at any one station, their attention should be directed to the subject of united prayer for the conversion of their countrymen and the rest of the heathen world. This will at once materially promote their own spiritual improvement, and make them feel a more tender and practical concern for their heathen neighbors; and it will form the best preparation and incentive to their attempts to turn them from the error of their ways, teaching them to own and honor God the Holy Spirit, when they engage in efforts which only his divine agency can render efficacious.

If the observation now made generally holds, that heathen hearers often continue long to hear before they understand, and believe, and obey the truth, we missionaries should derive encouragement from it, to persevere, laboring and hoping, although against hope. And the friends of missions at home should be encouraged if they hear that their missionaries can report that they have attentive hearers, although they can speak of few or no instances of decided conversion.

Another important lesson is, that all the missionaries themselves and Christians at home should give themselves more to prayer for the effusion of the Spirit; for this, obviously, in the case supposed, is the only thing needed to secure the divine blessing. The means are used; the gospel is preached; and the heathen hear. The command that came to the prophet of old, —"Prophesy upon these dry bones," was accompanied by another, "Prophesy to the wind; prophesy, son of man!" So the modern missionary should regard this as half his work, saying in constant, believing, earnest prayer, "Come from the four winds, O breath, and breathe upon these slain, and they shall live." There is an observation of the judicious Thomas Scott, in some of his writings, to this effect, that a superficial gos-

MISSION OF THE LONDON MISSIONARY SOCIETY IN MADAGASCAR.

In the last number, page 153, an article was inserted relating to the hostility manifested by the government of Madagascar towards the mission on the island, and the edict which had been passed, intended to put a stop to all efforts for propagating Christianity there. The following paragraphs will show the state of things two months later, near the end of May, 1835.

Tidings have been received, dated in the latter end of May, by which the painful anxiety of the directors, respecting the personal safety of the brethren and the native Christians, has been greatly relieved, though the prospect, in regard to the work of the mission, is scarcely more favorable than when the former communications were sent off. The friends of the society will unite in grateful acknowledgments to Him who is a present help in time of trouble, and who has hitherto shielded his servants in the midst of the imminent perils by which they have been surrounded; and has preserved in the steadfastness of the faith the native Christians, who sustain a profession proscribed by laws menacing its followers with death—a sentence which may at any moment be carried into execution.

No favorable change whatever appears to have occurred: the declarations of the government seem to have been confirmed by all their subsequent proceedings, and leave no hope from that quarter. The law still remains in force; and though death has not yet been inflicted on the professors of Christianity, it is sternly denounced, and repeatedly threatened as a warning. It must not be concluded because none suffer martyrdom, either that Christianity is renounced by those who professed it, or that those by whom it has been prohibited are becoming milder, or refuse from any timid or merciful policy to execute their own laws.

Other causes probably, at the present moment, divert the attention of those in power from the prosecution of their hostility against Christianity; but, notwithstanding this, its professors may truly be said to "stand in jeopardy every hour." Under these circumstances, it affords matter for devout thanksgiving that the operations of the mission

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The printing, as far as the prophet Micah, was finished; and they hoped that within a fortnight after the date of the last communication, the whole would be completed. Thus one grand object, so long occupying the anxieties of the missionaries, would be effected—the entire Scriptures in the Malagassy language.

Mr. and Mrs. Freeman, it is expected, would proceed to England by way of Mauritius in June last. Mrs. Freeman's health had for some time been such as to render a removal necessary. Mr. Johns and Mr. Baker will endeavor to remain at least until next year.

Preaching there is none, except the little English service in the dwelling-house of the missionaries on the Sabbath. Tracts they dare not distribute; and the schools, it is feared, will be broken up, or made a mere branch of military duty, and placed under the direction of the officers; though the authorities profess their willingness to have a reading-book printed and taught, containing native proverbs, etc.,—but nothing religious.

The directors rest assured nothing but the most urgent necessity will induce the missionaries, deeply as they feel the present calamity, to abandon the mission, and that for a time only. The brethren are in great perplexity, and much grieved in spirit; still they are not in despair. They lean upon God, confiding in his faithfulness and his power; not doubting that in due time he will effect their deliverance, and so order events, that a door will be again opened in Madagascar for the promulgation and success of the gospel. The scene, they observe, is very dark at present, and events most distressing. It is almost hoping against hope. They much need the counsels and advice, the prayers and the sympathy, of the directors, and of the British churches.

American Board of Commissioners for Foreign Missions.

APPEAL FOR AN INCREASE OF FUNDS.

IT has been necessary, for several years past, to say much concerning the demand for missionaries; and the impression has gone abroad that, while the operations of the Board were suffering for the want of missionaries, there was no deficiency of funds, and no immediate cause to apprehend such a deficiency. The influence of this impression upon the receipts of the Board, it has now become necessary to lay before the churches.

The expenditures of the Board during the financial year ending with July, 1835, a period of eleven months, were about 168,000. Since then, eight ordained missionaries and four male and thirteen female assistant missionaries, twenty-five in all, have been sent into the field; nearly 10,000 dollars have been expended in enlarging the printing establishment; and the expenditures of the year to embark before the 1st of August, with other unavoidable expenses, will raise the expenditures of the year to at least *two hundred thousand dollars*.

The receipts of the first seven months of the present financial year, have been 93,000 dollars. Should the average receipts of the remaining five months be no greater than they have been, the total receipts of the year will be only 158,000 dollars; *leaving a deficiency and debt of more than* FORTY THOUSAND DOLLARS.

The receipts of the first seven months were about 6,000 dollars less than they were in the same period of the last year; owing doubtless to the impression mentioned at the beginning of this statement.

Shall the Board be enabled to move on with a constantly accelerated speed? Shall it send forth the twelve devoted missionaries, who are even now preparing to depart?

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their own duty, nor, indeed, as to the wishes and expectations of the churches. Their imperative duty is to press onward in their work. The churches require this, and will cheerfully furnish the necessary means; the Lord Jesus commands it; the work to be done calls for a far more rapid and vigorous movement. But the increase of missionaries increases the expenditure; and so does every addition to the printing apparatus, and books, and schools, and higher seminaries for rearing up native school-masters and preachers. Such is the difficulty of procuring missionaries, that those who are disposed to go, ought to be the more amply provided with means of usefulness; and especially ought we to lose no time in procuring native helpers, through the blessing of God, in greater numbers, and in all the departments of Christian labor. Of the higher seminaries, two already exist—in Ceylon, and at the Sandwich Islands; and six others are commenced or projected—at Singapore on a large scale, in the Mahratta country, in Syria, in the Greek Archipelago, a fifth for the Armenians, and a sixth for the Nestorians. The buildings, libraries, and apparatus for these eight institutions, will call for an expenditure of about 100,000 dollars within two or three years. Nor are the schools, nor the ten printing establishments of the Board yet commensurate by any means, either in number or extent, with the providential demands upon them.

The Committee have no hesitation in making this brief and explicit statement of the embarrassments to which the Treasury of the Board will soon be subjected, unless there is an immediate augmentation of the monthly receipts from 13,000 dollars, the present average, to 20,000 dollars and upwards; believing that a knowledge of the fact will awaken an immediate and corresnor delay to afford the requisite assistance.

By order and in behalf of the Prudential Committee.

R. ANDERSON,
DAVID GREENE,
WM. J. ARMSTRONG, } *Secretaries.*

Missionary Rooms, Boston, March 25, 1836.

BRIEF NOTICES.

South Africa.—Mr. Champion writes under date of December 4th, 1835, that himself, Mr. Grout, and Doct. Adams, were then at Port Elizabeth, and on the eve of embarking for Port Natal, and hoped soon to enter on their labors among the maritime portion of the Zoolahs. They had obtained good interpreters to accompany them. Mrs. Grout and Mrs. Adams were to remain at Bethelsdorp, and Mrs. Champion at Port Elizabeth. Should the brethren obtain a footing in the Zoolah country, one or two of them will soon return for their wives and baggage.

Southern India.—Mr. Hall, at Madura, writes that while on his journey from Ceylon to that city, he saw great numbers of Hindoo pilgrims, on their way to celebrated places of superstitious devotion. Many of them were from 100 or 200 to 1,000 miles from their homes. These companies consisted of men, women, and children, nearly naked, without money, without friends, and without food, except what they beg by the way.

Mediterranean Missions.—Intelligence has been received from the brig Massachusetts, on board of which were Messrs. Thompson, Jackson, Lanneau, Hebard, and Miss Tilden, dated January 8th, when sixty or seventy miles west of Gibraltar. Their passage thus far, having been at sea five weeks, had been rendered rather unpleasant by frequent squalls and rain. All were in

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be no public market, and that the shops and taverns shall not be opened on the Sabbath, till after the morning service, nor on some half a dozen of the most sacred holidays of the church. The morning service closes at a very early hour, and the order, therefore, virtually gives up, by the sanction of the government, almost the entire Sabbath to labor and traffic.

OSAGES.—Mrs. Requa, wife of Mr. William C. Requa, died at Hopefield on the 30th of October last. She was sister of the late Rev. W. B. Montgomery, of the Osage mission, who died August, 1834, and a native of Danville, Pennsylvania. Mrs. Requa had been in the mission only a year. She was ardently devoted to the work on which she had entered, and during her last hours she was full of faith and hope.

Owing to the inconvenient location of the Union and Harmony stations, each being forty or fifty miles from the present Osage territory, it has been thought expedient to discontinue missionary operations at both; and as the Osages are at present in a state very unfavorable for enjoying the benefit of christian instruction, on account of the uncertainty which exists relative to the place of their future residence, Rev. N. B. Dodge, and Messrs. D. H. Austin, and A. Redfield, with their wives, have signified their desire to retire from that field of labor, and they have accordingly been honorably released from the further service of the Board. Rev. A. Jones will, for the present, labor in the white settlements near Harmony, though without any immediate connection with the Board; and if there should hereafter be a favorable opening among the Osages, he will resume his labors.

GRANTS BY THE AMERICAN TRACT SOCIETY.—For the China mission, $2,700
For the mission to the Tamul people, 3,000
For the Sandwich Islands mission, 1,000
For the mission to Singapore and the Indian Archipelago. 2.000

The following grants were received during the last year, but were not acknowledged in the usual manner, though included in the amount mentioned on page 3.

For China,	2,000
For Ceylon,	500
For the Sandwich Islands,	1,000
	$3,500

GRANT BY THE CONNECTICUT BIBLE SOCIETY.—For promoting the circulation of the Bible in China, $1,000

Donations,

FROM MARCH 11TH, TO APRIL 10TH, INCLUSIVE.

Board of Foreign Missions in Ref. Dutch chh.
W. R. Thompson, New York city, Tr.
Bucks co. R. D. chh. 16,35; Rev. A. O. Halsey, 5; 21 35
Union Village, Asso. in R. D. chh. 38 00—59 35

Central Board of Foreign Missions,
J. Gray, Richmond, Va. Tr. 700 00

Southern Board of Foreign Missions,
J. Adger, Charleston, S. C. Tr.
For support of Mr. and Mrs. Wilson, Cape Palmas, 500; of Mr. Merrick, Persia, 500; of Mr. and Mrs. Adger, Asia Minor, 500; of Mr. and Mrs. Eckard of the Tamul miss. 500; of Mr. Lanneau in Syria, 500; 2,500 0

Addison co. Vt. Aux. So. E. Brewster, Tr.
Addison, Gent. and la. 42 37
Middlebury, Of sum fr. la. ackn. in April, $12 for *Eliza Merrill* in Ceylon.
Shoreham, Gent. and la. (of which to constitute LEVI O. BURCHARD an Honorary Member of the Board, 100;) 106 70—149 07

Boston and vic. Ms. Aux. So. C. Stoddard, Tr. 1,200 00

Champlain Presbytery, N. Y., L. Myers, Tr.
Beekmantown, Chh. and cong. 33 00
Chazy, J. C. Hubbell, 10 00
Mooretown, R. R. Rood, 10 00
Peru, Av. of rings, 75
Plattsburgh, Indiv. 47,06; A. C. Moore, 10; L. Myers, 10; 67 06—120 81

Essex co. North, Ms. Aux. So. J. Caldwell, Tr.
Newburyport, United mon. con. 29 00

Essex co. South, Ms. Aux. So. J. Adams, Tr.
Danvers, N. par. Gent. 71; la. for ed. of hea. chil. 39,55; 110 55
Salem, S. so. La. 53 17—163 72

Fairfield co. West, Ct. Aux. So. M. Marvin, Tr.
Ridgefield, Coll. in cong. so. 21,37; mon. con. 41; 62 37

Geneva and vic. N. Y. By C. A. Cook, Agent.
Burdette, Mrs. Woodward, 2 00

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an Honorary Member of the Board, 50;) 55,15; la. (of which to constitute Rev. HENRY EASTMAN of Brookline an Honorary Member of the Board, 50;) 99; mon. con. 49; 203 15
Mason, La. 16 65
Mount Vernon, Gent. 25,68; mon. con. 14; 39 68
Pelham, Gent. 33; la. 22,43; 55 43—388 03

Kennebec Confer. of chhs. Me. B. Nason, Tr.
Farmington, Chh. 18 00

Lincoln co. Me. Aux. So. Rev. S. White, Tr.
Bath, N. m. house, contrib. after sermon by Mr. Ellingwood, 30; fem. hea. sch. so. 7th pay. for *Susan Eaton* in Ceylon, 20; 50 00

Litchfield co. Ct. Aux. So. C. L. Webb, Tr.
(Of which and prev. dona. fr. Canaan North, Mon. con. 31,97; coll. 20,03; Goshen, Mon. con. 23,88; coll. 128,93; New Milford, Mon. con. 5,50; coll. 82; Woodbury South, Mon. con. 16; la. benev. so. 18,07; coll. 90,85; Watertown, Indiv. to constitute Rev. WILLIAM B. DE FOREST an Honorary Member of the Board, $50. The sum of $60 fr. fem. hea. sch. so. ackn. in April, was for fem. sch. in Ceylon;) 450 00

Merrimack co. N. H. Aux. So. S. Evans, Tr.
Rev. M. Elliot, 4 50
Boscawen, Gent. 50 00
Canterbury, Gent. 5 00
Concord, Gent. 89,99; mon. con. 15,19; 105 18
Dunbarton, Gent. 12,45; la. 10,83; 23 28
Pembroke, Gent. 24; la. 21,09; 45 09
Warner, Gent. 12,41; la. 4,77; 17 18
250 23
Ded. expenses paid by aux. so. 25—249 98

New Haven City, Ct. Aux. So. C. J. Salter, Tr.
Mon. con. in 1st and united so. 20,86; Mrs. Murdock, for sch. in Ceylon, 30; av. of stockings, 2,48; 53 34

New York City and Brooklyn, Aux. So. W. W. Chester, Tr.
(Of which fr. A. G. Phelps, for miss. in West. Africa, 500; fr. chil. of do. for *Anson Green Phelps* in Ceylon, 20; fr. College of Physicians and Surgeons, 108; fr. Misses M. and H. L. Murray, to constitute Rev. FLAVEL S. MINES an Honorary Member of the Board, 50;) 820 71

Pilgrim Aux. So. Ms.
Kingston, Mon. con. in evang. cong. chh. 10 72

Piscataqua confer. of chhs. N. H., S. Blake, Tr.
Exeter, Mon. con. in 1st and 2d chhs. 30 00

Rutland co. Vt. Aux. So. J. D. Butler, Tr.
Benson, Gent. (of which to constitute Rev. D. D. FRANCIS an Honorary Member of the Board, 50;) 98 00
Brandon, Mon. con. in cong. chh. 34 50
Rutland, Gent. 15; la. 31,30; 48 30—178 80

Telland co. Ct. Aux. So. J. R. Flynt, Tr.
Gilead, Gent. 32,59; la. 28,36; 60 95
North Coventry, Gent. 54; la. 38,58; 92 58—153 53

Washington co. N. Y. Aux. So. M. Freeman, Tr.
Argyle, Asso. 74,09; mon. con. 46,91; D. Stevenson, 5; 126 00
Cambridge, W. Stevenson, 10 00
East Hebron, Coll. 6 00
Salem, Asso. 45; mon. con. 25; 80 00

VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. Mon. con. in 2d presb. chh. 27,39; 4th presb. chh. 50; 77 39
Alexandria, Pa. Aux. miss. so. 10 00
Allentown, Pa. Fem. miss. so. for Choc. miss. 12 00
Almond, N. Y., R. H. Coleman, 1 50
Angelica, N. Y. Chh. 26 00
Athens, Ga. Mon. con. in presb. chh. 20; Mrs. L. A. R. 1,50; 21 50
Babylon, N. Y. Mon. con. in presb. chh. 13 44
Baltimore, Md. Western presb. chh. mon. con. 20 00
Basking Ridge, N. J. Presb. chh. 36 87
Bedford, Ms. Fem. miss. so. 15 37
Boston, Ms. Miss E. R. 25 00
Bridgeport, Ct. JAMES C. BEACH, which constitutes him an Honorary Member of the Board, 100 00
Bridgeton, N. J. Fem. miss. so. in presb. chh. 37 00
Bristol, R. I. La. miss. so. 60 00
Brooksville, Me. T. Shepardson, 2 00
Buffalo, N. Y. Pearl-st. chh. (of which fr. REUBEN B. HEACOCK, which constitutes him an Honorary Member of the Board, 100; J. I. B. 20; N. and W. 10; J. W. V. 10; Rev. J. C. L. 10;) 159 00
Calais, Me. Ladies, to constitute Rev. EBER CHILD an Honorary Member of the Board, 50 00
Canonsburgh, Pa. S. S. sch. for Pal. miss. 5,60; do. for Greek miss. 3,75; fem. pray. meet. for do. 2,75; 12 10
Carlisle, N. Y. Presb. chh. 20 00
Carroll, N. Y. Cong. chh. 3 00
Chanceford, Pa. Ladies, for *Samuel I. Martin* in Ceylon, 20 00
Chatham Village, 29 00
Chester, N. Y. Presb. chh. 13 50
East Attleboro', Ms. Coll. in cong. so. 60 00
Elizabethtown, N. J. Presb. chh. to constitute CALEB HALSEY an Honorary Member of the Board, 100 00
Fairhaven, Ct. Cong. chh. 25 01
Fort Winnebago, M. T. Chh. and indiv. 7 50
Framingham, Ms. A lady, 1 00
Franklin, Ten. Presb. chh. 130 00
Geneva, Switzerland, Prof. S. H. Merle D'Aubigne, 10 00
Gloucester, Ms. Rev. D. Jewett's chh. and so. (of which to constitute Rev. WILLIAM R. JEWETT an Honorary Member of the Board, 50;) 65 00
Greenbush, N. Y. Presb. chh. 9 33
Greenfield, N. Y. Presb. cong. 21 59
Green River, N. Y. Miss. so. 20 00
Halifax, Vt. Fem. char. so. 16 00
Hartford, Vt. A friend, 10 00
Holland Patent, N. Y. Chh. and cong. 24,85; G. H. 2; T. H. 1; Mrs. A. H. 50c. 28 35
Howard, N. Y. 1st chh. rec'd by Mr. Spalding, 7 00
Hudson, N. H., A. A. B. 1; J. Caldwell, for ed. of a child in Ceylon, 12; 13 00
Huntington, N. Y. Presb. chh. 9 00
Ipswich, Ms. Members of fem. sem. for *Mary Lyon Grant* at Mackinaw, 25 75
Rhaca and vic. N. Y. La. so. of 1st presb. chh. 84,51; young ladies, 2,50; sab. sch. 16,57; coll. and mon. con. (of which fr. ANSEL ST. JOHN, which constitutes him and Mrs. ISABELLA ST. JOHN Honorary Members of the Board, 200; C. C. Hardy, 75; Williams and Brother, 50;) 602,46; Fairfield, Prof. J. Delamater, 10; 716 04
Jamaica, N. Y. Mon. con. in presb. chh. 9 50

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Newport, Ky. E. R. S. 5 00
New Providence, N. J. Presb. chh. (of which fr. Mrs. M. Riggs, for a child in Greece, 12;) 61 17
Oakland College, Missi. Miss. so. for miss. at Cape Palmas, 25 00
Orwell, Vt. E. Buell, 1 37
Paterson, N. J. Presb. chh. mon. con. 75 00
Philadelphia, Pa. Mon. con. in 5th presb. chh. 94; youth's miss. so. in 11th presb. chh. for support of Jesse, a native teacher, 25; Mrs. M. Carswell, 30; 149 00
Pittsburgh, Pa. Miss S. Hammond, 2 37
Portland, Me. Mater. asso. of High-st. chh. for *John White Chickering* and *Frances Chickering* in Ceylon, 40; class circle, for a child in Syria, 20; 60 00
Prattsburgh, N. Y. Chh. and cong. 47 83
Putney, N. Y. Presb. chh. and cong. 7 37
Red River, Choc. na. Chh. for printing in Choc. language, 25 50
Rockaway, N. J. Presb. chh. 41 50
Rushville, N. Y. Chh. and cong. 200 04
Saratoga, N. Y. Mon. con. in presb. cong. 42,49; dona. 75; 117 49
Southwark, Pa. Samaritan sab. sch. for Mr. Winslow in Ceylon, 5 25
St. Albans, Me. Mon. con. 3 50
St. Louis, Mo. Chh. 60 00
St. Stephens, N. B., A friend of Zion, 5 00
Stockbridge, M. T. Mon. con. among the Indians, 1 72
Sudbury, Ms. Mon. con. 64 67
Tuscaloosa, Ala. Young la. miss. so. (which and prev. dona. constitute Miss MARIA B. BROOKS of Tuscaloosa, and Rev. R. B. MCMULLEN of Princeton, N. J. Honorary Members of the Board;) 92,86; N. Walkly, 20; 112 86
Venice, N. Y., I. Foote, Jr. 2 50
Warren, O. Mon. con. in presb. chh. 35; fem. ch. so. 23; 58 00
Westboro', Ms. Mrs. P. Johnson, dec'd, 10 00
West Bradford, Ms. La. asso. to constitute Rev. NATHAN MUNROE an Honorary Member of the Board, 50 00
West Galway, N. Y. Presb. chh. 21 00
West Rupert, Vt. Mon. con. in cong. so. 11 00
Wheeler, N. Y. Chh. and cong. 8 81
Wilmington, Del. Fem. miss. so. of Hanover-st. chh. for Mr. Lawrence, Ceylon, 40 00
Winslow, Me. Mon. con. in Rev. Mr. Adams's so. 10 00
Unknown, or purposely concealed, A friend, in reply to the late appeal for an increase of funds to sustain the extending operations of the Board, 500; Mrs. J. Turner, 2,50; two indiv. 1; 503 50

LEGACIES.

Bolton, Ct. Mrs. Sarah Ann Andrus, by T. Hough, Ex'r, (including $57,60 interest,) 857 60
Hartford, Ct. Norman Smith, Jr. by T. Smith and F. Parsons, Ex'rs, 2,400 00
Southeast, N. Y. Benjamin De Forest, by A. De Forest and E. Young, Ex'rs, 500 00
Wells, Me. Sally Littlefield, ($450 prev. rec'd,) by E. G. Moore, Ex'r, 125 00

Amount of donations and legacies acknowledged in the preceding lists, $16,306 52. *Total of donations and legacies from August 1st, to April 10th*, $114,723 23.

DONATIONS IN CLOTHING, &c.

Ashtabula co. O., A roll of flannel, rec'd at Mackinaw.
Carlisle, N. Y., A barrel, fr. presb. chh. 34 12
Charlestown, O., A box, fr. ladies, rec'd at Mackinaw, 14 56
Cooperstown, N. Y., A box, rec'd at do. 100 00
Flatbush, A quilt, fr. fem. acad. rec'd at do.
Gilsum, N. H., A box, fr. fem. read. circle, 12 00
Holland Patent, N. Y. Sundries, fr. Capt. Hart, for miss. to Flat Head Indians, 190 00
Howard, N. Y. Clothing, fr. 1st chh. for do. 2 75
Kennedyville, N. Y. Clothing, for do. 3 00
Lansboro', Ms. A bedquilt, fr. juv. indus. so.
New York city, A box, fr. mater. asso. for Sandw. Isl. 100 00
Painesville, O., A box, rec'd at Mackinaw, 27 12
Plymouth, Ct. Sundries, fr. ladies, rec'd at do. 66 84
Portage, N. Y., A box, fr. young girls of presb. so. rec'd at do.
Prattsburgh, N. Y., Clothing, fr. chh. and cong. for miss. to Flat Head Indians, 20 00
Walpole, Ms. A box, fr. mothers and chil. of mater. asso. for chil. of missionaries at the Sandw. Isl. 25 00
Warsaw, N. Y., A box, rec'd at Mackinaw.
Warwick, Ms. Domestic cotton, 125 yds. fr. gent. asso.
Watertown, O., A box, fr. fem. miss. so. rec'd at Mackinaw, 15 55
Watertown, Ct. Sundries, fr. ladies, rec'd at do. 63 51
West Brookfield, Ms. A box, rec'd at do. 36 68
Wheeler, N. Y. Clothing, for miss. to Flat Head Indians, 9 37
Unknown, Five boxes, rec'd at Mackinaw.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds.

James Gray, Richmond, Va., Treasurer of the Central Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

Richmond, Rev. A. Converse, to constitute Rev. I. CABELL of Licking co. O. an Honorary Member of the Board, 50; Synod of Virginia, An unknown indiv. by Rev. W. J. A. 50; Lunenburg, Mrs. Minge, for miss. at Cape Palmas, 10; Washington city, 1st chh. 2; F. st. chh. 14; 4th chh. 79,52; JOHN SHACKFORD, which constitutes him an Honorary Member of the Board, 100; Georgetown, Bridge-st. chh. for sch. at Scio, 104,04; Alexandria, 2d chh. 23,50; Prince Edward, Fem. sewing so. Union sem. for a female child at Scio, 12; for a male child at Trebizond, 12; for Mrs. Graves of Mahratta miss. 12; chil. sewing so. for Rev. J. F. Lanneau, Beyroot, 5; Lexington, JOHN ALEXANDER, which constitutes him an Honorary Member of the Board, 100; Richmond co. N. C., J. S. 2,50; Mrs. C. S. 2,50; Wilmingtou, N. C. For. miss. asso. 98,75; Hopewell, Fem. so. 3,72; Antioch, Fem. asso. 8,65; Fayetteville, Fem. miss. so. 55,42; frag. so. 15; Cumberland co. Rev. J. H. LEACH, which constitutes him an Honorary Member of the Board, 50; Rev. J. J. Royall, 20; Rockville, Md. 21; $851 60

James Adger, Charleston, S. C., Treasurer of the Southern Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

Charleston, Ladies of Circular chh. 400; mon. con. in do. 9,55; gent. asso. of 3d presb. chh. 84,75; coll. in do. to constitute Rev. W. C. DANA an Honorary Member of the Board, 50; mon. con. in 2d presb. chh. 7; Miss H. Swinton, 10; Edisto Isl. Sub. 8; Savannah, Coll. in 1st presb. chh. 62,63; Tennessee, Rev. F. A. Ross, 8; less postage, 25c. $639 68

$50 fr. gent. of Mt. Zion chh. ackn. in April and $50 fr. la. miss. work. so. of Columbia constitute Rev. JOHN HARRINGTON and Rev. THOMAS HANSCOME LEGARE Honorary Members of the Board.

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THE

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American Board of Commissioners for Foreign Missions.

China.

EXTRACTS FROM THE JOURNAL OF MR. STEVENS, DURING A VOYAGE ALONG THE EASTERN COAST.

In the last number the voyage of Messrs. Medhurst and Stevens was briefly mentioned. A few extracts from the journal of the latter will be given here for the purpose of showing the reception they met with and the kind of intercourse which they had with the people. Something may be learned from this voyage respecting the prospect of accomplishing extensive and permanent good for the Chinese by similar enterprises. The journal has been published in the Chinese Repository.

The Rev. Mr. Medhurst, of the London Missionary Society, whose labors for the Chinese in Batavia have often been noticed in this work, removed to Canton in June last, for the purpose of fully ascertaining the practicability of introducing christian knowledge along the eastern coast of China. The American brig Huron, commanded by captain Thomas Winsor, was engaged by him for a voyage of three months. Including Mr. Medhurst and Mr. Stevens, they were in all only eighteen persons. A few bags of rice were taken on board in furtherance of the object of the voyage, to be sold or not as should seem best. The cargo was about 20,000 volumes of books of various sizes, comprehending some copies of the Scriptures, Medhurst's Harmony of the Gospels, Theology, Commentary on the Ten Commandments, the Life of Christ, and a variety of other publications. Both of the gentlemen kept copious journals of the voyage.

They started on the 26th of August, and proceeded to Weihae, a large town in latitude about 37, where they arrived in a fortnight, and landed with a quantity of books. The people were at first suspicious but soon became familiar, on hearing Mr. Medhurst address them in their own language. They were soon visited by officers, in reply to whose inquiries the object of the missionaries was fully stated. They took books and no objections were made. The next day other officers came, who seemed more inclined to arrest the progress of the strange travellers. The following extract is a specimen of the resistance made and the manner in which it was met by the missionaries.

We therefore waited their approach, observing that the one of highest rank wore a blue button, and the others who followed, gold ones. The first was a tsantseang or sub-colonel, and the rest were lieutenants. One of them acted the chief speaker, and putting on a stern countenance and angry manner, asked from whence we were, and what was our business. Mr. M. replied, "that he was an Englishman, come to do good by distributing books and medicines." "Well then," said he, "let us go off to yonder junk, and hold a conference on the subject." "After we have seen your town and enjoyed a walk," replied Mr. M., "we shall be happy to go aboard your junk." They then placed themselves before us, and said it was impossible for us to proceed, as this was the celestial empire, within which no foreigner must set foot. "Then," said Mr. M., "if it is truly the celestial empire, it must com-

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prise all born beneath heaven, ourselves of course, and therefore we shall proceed a little distance at least, and then return." Upon this they took our hands, and said it was utterly forbidden by the laws, and we could not proceed. "Such laws," he replied, "were evidently meant for lawless people and enemies, who would injure them, but we were evidently harmless, and came only to do good." This softened them, and obliged them to answer, that they did not think ill of us, but such were the orders enjoined on them. "At least," said Mr. M., "this is no place, on a beach and among a crowd, for gentlemen to converse about important affairs; you cannot do less than invite us into some house, and give us a cup of tea, when we can arrange matters." "Well then," said the colonel who had hitherto been silent, "we may go to the temple hard by." "No, no, by no means," said the other; but he spoke too late, for we already had started for the temple, the crowd pointing out the way.

On entering a side apartment, we found them standing to receive us and offering to Mr. M. the highest place. Tea was then brought in, and Mr. M. began by stating our object in coming to their district, during which he had opportunity to go over the principal doctrines of the gospel, and to point out the way of salvation. They replied that they were well assured of our friendly intentions, but that their orders left them no discretion as to permitting any intercourse with the people. They said that they had read our books, and found that, though they differed in some respects from their own classics, yet they contained many good things, and they saw no objection to their distribution; still we must not have intercourse with the people. If we wanted supplies of provisions or water they would furnish them gratis; but we replied, "that none were wanted. We know that ships are not allowed to resort to other ports than Canton for purposes of trade, but we have no such object. We therefore break no law in coming hither. If you say that all intercourse is forbidden by law, the true meaning of such restrictions doubtless was to keep off spies, robbers, and enemies, neither of which we were, and of course, they did not properly apply such laws to us. But if the government is really so absurd as to design to prevent good men from speaking to their fellow-men, and doing them any offices of kindness and good-will in their power, we felt it to be our duty, notwithstanding any such prohibitions, to obey God rather than man." After some complimentary expressions in answer, the conference broke up. All this time, great crowds surrounded the house, and the whips of the police-men were plentifully applied to the heads and shoulders of the people, whenever they appeared too eager to get a peep at us, or hear the conversation.

On arriving at the beach, attended by some inferior officers, we determined to give out some books to the crowd, and accordingly told a sailor to bring a basket full out of the boat; the officer ordered it back again, but it was again brought up. As soon as Mr. Medhurst opened it, the crowd could no longer be restrained by fear of whips or officers, but rushed forward and seized them without distribution, while the police were in vain attempting to check the tumult. The rush was so sudden and unexpected, that it was impossible to avoid or withstand it. We then left them, and on our return touched at the vessels in port which had not yet been visited, and left books, and gave medicines to the sick.

In the afternoon, with a fresh supply of books, we landed on the island of Lewkung taou, where were two or three small villages. Here we gave away books without any restraint or violence. After listening for a short time to Mr. M., they exclaimed with amazement, "these men speak our own language! where have they learned it?" They then gave the more heed, but all was not sufficient to prevent their giving more attention to the examination of our clothes and persons than to our words. However, they could not be satisfied that Mr. M. was not a Chinese, and often examined his head to ascertain whether he wore a cue like them. We here observed a number of very fine and intelligent countenances among the boys and young men, and they had lost the shyness which they exhibited on a former day.

Respecting their visits to various villages in the vicinity, Mr. Stevens remarks—

Again and again Mr. M. repeated the nature of our mission, and urged them to turn from their evil ways, and serve the living and true God, who sent his Son from heaven to save sinful men. After satisfying their wants we proceeded a mile or two to the next village. In all Shantung we never observed a house standing alone, but every where the people lived in clusters, varying from 25 to 500 houses.

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This unrestrained walk over the hills was delightful in the extreme. The air was salubrious, and the cultivation showed how diligent the inhabitants are in extracting the utmost benefit from the scanty soil, to supply their necessities. Every person we passed in the fields suspended his labor, and was ready with a cheerful word to welcome us, and direct us to another village. The people here ran on before us and sounded the alarm, ordering their females to retire into the houses or run into the fields; they seemed very suspicious at first, but a few words from Mr. M. banished their fears, and they gladly received books. In return they gave us pears. From thence we came to a third village from which the people had gone out to their work in the fields. We passed from street to street seeing none but old women and one man, who was too much alarmed to think of taking books. But soon a friendly man advanced, who after a short debate accepted a book and influenced others to do the same. They then invited us back into the village and into a house, where was a loom and a piece of cotton half woven, but no furniture other than the bed or rather bedstead, on which we sat. Here the people exhausted our stock of books, when we sent down to the boat for another supply. Everything bore the aspect of extreme poverty: the lank dogs, the lean donkeys, and lastly the hogs, so miserably meagre, that even our sailor was forced into facetiousness, and pronounced them the undoubted *hog-goblin* species.

Thus have we been enabled to distribute about 1,000 volumes of 100 pages each, within two days, in Shantung, where we had been prepared to expect the least hearty reception. Every village within reach of this anchorage has been visited, and some portions of the word of God left with its inhabitants. I have been thus minute in describing this day's work on shore, because with little variation it may serve as a specimen of all the days which we spent in visiting from village to village. Sometimes we found them more ravenous for books, and sometimes also afraid to take any at all, but this is nearly a fair sample of the way in which we were ever treated by the people, when free from the influence of the officers of government.

The missionaries then proceeded to the bay of Keshan-so, about forty-seven miles west of Weihae, the shore of which was thickly studded with little clumps of trees, each of which concealed a village. They landed and at the villages were immediately met by the people eager for books, even to rudeness, and by officers who in a blustering, yet timid manner, opposed their progress. At Keshan-so they were called before the magistrates, assembled in a temple, and were more formally examined and reprimanded than before.

No one entered with us, but the paved way to the temple was lined with twenty-five unarmed soldiers on each side, drawn up in the form of a semicircle. These were beyond all comparison the finest soldiers I have ever seen in China, of a size fit for grenadiers, and, for a wonder, clad in clean uniform. Behind the altar, and in front of the gods sat two officers, preserving, as we approached, the most immoveable rigidity of limb and muscle and eye, looking neither to the right nor left. When we came to the threshold in front of them, we took off our hats and saluted them with a respectful bow. They returned it in succession by slowly raising their united hands to a level with their chin, and slightly inclining the head. One of the attendants, of whom there were six or eight on each side, then motioned us to take seats arranged lower on the left hand. The inferior officer held the right seat; he was the chefoo of Tangchow foo, and wore a blue crystal button. His attendants were well dressed. The officer who was seated on the left hand was named Chow, and a tsungchin or military general; he wore a red button of the highest rank and was adorned with a peacock's feather, and a string of court beads. His attendants never spoke to him but with bended knee. The chefoo was the chief speaker, and a lawyer-like examiner. His inquiries were directed entirely to Mr. M., and as usual regarding his country and object in coming hither. But he proceeded much further and extended his questions to many other topics, making minute and judicious inquiries. His enunciation was rapid and guttural, and had not only the peculiarities of the Shantung dialect, but partook also of the court dialect. Hence it was sometimes exceedingly difficult to catch his meaning, while one of his attendants who also spoke the court dialect was perfectly and easily understood. I give the following notes of this interview in the words of Mr. Medhurst. "He asked who this Jesus was, and what was the meaning of the

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word Christ which he found in our books; which gave me an opportunity to explain the gospel of our Savior. Here the general interposed with his gruff voice: 'How do you come to China to exhort people to be good? Did we suppose there were no good people in China?' 'No doubt,' I replied, 'they are good to some extent, but they are not all so; and they are all ignorant of the salvation of Jesus.' 'We have Confucius,' said the chefoo, 'and his doctrines, which have sufficed for so many ages; why need we any further sage?' 'Confucius,' I replied, 'taught indeed moral and social duties, but he revealed nothing respecting divine and eternal things, and did nothing for the salvation of the human race; wherefore it was by no means superfluous to have another Teacher and a Savior, such as was proposed to them.' 'In your opinion it may be good, but in ours it is evil, and these doctrines tend only to corrupt the people, and their dissemination therefore cannot be permitted. We neither want nor will we have your books, and you ought not to go from place to place distributing them, contrary to law.' 'What law if you please?' I replied. 'I have read the laws of the present dynasty, but do not recollect any against distributing good books.' 'That against the dissemination of corrupt doctrines.' Here they spoke so rapidly and so close upon each other as to leave me no chance to thrust in a word, unless by violent interruption. When I thought of doing so at last, 'Listen,' said the attendants, 'to the words of the great men;' so that when I perceived they would have all the conversation to themselves, I was not sorry to let the topic be changed.

"The old general soon interrupted the conversation, and gave me his ultimatum: 'He would advise me to return to my own country as soon as possible, and tell those that sent me, it was all labor in vain and money thrown away to attempt to introduce books into China, for none except a few vagrants on the coast either could or would receive them; that the no place in Shantung, all of which was under his jurisdiction.' I thanked him for their liberality, but, perceiving they meant to assume the air of benefactors, told them I could not think of receiving anything without making some return. This they said could never be allowed.

"Among other inquiries they asked of what country Mr. Stevens was, and when I told them from New England, the chefoo again struck off with a whole new series of interrogatories. 'What,' said he, 'is there a New as well as an Old England?' 'Yes, as also a new and an old world.' I then related the discovery of America by Columbus, and the colonizing a part of it by the subjects of England. 'Under what government is this new country, and who is the king?' This gave me an opportunity to astonish them by declaring that the country had no king, but two great elective assemblies, and a president, all chosen by the people, whose wishes were consulted in everything that regarded government; that after four years the president is re-elected, or another is chosen in his place, and he returns to private life again. They asked what became of the old president, and whether on going out of office he did not use his power to excite rebellion, and create a party in his favor. At all this news they could scarcely cease wondering. They inquired how I, an Old Englander, could so readily agree with Mr. Stevens, a New Englander; which gave occasion to describe the points of similarity between the two nations, as well as our own coincidence of views and feelings. Besides these and other topics, the chefoo described the reception or rather rejection of lord Amherst's embassy, in order to show the small value attached to foreign intercourse by the emperor. He also alluded to and inquired after Messrs. Lindsay, Gutzlaff, and Gordon, and seemed well acquainted with all those expeditions, so far as the Chinese account could make him informed. It was now dark, while yet the conference was scarce closed. The same

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Leaving this town we commenced our usual excursions into the country, but were annoyed by an attendant officer on horseback, who did not fail to warn the people against holding intercourse with us. By taking to the boat and sailing around into a deep bay farther inland, we escaped pursuit and enjoyed the whole day as usual among the villagers. Though they were cautious and reserved, yet they were ever friendly. Our walk extended about eight miles, through five villages, but they did not receive many books. The suddenness of our coming among them absolutely struck them dumb with amazement. Having never seen foreigners before, and not having heard of the arrival of our vessel, some of them being quite ignorant of the name of England, they knew not what to make of it, at being presented with good books by such strange looking men. No one here expressed any wonder to find that Mr. M. spoke the same language with themselves, for they had yet to learn that all foreigners did not speak the same. As in all other places, the people appeared to be very industriously engaged, some in ploughing, others in reaping, some carrying out manure and others bringing home produce; numbers were collected on the threshing-floors, winnowing, sifting, and packing wheat, rice, millet, pease, and in drying maize or Indian corn, all with the greatest diligence. Sometimes they scarcely turned aside from their work to gaze at the strangers. Here too were their teams for ploughing yoked together in all possible ludicrous combinations. Sometimes a cow and an ass, or a cow an ox and an ass, or a cow and two asses, or four asses, yoked abreast. The women had all small feet, and throughout Shantung wore a pale and sallow aspect, much unlike the healthy and robust look of the men. They were not always shy, but were generally ill clad and ugly, laboring in the fields apparently little less than the men. But we saw on several occasions crowds of them, ourselves but two in number, totally unarmed and far beyond the sight of our vessel. Thus in security have we passed from village to village, giving a friendly salute to those whom we met, or saw at their labors, from whom in return we usually received a friendly salutation. They are indeed far different in their manners towards foreigners from the ready cordiality of their more southern and more roguish countrymen. This province is the native place of their revered sage Confucius, and the people of all classes speak the pure court dialect, the poorest beggar there excelling in elegance of pronunciation the scholar of the south. The number of readers appeared to be much less than I had anticipated; not one female have we seen who could read, and a small proportion of the poor countrymen in the villages could read a page intelligibly. But in cities and wealthier places, the proportion of readers may be greater.

The poor people who know nothing from youth to old age, but the same monotonous round of toils for a subsistence, never see, never hear anything of the world around them. Improvements in the useful arts and sciences, and an increase of the conveniences of life are never known among them. In the place where their fathers lived and died, do they live, and toil, and die, to be succeeded by another generation in the same manner. The towns, and even the villages, which are noted on the old maps, we found as delineated, unchanged, except by decay, and unimproved in any respect. Few of the comforts of life can be found among them; their houses consisted in general of substantial granite, and thatch roofs, but neither table, nor chair, nor floor, nor any article of furniture could be seen in the houses of the poorer classes. Every man, however, had his pipe, and tea of some kind was found in most of the families. But the miserable, squalid, and sallow aspect of all the females excited in our minds an indellible feeling of

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may hinder them from possessing their unalienable and most precious right. They do call for this knowledge, not indeed as appreciating its full and eternal importance; and I trust it will ever be the happiness of those who enjoyed the privilege of aiding in this expedition to know that near four thousand volumes, containing much of the holy Scriptures were left in Shantung. What the result of that little beginning will be is as much unknown, as it is placed beyond our power. To the truths of the books themselves, and to the influence of the God of truth on their minds, we leave the work, not expecting that it will be wholly in vain.

The missionaries next proceeded southerly to the province of Keangsoo, and entered the Woosung, a noble river on which stands Shanghae, a city of great extent and commercial importance. On landing at the city, they were met by multitudes of people and officers, and a thousand books were soon distributed. The following paragraph will show how the officers of this city felt.

On the wharf before our eyes was placed a basket half filled with loose straw, and covered with fragments of a few torn books. Seeing that some disrespect was designed, Mr. M. ordered our boat to be cleared of the various articles of provisions with which as presents they were cramming her full; while this was doing, one of the police-men took a torch and applied it to the straw. Perceiving that they meant to offer public disrespect to our books, I thought we could do no less than treat the emperor's presents in the same way, and accordingly took up some and threw them into the blazing basket, both putting out the fire, and disconcerting the officers; when they repeated the attempt again it was defeated in the same way, till the poor policeman drew back in alarm. But the characteristic readiness of the Chinese to plained it. In this manner we left the city.

From Shanghae, the missionaries proceeded to Kinglang, Tungshan, and other important places, generally attended, when in their vessel, by the war boats, and when on land, by officers, who annoyed and embarrassed them not a little, though they made no determined opposition. The mass of the people almost uniformly manifested much curiosity, treated them kindly, and eagerly received their books. At Tungshan and some other places the officers were equally kind and indulgent.

On the 31st of October the Huron arrived at Lintin, after an absence of two months and five days; and through the goodness of God, no accident befel the vessel or any person on board.

Shortly after an express arrived at Canton, bearing an imperial edict, addressed to Ke, the acting governor, relative to the voyage of the Huron. The edict, after stating that the laws permitting the "English barbarians" to have commercial intercourse with Canton "are directed by celestial favor beyond the usual bounds;" and that the "English barbarians" "have heretofore been regarded as violent, turbulent, crafty, and deceitful;" and noticing the previous voyages made along the coast, and especially that of the Huron, when "a disposition was shown to distribute foreign books, designing to seduce men with lies—a most strange and astonishing proceeding," then adds—

Hereafter they must pay obedience to the restrictive rules the same as the other barbarians; and must not sail to all the provinces, foolishly thinking to find out new paths to gain. If they again indulge their own desires, and act thus irregularly, they must be immediately driven out of the port, and no longer al-

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at page 161. Some further particulars, and also some plans proposed for prosecuting this department of labor, are given below. Mr. Williams writes under date of August 21st, 1835—

The Four Gospels have been revised and the Pentateuch and Romans are partly done. The former was put into the hands of the printer about a month since; but the work was stopped by an edict arriving in Canton from the emperor, commanding strict search to be made for natives engaged in manufacturing christian books. The cause of this was that the governor of Fuhkeen sent two christian books to Peking, and advised that the search be made. The books were the "Life of Christ," and a tract "On free Intercourse on Gospel principles," both written by Gutzlaff, and distributed in the excursion up the Min River. The reception of the edict in Canton caused search to be made, and our teachers instantly left us. Spies were placed at the entrance of the hong to watch all who went in and came out, and to report all events of a suspicious nature. One of the hong merchants came to see Mr. Bridgman, and ascertain whether any books were made here. Search was also made at Macao, and four books were sent to the governor, but in neither place were any persons seized. The authorities were told that books were made at Batavia, Singapore, etc., from paper sent from China. At present all is apparently quiet, and we may be enabled to proceed with the cutting of the blocks for the Gospels. Three hundred copies of the old translation of the Bible have arrived. Leang Afa is still at the Straits; his son Atih is at Macao, and his wife and daughter near Canton. The government would most probably seize him, should he make his appearance in Canton. At this moment we are greatly hindered in prosecuting our work at Canton. We cannot get a book printed, and those now printed (6,000 vols.) cannot be sent away for distribution, nor can they be prudently distributed here; and we cannot study the language with a teacher. The liability we are under thus to be hindered by the government induces us to think seriously of devising some means of carrying on our work beyond their reach. Whether an establishment for printing books cannot be set up at Lintin or Macao, where we can go on unmolested to a great degree, are points not yet settled. We need a vessel or house beyond the Chinese arm of law, and some means must be planned soon. Pray for us that we may be guided by wisdom and discretion from on high.

On the 22d of November Mr. Williams writes that it had been decided to complete the printing of Mr. Medhurst's dictionary of the Fuhkeen dialect, which was commenced about ten years since, and the work suspended. About half remains to be printed, which can probably be finished in six or eight months. The revision of the Bible was advancing rapidly. As so much expense and risk must be incurred in printing at Canton while the disposition of the rulers continues as it now is, the brethren had concluded to send block-cutters and printers to Singapore, with a view to having the work done there.

LETTER FROM MR. PARKER, DATED NOV. 28, 1835.

Labors at the Dispensary.

After mentioning that he had rented a room of a merchant, who knew the use to which it was to be appropriated, and opened a dispensary designed principally for those who were afflicted with diseases of the eyes, Mr. Parker remarks—

I have now three hundred patients, who, with a few exceptions, have been afflicted with ophthalmic diseases. Of this number as large a portion have been discharged convalescent, as from the time and nature of their cases, could be expected. Unqualified confidence is manifested by those who have applied, and numbers have been put off whom I could not receive. Indeed we have put up a notice to-day, that no new patients can be received until fifteen days. Much gratitude is manifested by those who have been benefitted by the means used. An elderly lady, upon whom I operated for a cataract, in eulogising her physician in truly oriental style, says that "there has not been his equal for ten thousand years, and that if she comes on earth again two thousand years hence, she shall bow down to his statue," etc. A merchant from the country, upon whom I also operated for a cataract, and by which means he is enabled again to behold the clear light of day, evinces similar emotions, and says that he shall have my picture engraved upon wood, with a

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writing explaining to his friends when he is dead what that doctor has done for him. I need not assure you that I endeavor, though through an interpreter, to use these occasions, when even heathen hearts feel, to point them to the true source of their blessings, and own myself but a servant of the God of heaven, and a follower of Christ Jesus.

My patients are from all classes, men, women, (with feet and without), and children. Nearly as many from within the city as without. Day before yesterday a man who has been a mandarine, in his yellow-silks, called upon me, afflicted with rheumatism, the largest Chinese I have ever seen, full six feet high, and from his youth distinguished for his gigantic powers. He seemed very affable. Yesterday two merchants from Nankin, with friends and attendants, applied for help, one totally blind for nine years, and the other deaf for nearly thirty. The latter expressed his joy to-day on finding relief from the first application to his ears, said that he heard sounds to-day he had not heard before for years. These men speak the court dialect.

Siam.

EXTRACTS FROM A LETTER OF MESSRS. JOHNSON AND ROBINSON, DATED AT BANKOK, AUG. 21, 1835.

THE following letter, though of an earlier date than one inserted in the last number, will show how extensive and promising a field of labor was opening around these brethren before the interference of the government which compelled them to remove to a different quarter of the city.

Disposition to receive and read Books and Tracts.

Early in the year this place was visited by forty or fifty junks, to which we endeavored to give a good supply of christian tracts. On board most of them we were gratefully received, and our tracts accepted with much eagerness. In every part of Bankok also they meet with a ready demand. In many instances individuals have been observed reading them many days, and even weeks, after their distribution. We have reason to believe that they are extensively perused, and few of them, we hope, are wantonly mutilated or destroyed. In many instances individuals have been found anxious to make selections of the several kinds of tracts offered for distribution. This fact seems to indicate that they desire them for the information they contain. Others have refused particular tracts on account of having previously received copies of the same.

Among great multitudes of the Chinese there seem to exist some general notions of the gospel, though very few, we fear, seriously reflect upon its solemn truths. With the mouth they will, in most instances, give them a hearty approval; but they are strangers to power of godliness. What may be the final result produced by the books distributed we know not, but we may hope and pray for blessed and glorious consequences. We have now on hand a large supply of Chinese books, and intend, with God's help, vigorously to prosecute the work of distribution. We have just been informed of the appropriation by the American Tract Society of $30,000 for the distribution of books in foreign and pagan lands; $1,000 of which was voted to the Indian Archipelago and Siam. Our hearts are rejoiced in view of the interest in behalf of the heathen which God is exciting in our beloved country. May it continue and increase, until the knowledge and the love of the truth shall be extensive with this fallen world. Resolutions like the above tend not a little to stimulate our zeal, and encourage us to extend our operations.

While the Chinese junks were here, particularly, great numbers came to us for medical aid, averaging nearly thirty a day for many weeks together. Our hearts were pained at their wretchedness and our inability, owing to our ignorance of their language, to impart to them an adequate knowledge of the way of salvation. We speak the Chinese and Siamese languages as yet but imperfectly, and with a stammering tongue. Our progress in them has been greatly retarded by our own temporary debility, the sickness in our families, and necessary attention to secular concerns, particularly the erection of buildings for the accommodation of the mission.

Six or eight more missionaries in this field are greatly to be desired. Hundreds of devoted servants of Jesus might here find ample employment. The fields are white for the harvest. Within a short distance of our doors hundreds of thousands of precious immortals are perishing in ignorance of Jesus, who might be approached by the means of grace, were there here an adequate number of laborers. Under the Siamese government, it has been thought by some there

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are not less than nine or ten millions of immortal beings, speaking twelve or fourteen different languages and dialects, multitudes of whom, it is hoped, might now be approached by the missionary. What will the friends of Christ do for these perishing immortals?

EXTRACTS FROM A LETTER OF DOCT. BRADLEY, DATED AT BANKOK, OCT. 23, 1835.

Manner of Conducting the Dispensary.

PROBABLY scarcely any thing awakens more surprise, or is more likely to impress the heathen favorably respecting Christianity, than the sympathy which missionaries manifest for them in their distresses, and the pains which they take to relieve them. They are so accustomed to neglect and cruel desertion in times of sickness and want, that kind words and compassionate treatment in their sufferings seem to them something more than human.

I arrived here on the 18th of July. After fitting up a room for the purpose, a dispensary was opened on the 5th of August. I was soon an object of sufficient notoriety. Patients came from all parts of the city, and multiplied exceedingly, till quickly they numbered more than a hundred daily. My plan of managing them was this:

The patients were received in the morning between the hours of six and nine o'clock. Their names, with all the most important particulars concerning each, were entered on a book in the order in which they came. Then, instead of giving each a card, as was done at Singapore, slips of paper were given, having on them the number of each individual, and the appropriate prescription. These having been presented to the apothecary, and having secured the treatment directed, they were enjoined to keep carefully and present on their next appearance, as their passport to further attention. If any one presented ment some tolerably correct estimate could be formed of the effects of the treatment that had been adopted. When covered on one side these papers—*nung sues* as the Siamese call them, are put away in order and preserved, so that at any time the whole treatment of a case may be gathered up by a reference to the numbers. In order to give the earliest patient arrived, the earliest attention, and thus encourage punctuality in coming, a long verandah was fixed with permanent seats, which were so arranged that the patients must almost of necessity seat themselves in the order they came. Having my seat at one end of the line, the end next to the door of the dispensary, and leaving between me and the patients a passage only wide enough to admit of but one person, none were allowed to pass but such as had come under my direct cognizance—none were treated at the dispensary but such as came there by the narrow way. When treated, the patients retired by another way than that they entered. Thinking that but a small object would be gained if only the temporal diseases of the patients were healed, a plan was devised by which it was hoped their precious souls might be savingly benefited. The plan was to employ natives in reading christian tracts and portions of the Scriptures in the hearing of those patients that were waiting for "the moving of the waters;" also to have the attending physician give to each new patient, as he passed, a tract. It required much less effort than was anticipated to maintain good order and silence while all the multiplied operations were going forward. The plan worked well. Many a time there were large audiences of attentive hearers, which, on the part of the missionaries, was a powerful excitement to prayer, hope, and effort.

Thus did I labor most pleasantly, till the first instant, when our operations were suddenly arrested by an order from the nobility, that all the missionaries living on that compound must leave it within five days. The real, though not the alleged, cause of this edict was, as I

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they pleased; that if the missionaries should continue their present operations, they would acquire much more merit than the people generally, and would even equal, if not outstrip, their greatest and best men. Nevertheless, he said that he would not oppose the missionaries doing good every day. It is said that some evil-minded men came to our inclosures and spied out our operations, particularly our reading christian books to the Chinese and distribution of such books among them. Some one or more suggested the fear that the missionaries would, by such means, enlighten the Chinese too much, and thus prepare them for an insurrection against the government.

Be the reasons for our expulsion what they may, there can be little doubt that, if we had not congregated large numbers of the sick, and dispensed to them gratuitously medicines and christian books, the government would never have driven us away on the plea that we occupied forbidden ground, or on any other plea. I view this as a most encouraging fact. It is a delightful token that the Spirit of God has visited this people, and that in consequence of this visitation, Satan has come also and stirred up a spirit of opposition. But the cause is the Lord's and will prevail. This opposition, I am confident, will, under the wise management of our Almighty Redeemer, pave the way for a far more successful promulgation of the gospel among this benighted and perishing people.

Ceylon.

ANNUAL LETTER FROM THE MISSIONARIES, DATED SEPT. 5TH, 1835.

AFTER noticing the state of religion during the year, respecting which pretty full accounts have been inserted in previous numbers of this work, and stating that *sixty-seven* had been admitted to the church, the missionaries proceed to exhibit the condition and prospects of the—

Seminary—Preparatory Schools—Native Free Schools.

Seminary.—Soon after the arrival of additional missionaries to share in the labors and responsibilities of the seminary, it became a serious question, which was examined at length by the united deliberations of the mission, What is the comparative importance of the seminary in our mission, in the district of Jaffna, and in its relation to the continent; and how far is it expedient to proceed in future in the admission of students? While this question was under discussion, the usual season for admitting a new class passed by without any admissions: nor is it our intention to admit a class until the seminary year, or the last Wednesday of September next. We have in the seminary at this date, four classes, comprising one hundred and ten students. Though the number is smaller than it was one year ago, the best interests of the institution have been very considerably advanced, and our prospects were perhaps never more encouraging. In the former part of the year a regular organization of the institution was prepared and adopted by the mission, from which it is believed substantial advantages will be realized. The seminary now sustains a specified relation to the members of the mission, who are its appointed trustees or guardians. The departments of labor to be performed by the principal and each of the professors are distinctly marked out, and various rules adopted for securing efficiency, both in regard to government and tuition. The whole plan is similar, in many respects to the plan adopted in New England colleges.

It should, however, be stated that the discussion of the question above mentioned, has resulted in the unanimous conviction that the number of students in the seminary should be greatly increased; that we should, as soon as circumstances permit, have six full classes; and that the arrangements should be such, that a class may be regularly dismissed at the close of each seminary year.

Preparatory English Schools.—At Batticotta there is a preparatory class consisting of fifteen lads instructed in Tamul and English, of whom ten are boarded on the premises with the seminarists. At Oodooville, Manepy, and Chavagacherry we have day schools, in which English is taught, and from which we shall receive classes into the seminary from year to year, as they become qualified. At Batticotta an infant school has been in successful operation nearly one year. It contains one hundred and twenty boys, who are instructed in Tamul and English. This school was commenced by Mrs. Eckard, being the first infant school established in the mission. It is now under the superintendence of Mrs. Ward, who is assisted by two of the seminarists.

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Nearly one year ago, the Rev. P. Percival, of the Wesleyan mission, opened an English school in Jaffnapatam, in which about two hundred and fifty boys, most of whom are Tamulians, are under instruction, and making rapid progress in their studies. We regard this establishment as a valuable auxiliary to the cause of education generally in the district.

Native Free Schools.—The number of these has been considerably increased the past year. The whole number at present supported by the mission is one hundred and thirty. We frequently receive applications for additional schools, but our funds will not permit us to proceed further. The course of instruction in them is becoming more efficient and useful, in proportion as we are furnished with suitable school books. Our prospects in this respect are now encouraging. The most important remark to be made on this subject is, that in connection with our protracted meetings, a new impulse has been given to the children under instruction on moral and religious subjects. They begin to understand that it is their duty and privilege to consider and to declare, whether they will serve the gods of their fathers, or the one God whose character is revealed in the gospel. It is deeply interesting to witness the evidence of approbation or disapprobation, when, at the close of a protracted meeting, they are called upon either individually or as a body, to declare whether it be their wish and intention to cleave to idolatry, or to embrace Christianity. The process of agitating this question in a congregation of three or four hundred children, becomes a powerful means of awakening the dormant faculties of the Hindoo mind. It is sometimes a matter of thrilling interest to see that the Spirit of God is moving upon the face of the water. Such a movement may confidently be regarded as a premonition that the command from the Almighty, "Let there be light," will be given. In view of what we have seen, we think protracted meetings are peculiarly appropriate on missionary ground. The practice is in and not to God," that our missionary operations are in a great degree suspended, when their protracted meetings are held in the immediate vicinity of our stations. On such occasions, we see an affecting illustration of the truth, "that all people will walk every one in the name of his god," and by this we are reminded to form our resolution anew, that "*we* will walk in the name of the Lord *our* God forever and ever."

Stations Occupied by Native Helpers.

At an early period in the mission, attempts were made to station native catechists in villages at a distance from the mission station. Malleappa resided for a time at Mallagam, and Nicholas Permander at Panditeripo. Each had one or two schools under his care, and made efforts to assemble the people at the school-bungalow on the Sabbath. It was soon found, however, that there were great obstacles to their laboring to any good purpose, and they were recalled. From that time to the present, we have had our attention steadily directed to this object, and have made attempts to accomplish it, but have frequently failed. The difficulties arise from a want of character and suitable qualifications in the catechist, and from the state of the people, who are ever ready to prey upon the defenceless. On this important branch of labor we are now able to report some progress. We have several stations conducted by native assistants which may be regarded as permanent. The largest is at Valverty in connection with Tillipally, about twelve miles distant. It is under the immediate care of Jordan Lodge, catechist, S. Adams, school-visiter, and Samuel Farrar, teacher of an English school. In connection with the station, there are six schools, including a small female school, containing about three hundred children. These assemble at the church-bungalow on the Sabbath for public worship, and those who can read attend weekly with the schoolmasters on Tuesday to receive instruction.

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conducted by native helpers from Tillipally.

In connection with Batticotta there are two native stations, similar to the one at Valvertty; and a third is now in a forming state. One is on the island of Caradive, conducted by Alexander Lovell and Cyrus Mann. They have six schools under their care, besides a small female school, recently commenced. A considerable portion of the time of the catechists is spent in regularly pervading the villages for the purpose of distributing books and giving religious instruction. Caradive is divided into three villages, containing a population of about five thousand souls.

The other native station is at Moolai, in the western part of the parish of Changany. It is conducted by Azel Backus, assisted by a church-member who was formerly employed as a schoolmaster in that village. In connection with this station there are six schools, containing about two hundred boys and fifteen girls. These assemble at the bungalow in Moolai on Sabbath morning for public worship. In the afternoon religious meetings are held in rotation at the several village school-bungalows connected with the station. Henry Martyn, a teacher in the seminary, spends the Sabbath with Backus. The people in that village are more inclined to listen to the gospel than in most places in Batticotta.

Ebenezer Porter is now superintending the erection of a house and church-bungalow in the parish of Valany, situated on an island, south of Batticotta, to which place he is expecting to remove with his family in the course of a few weeks. He will then have under his more immediate superintendence the schools which he has hitherto visited but once a month: situated in the three parishes of Valany, Kaits, and Punkerativo. After Porter's removal to Valany, it is our intention to establish schools in two other adjacent islands.

In connection with Chavagacherry are three native stations now in a forming state. At Navetcooly, Catchay, and Erluthumurttuval, public worship is held regularly on the Sabbath, particularly for the benefit of the schools established in those parishes.

In the course of a few years native stations will, by the blessing of God, be greatly multiplied. It is desirable that one be established in every populous village, which is not in the immediate vicinity of a mission station. This branch of mission labor should hold a prominent place in the arrangements of the Board and of the mission.

The following is an estimate of the expenses attending the formation of a native station in the first instance, and of what is requisite for its annual support.

Expenses at the Outset.—A dwelling-house for a catechist, including out-buildings, etc.	$35
A church-bungalow, which will be used as a school-house at the station,	25
Annual Expenses.—Amount of salary for two catechists at a monthly allowance of $5 each,	120
Rent of land, repairs of buildings, and other incidental expenses,	10
Annual Expenses for Schools.—To the wages of six schoolmasters for a year, teaching on an average thirty-five children each,	144
Incidentals,	6
Total,	$280

Remarks.—An important part of the duties of a catechist is to visit from house to house; but such is the state of society here, that it is not proper for one man to perform this service alone. This is an additional reason for our appointing two catechists at a station. These are not generally of the same standing, either in regard to qualification or compensation. The average stipend is the sum above mentioned. We think it necessary that at least one of the catechists at a station be a married man, and have a christian wife. From this estimate it will appear that two catechists may be employed for the sum of one hundred and thirty dollars annually; and that six village free schools, the average number that will ordinarily be connected with a native station, may be supported for the sum of one hundred and fifty dollars, after the requisite buildings are finished. If books, premiums, etc., be included, three hundred dollars will be sufficient. When we visit our native stations we are deeply impressed with the importance of these establishments. We witness pleasing evidences of an advance in missionary labors. We see what can be done by our native converts, when brought in close contact with their own countrymen. Here mind meets mind on common ground, without being overawed on either side by the presence of a missionary. We commend these infant establishments to the special prayers of all interested in the prosperity of our mission.

Female Seminary at Oodooville.

It is appropriate for this topic to come in immediate connection with the foregoing. The marriage of catechists with heathen could not be allowed, either on

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the principles of the gospel, or the ground of expediency. Many of our sorest trials in the mission have arisen from this quarter. But were it not for the seminary at Oodooville, or some similar establishment, we see not how our catechists could find christian wives. It is true we have several hundred female children under instruction in our village schools, but they are unfavorably situated for the formation of christian character. They are generally taken from the school when quite young, having but a short time been under instruction, and are then almost entirely beyond our influence. Even our success in bringing so many girls into the schools, is to be attributed in a great degree to the salutary influence of the female boarding-school. The difficulties attending this subject may be farther understood by considering the fact, that though these females have been well educated, initiated into industrious habits, become pious, and in our view, possessed of many accomplishments, it is one of the severest sacrifices that our seminarists are called to make, to marry them. A young man cannot readily imbibe the idea that any consideration should influence him on this subject of paramount importance, with those of the amount of dowry, caste, family connections, and national customs. Some progress, however, has been made in enlightening their minds; and our prospects of a better state of things are encouraging. The catechists at all our native stations have christian wives, most of whom were educated in our boarding-schools. These catechists, with their families, stand on comparatively high ground, for all the purposes of aiding the cause of Christianity. They have, in an important sense, come out from the world and are identified with the mission. Having taken this stand, all their temporal interests lie on the side of Christianity. They are interested to train up their children for the Lord, while living in the midst of idolaters. This is one of the most pleasing features of the mission, and one of the most important results of our female seminary.

Publication of Books.

Tamul. We have already made considerable progress, and incurred some expense in the prosecution of this object. This we were encouraged to do in the instruction given to Messrs. Apthorp and company, from which we learn that the publication of standard works in foreign languages, was an object distinctly contemplated and fully authorized by the Prudential Committee. Our urgent need of dictionaries in the two languages will appear from the following facts.—On the arrival of the brethren in Jaffna, in 1816, the only dictionaries to be procured were published by the Danish missionaries, and on sale at the Vepery press at the enormous price of eighteen dollars the set, two small quarto volumes, containing both four hundred and eighty pages. These dictionaries were very defective, and not at all designed for giving assistance in the study of the poetic dialect. But for our encouragement we were informed that Dr. Rotter of Madras had in hand a dictionary of Tamul and English, on an enlarged plan, which would meet the increasing demands of missionaries and other students in English and Tamul. The first part of the dictionary, containing the words beginning with the vowels of the language, made its appearance from the press about two years ago. We despair of seeing the work ever completed in the present generation. The author is now eighty years of age.

In 1824 a small edition of the Tamul and English dictionary was printed without revision at the Vepery press, and was sold at a high price. The English and Tamul dictionary, which is most urgently needed by all natives who are engaged in the study of the English language, has been out of print for many years. The first part of a new edition, revised by the late Rev. Mr. Haubroe, was printed several years ago, but the work has not yet been completed. When, on a review of the past nineteen years, we consider how we have been embarrassed in all our schools and establishments, and especially in our own study of the language, for the want of dictionaries, we should even now utter a doleful lamentation, if by so doing we could in any degree retrieve what we have lost.

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press. The Rev. J. Knight, whose course of labor for many years past, and whose attainments in the knowledge of the Tamul language have well fitted him for the task, is the responsible person engaged in this important undertaking. Mr. Knight is assisted by several of the best educated natives in the district, of whom Gabriel Tissera is one. Encouraging progress has been made in the work, and we are well satisfied that we are pursuing the right course. Our first object is to procure a supply of dictionaries for our mission: secondly, to procure them at a moderate expense, that we may afford to supply our school establishments, as well as the members of our mission: and thirdly, to procure such as are suited to the state of education in the district of Jaffna.

About one fifth part of the dictionary in Tamul and English has been prepared, but as the principal difficulties were to be surmounted at the commencement of the business, it is expected that the remaining parts will be prepared with comparative rapidity.

The Provisions made for the Children sent to America.

The provisions made by the Board, as we learn from the resolutions passed at their annual meeting at Utica in 1834, are liberal and satisfactory. They have relieved our minds from a heavy burden. They have increased our confidence, which was not before small, in the Board of Commissioners, and laid us under obligations to consecrate ourselves to the work of the mission.

The lively interest manifested by the christian community in favor of the children, and the bountiful provision made by individuals for their support and education, have far surpassed all that we had hoped, even in our fondest anticipations. It will long be a delightful theme for reflection and conversation. By what our friends have done—friends whom we never saw, nor heard of—we have an illustration of the most important principles and precious promises of the word of God; an illustration that comes home with power to our hearts, and which cannot fail to exert a salutary influence upon us in explaining these principles and promises to the people of our charge. If we were oppressed by the weight of obligation to those kind friends, we might attempt to relieve ourselves by referring them for compensation to Him, who has graciously promised that the gift of a cup of cold water in the name of a disciple shall not lose its reward. But we are not thus oppressed, nor would be anxious to lessen, in any degree, the obligations under which they have laid us. On the contrary, the peculiar and unexpected manner in which our children have been provided for is a far greater source of pleasure, than though we had had the means of providing for them. The whole is in full accordance with the rich provisions of that covenant, which is well ordered in all things and sure, and which God has established with his people and their offspring.

But there is a higher view to be taken of this subject, than that which relates to ourselves and to our children. The course pursued by our kind friends in America, goes far towards the solution of what is considered a very difficult problem, that is, How shall the salaries of foreign missionaries be so regulated, as, on the one hand, will enable them to make such provision 'for their own,' as not to be liable to the charge of having 'denied the faith;' and on the other hand, as will enable them to resist the powerful temptations to a worldly and covetous spirit, while their principles and their situation, among poor and degraded idolaters, call for the adoption of an enlarged system of benevolence, in its most obvious and attractive forms? Or in other words, How *can* the foreign missionary and the fond mother, be 'without carefulness,' in regard to their offspring, when they feel compelled to thrust them from their embraces at a tender age, to seek a residence and a livelihood in a strange land? We repeat it, Christians in America have done much towards the solution of this question. Hereby they have given great relief both to missionaries and to missionary societies, and we see not why the same course might not be adopted in every country from which missionaries are sent to heathen lands. We should regard this as one of the fairest fruits of the missionary spirit. It would prevent, in many instances, the return of missionaries for the purpose of providing for their children—a practice which we cannot too deeply deplore, knowing as we do, its disastrous bearings. It would draw more closely the cords of christian love and friendship between missionaries who have been long in the field and the new generation that has sprung up in their native land: thus would there be additional bonds of union between christian and heathen countries, which might greatly tend to the furtherance of the gospel and to the glory of God.

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There is one peculiarity attending the method of providing for children, which we cannot forbear to mention, as it takes a deep hold of our feelings. It is that those benevolent individuals whose hearts have been stirred up to support and educate our children, are the very persons, as the nature of the case shows, to whose care we can with the greatest confidence and safety commit them. And from the knowledge we have of particular cases, we are assured that our children are reaping advantages, which no pecuniary resources could have been the means of procuring. Regarding ourselves as the messengers of the churches, and wishing to spend and be spent in their service on heathen ground, we wish them to adopt our children, and to train them for a similar service. We have no hope of seeing them again, and under all the circumstances of the case, we have no wish to see them, unless they are prepared by the grace of God, and a suitable education, to return to us duly commissioned to be our associates or successors in mission labors. And we are not certain but that this is a case, in which the strongest prepossessions of parental love, and the best interests of the missionary cause, will conspire to point out the same course in regard to the children of all missionaries sent to heathen lands. We cannot but watch with deep interest the progress and results of such an experiment.

LETTER FROM THE INSTRUCTORS IN THE SEMINARY, DATED JULY 1ST, 1835.

THE present instructors in the seminary are Messrs. Poor and Hoisington and Doct. Ward, aided by a number of native teachers and monitors. The requisitions for admission have been raised, and the period of study extended from four years to six. After remarking on the organization of the seminary mentioned in the last article, and on the constitution and by-laws, the brethren named above proceed to assign—

new language—especially, since it is an allowed fact, that the knowledge of that language has proved one of the greatest means of removing from missionary service into the service of government, some of the most promising fruits of the mission? We answer—

1. Because the English language furnishes the only adequate and proper means of duly occupying the minds of these youth, for the length of time during which it is necessary to keep them with us, in order to fit them for any valuable service whatever. Take away the studies in the English language, and what remains? Books enough remain to be sure, but of what character?—We have some good books prepared in Tamul,—some original and some translated from the English. There are also some valuable works of ancient Tamul authors, moral and scientific. A large majority of these books, however, are studied in the common and central schools, and several of them committed to memory long before the boy is prepared to enter the seminary. So that we have scarcely a beginning of Tamul class-books for a six year's seminary course. And it should be borne in mind that when a boy has gone through a regular course with us, he is then, usually, but from sixteen to twenty years of age—just at the stage of profitable study. And had we the means of carrying the boys through a course of wholesome mental discipline to this age, and should we there drop them, without the means of treasuring up knowledge for themselves, what would be our prospects as to efficient helpers in a service which is yearly demanding higher qualifications in the laborer? While we doubt not that there would be some who would rise to eminence, even in such circumstances, we feel no less certain that the withholding of English would, in practice, deprive us of more helpers than the disposition to engage in the service of government now does in connection with English. But what adequate materials have we for carrying our students through a six year's course? We have none, unless we keep them un-

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2. The English is the appropriate classic language of this people. No other could be named as coming in its stead, except it were the Sanscrit, and this in our estimation will bear no comparison with it, in this respect. It would be an incalculably greater work to obtain the Sanscrit; and when obtained, it would be of comparatively little use to the common student. The English is of incomparably more worth in our seminary, than both Latin and Greek in an American college. It furnishes equally good discipline to the mind, and when compared with those languages, as being a source of instruction in religion, morals, law, politics, literature, it is as the ocean to the pool. Indeed the English language seems to be the only medium through which the light of science and religion can ever be made to beam fully upon the Hindoo mind. This has become, we believe, the prevailing sentiment of the best informed in India. There is scarcely a word in the Tamul language which does not, either in some of its primary meanings, or by its association, teach heathenism; and so completely pagan is the language, that it is hardly capable of being employed as the medium of correct thought and feelings. This same charge lies against the Sanscrit, and every other language in India. How, then, can we disabuse the Tamul mind without a more correct medium of thought and sentiment? Or what better means of doing this is there than to bring in upon the mind from the days of childhood and onward the knowledge of English books? To us this seems to be the means which the God of providence and truth has put into our hands, and bid us to improve to the utmost. And, in this light, we look upon our infant schools where the English is taught, as among the most efficient instruments to be employed in our work.

3. The English language is an important means of usefulness in the country, and is becoming every year more so. Many a boy, on the ground of having a little [illegible] of English, can get employment in a way consistent with their business. And there are few indeed of those who have gone from us into civil service, whom we would call from their stations, were it our privilege so to do. The more pious, and to us the more valuable of our students show a decided preference for mission service. The teaching of English, therefore, is an important means of usefulness in the country, and fully pays the expense.

4. Such are the demands of the people for the English, demands daily augmenting, that it would be very difficult, if not impossible, to carry on our higher school operations to any profit, should we exclude the study of English. The exclusion would send away from us to other establishments the more enterprising youth of our parishes, and leave us but a sorry choice. And in this way we should lose more, even in the score of numbers and talents, than in our present plan. This point is strikingly illustrated by our present fourth class. Such is the rage for English, that boys of all castes and religions may be crowded together, not only in the same school, but in the same class, and upon the same bench. This circumstance involves the sacrifice of a principle, which, in other cases, has seemed stronger than death. But this excitement, good in itself, and tending in many respects, we think, to much good, may be the source of great evil, the source of infidelity, and moral death. The great safeguard, in connection with prayer and the simple preaching of the word, is a systematic and thorough course of instruction in the moral and intellectual sciences. If the seminary does not take the lead in education, especially in English, the American mission cannot expect to exert much moral or religious influence over the systems of instruction. On this subject public sentiment has greatly changed within even four years, and the current, both in the Company's territories and in Ceylon, is setting in most rapidly and forcibly in favor of the English language; so that

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this is the actual tendency of taking them from their homes, and keeping them so much excluded from the people, and of their being called to attend so much, from their entrance into the seminary, to the study of a new language, and of various branches of knowledge in that language. And were this not duly met by some counter influence exerted, and by some important good gained, the evil in question would be great—probably too great to be tolerated. However, we are happy to be able to state, that, as the number of laborers in the seminary has increased, we are not only able to teach the sciences more thoroughly, but to make it a greater part of our plan, to lead the student into a thorough, critical knowledge of his own language, and of the religions and philosophical systems of the country,—that he may be both ready to meet the common people within their region of thought and language, and also to stand up with confidence before the pedantic brahmin, having not only a knowledge of what he knows, but the superior advantage of being able to bring the whole into the light of truth, and to expose the fallacy of its claims. The habits of study, the knowledge of language in general, the enlargement and elevation of mind, and the various acquisitions in truth, secured by the study of English books, are but so many important qualifications, in reality, for the profitable study of the Tamul language and systems. Without such qualifications, it would scarcely be safe to attempt to teach the youth many things in the system of the country, which they ought to know.

Importance of School Education in Christianizing the Heathen.

There is one other point in the general subject, upon which we would drop a few words. This is the legitimacy and importance of a system of education in every missionary establishment. We speak of missions in India, for India's facts are full before us, and here we can speak with confidence. Much that we have stated above bears directly upon this point, and goes far to show the propriety and utility, yea, the necessity of educating the people, in order to give them the blessings of Christianity. The experience of nearly twenty years in this mission speaks but one language on this subject. One of the most vivid and permanent impressions made on the minds of your missionaries by the several revivals which have been enjoyed here, is, that these blessings are, in an important sense, the fruit of our school operations. These blessings seem to follow in the channel prepared by our schools. No one can trace the history of these revivals, mark their origin and progress, consider what proportion of the converts have been students in the seminary and in the girls' school at Oodooville, without being convinced of the correctness of our position.

It is a mistaken idea which some seem to entertain, that religion simply, without education, will do every thing for a people. We do not set down in our studies and philosophise merely on this subject. Some of our deepest and governing convictions of the truth in this case, are based on facts,—facts of our own observation. Some in our church who give us good evidence of piety as any among us, have not unfrequently evinced the strange fact of their being in some particular points still in bondage to heathen superstition. One or two facts communicated in the quarterly journal of the seminary for the last term, will illustrate this point. Nor is this strange. How many shapes of superstition do we find, even in America—ghosts, good and bad signs and omens, witches, etc., which influence not only the mind of children and women, but of literary men and philosophers. Should we then wonder at the remains of such things in a mind but just emerging into the light from the darkness of heathenism. But how can such a thing be? We account for it by the fact, that many of the religious notions of the people are involved in, and almost indentified with their false philosophy, and that the truth of the gospel essential to salvation have not so obvious and palpable a connection with philosophical principles and facts, as to be readily discovered by the benighted minds; so that they may actually embrace these truths, and yet retain many false notions undisturbed. One erroneous notion must be displaced by its antithetic truth. Hence the necessity of general instruction. Truth is the proper mould of mind. In order that the mould be perfect, the whole truth must be taught in its proper order and proportion. There is no department of study, especially in the natural sciences, of the importance of which we do not have many and striking illustrations. A writer in the Calcutta Christian Observer for 1834, on the connection between a liberal education and the spread of true religion in India, concludes in the following words,—"Whether we view the minds of multitudes in India as peel-

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ed and scorched in barrenness, or rendered impenetrable from the luxuriance of noxious growths; the propriety, the urgent necessity of early education, with a view to impart common principles, common facts, and common habits of reflection, that may secure a ready access to the hearts and intellects of men, seems demonstrated beyond the reach of evil, or the possibility of doubt."

We are, therefore, most decided in our opinion that education forms a legitimate and important part of missionary work. And it is not a little painful to us to witness a difference of sentiment on this important subject. Our friends need to be here, and see, and feel, and hear, in order to understand the subject in all its bearings.

We feel that our only course in this work is onward. To this service would we give ourselves anew—most heartily, as to the Lord, and not unto man; believing that we have already the seal of divine approbation. And if the churches, whose messengers we are, will renew their commendable zeal in this course, and go on with us for a few years longer, may we not hope that education will become so well appreciated, and that its hold upon the interests of this people will become so strong, that it will do much towards supporting itself, if indeed it shall not be able to move on, without the aid of foreign contributions. We confess that our minds are much in the belief that such will be the case.

Southern Africa.

EXTRACTS FROM THE JOURNAL OF MR. CHAMPION.

MR. Champion and his associates, Mr. Grout and Doct. Adams, arrived at Cape Town on the 5th of February, 1835, and after delay, owing to various causes, they had, on the 4th of December last, nearly reached the scene of their contemplated labors among the maritime Zoolahs. Though most of this journal was written at an earlier period his health. Dr. Vanderkemp was the first missionary of the London Missionary Society to South Africa, and one of the pioneers of modern christian missions. He embarked in December, 1798, and died in the same month of the year 1811.

The first part of the journal was written at Cape Town.

Graves of Warren and Vanderkemp—Climate of Cape Town—Character of its Population.

June 5, 1835. This afternoon the Rev. Mr. Faure, one of the Dutch Reformed ministers, accompanied us to the Dutch burial ground, that, if possible, we might find the grave of our departed brother Warren. After searching in vain upon the monuments, with the best recollection of Mr. F., we could only select a supposed place where his remains might lie. But though they are forgotten, his memory is warmly cherished by a few who watched around his bed-side, and learned from his example a lesson of christian patience and devotedness. And the archangel's trump shall bring together all the scattered dust, and present it a glorious spiritual body before the presence of Him whom he longed to serve on earth, but who accepted the will, and after a few days of missionary work, took him home to himself. In another part of this vast golgotha lie Dr. Vanderkemp and Mrs. Smith in the same tomb, names that the heathen of Africa will not soon forget. A simple and touching stanza is all that is found upon the slab that rests over the tomb.

15. To-day for the first time since our arrival the rain has poured down in torrents. The atmosphere has become very pure and elastic. The rains here fall only in the winter, from June to September or October. During these months the northwest is the prevalent wind, while during the rest of the year the southeast is predominant. But these winds are much more variable than I had been led to expect.

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17. Attended last evening a temperance meeting at Wynberg, a beautiful village embosomed in clumps of trees, eight miles south of Cape Town and behind Table Mountain. The temperance society here owes its existence and efficiency to the Indian residents of the cape. These gentlemen are officers in the army, and others in government service in India, who have left that sultry clime for a few months, to enjoy the healthy air of the cape. They reside mostly at Wynberg. They retain their salaries, if they proceed no further than the cape. Several of them are men of the finest talents, and when in India, have an extensive influence. One was present, a staunch friend of temperance, who in Hindostan acts as judge for two millions of people.

July 6. Two or three Sabbaths since I assisted in commencing a new school in a neglected part of the town. At first none came, though previously invited, until we went out and urged in the children. They found that it was not a place for whipping them, as some had threatened, and now cheerfully came every Sabbath. One day but few were present, owing to some mistake. We sent out this few, and they soon returned with a large train behind them of their play-mates. To-day the room was too strait for us, although it will hold seventy or eighty. When told of God, they stare and search the ceiling of the upper part of the room, to see if they can behold him of whom I speak. Every thing seems new to them. However, some remember what they hear. Some are bright Mohammedan children. Very few know even the alphabet. May God be glorified by this little work. There is great room here for enterprising, devoted teachers.

9. To-day the rain is coming down in torrents. The streets seem to be but so many canals for the streams of water.

11. The thermometer lately has ranged from sixty to sixty-eight degrees. Wind northwest. Previously during our stay it has ranged from fifty-eight to sixty or sixty-five degrees. On one day in April, while I was absent in the country, it was stated in the papers, as something very extraordinary, that the mercury rose to one hundred and twenty-seven degrees. During our stay there were some days which would be styled in New England extremely warm. The wind generally promoted a free circulation of the air, and though we arrived in what is called the hottest month, February, and notwithstanding that the sun's rays are reflected from the whitewashed edifices which line the streets and made to converge upon one's head, we on the whole experienced but little more trouble from the heat at the Cape, than during an ordinary summer in New England.

Mr. Champion and his associates embarked for Algoa Bay July 23d; when he takes occasion to remark respecting their labors while detained at Cape Town, and the several classes of people who inhabit that place.

We are bound to Algoa Bay, expecting that when arrived there, the Lord will point out our course. Our stay at the Cape has refreshed our spirits. It has taught us many things in reference to African missions that we otherwise should not have known. We trust that it was of the Lord. Some will pray more for the heathen in consequence. And we would fain hope that some in consequence of our feeble efforts will sing the song of the Lamb in heaven.

During our stay we have not been out of employment. Our first attention has been directed to whatever could subserve the interests of our mission. Consultations with those whose wisdom and experience should not a little control us, and especially with Dr. P., have not been unfrequent. The acquisition of the Dutch language has been considered of importance in regard to our future work, and to it has been devoted not a little of our time. Our evenings generally have been in some way devoted to the good of our own souls, or of the souls of others. Weeks have often passed in which on every evening a meeting of a religious nature was somewhere to be attended. The Sabbath has usually found us preaching in the house, or by the wayside. The out-door services have been in many cases well attended, and we hope not in vain. In the house of God his word has been heard with marked attention and regard.

To give a correct view of the moral wants of Cape Town, and one easily understood by Christians at home would require more minuteness and length of detail than my present time, or our brief stay enables me to descend to. The town is composed of so many different nations, Dutchmen, Englishmen, Germans, Scotch, Malays, Malagash, etc., and of so many different sects, Episcopalians, Dissenters, Wesleyans, Scotch, Dutch Reformed, Lutherans, Catholics, Unitarians, infidels, Mohammedans, and

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Pagans, that no general description will answer. It is a fact that out of the 25,000 population, the half who do not belong to the colored races are as a general thing, deplorably destitute of the power of vital godliness. Many, many come not near the sound of the gospel, unless perchance they meet an out-door preacher, while they are devoting God's holy day to pleasure. Intemperance is awfully prevalent, and licentiousness and a disregard of religious restraints is but too manifest. The other half of the 25,000, as stated by our brethren, may be considered heathens. Taken as a whole, they are an interesting class for the eye of the philanthropist, and christian efforts among them could not be in vain. The Malays or Mohammedans are a large and distinct body, considering themselves a grade above the others, and in some respects are accessible by the christian teacher. The other colored classes, consisting principally of those who have been brought originally from other tribes, and here sold, but who are now, or soon will be, free, are easily accessible; and in cases where they can see the value of instruction, are eager for it. There are now three missionaries laboring for the good of this half of the population of the town, but they can by no means supply their wants. Several schools are also in operation, but they seem to lack system and efficiency.

Algoa Bay—Description of Bethelsdorp.

After having been mercifully preserved from shipwreck, of which they were in imminent danger owing to the intemperance of the captain and crew, and having the voyage, which is often made in two days, tediously protracted, Mr. C. adds—

Aug. 5. We are not far from port. Some parts the southern coast of Africa is very low, and presents a sandy appearance. In others, as near the Cape of Good Hope, and Cape Lagullas, high and rocky promontories run out into the sea. Farther back in the country a range of high mountains, blue with mist, is seen running parallel with the coast. A few scattering farm-houses now and then attract our notice.

7. Yesterday to our great joy, after tossing fourteen days in our unpleasant quarters, we came in sight of our port. Cape Reciffe is a rocky and dangerous point, which intercepts the roaring breakers, and may well be thus named. Passing this cape, the voyager has at once in full view before him the grand and extensive bay of Algoa. A fleet of a thousand sail could here lie at anchor in perfect safety, except during a strong southeaster. The bay sweeps around somewhat in the shape of a sickle with the hilt placed at Cape Reciffe. At the point, where it encroaches most on the land, lies Port Elizabeth, a village so named from the lady of a former acting governor of the colony. From the harbor it has a neat appearance, as its scattered cottages, with their red-tiled roofs and whited walls, stand upon the beach, or on the side of the adjacent hill.

We anchored a mile and a half from the shore. Here there is no wharf, but goods and passengers are all landed upon the beach by means of surf-boats. These are flat-bottomed boats, which pass between the vessel and the shore by means of a rope attached to each, after the manner of a rope-ferry. The surf is often so high that even these boats cannot run. As we approached the shore, the Hottentot boatmen watched a moment when a higher wave than usual coming from behind might help us forward, and pulled with all their might for the shore. Our boat struck the sand, and still we were in deep water, the surf roaring around us. The Hottentots ran to our relief, offered us their backs for carriages, that we might ride like the Society Island chieftains, or their arms, as we chose, and soon ladies and all were safely put down on the land.

We are now under the hospitable roof of the Rev. Mr. Robson, missionary of the London Missionary Society, who has here his station. Port Elizabeth has grown up entirely within the last fifteen or eighteen years. It may have now 1,500 inhabitants. Buying and selling are the support of the place, for there is no ground capable of cultivation near, and in some parts of the year very little grass for cattle. Nearly every house upon the principal street has a store in connection. Scarce a garden or tree adorns the village. A fort and several cannons paraded on the heights give a show of defence. Mr. R. has a neat chapel, and lives himself on the high ground alluded to. Here the village seems to be under our feet, the bay stretches its broad arms to the right and left, and directly before us we look out on the vast southern ocean. Mr. R. has a Dutch and an English congregation and an interesting school connected with the former is under his superintendence. A large proportion of the Dutch attendants are Hottentots. Connected with the

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two congregations are seventy or eighty church-members. The blessing of God seems to attend the labors of our brother. Some are inquiring the way to Zion. These he meets weekly for conversation and prayer. I had the pleasure of being present last evening and addressing a few words to them. Port Elizabeth has been occupied but a few years as a mission station.

8. Have concluded to proceed to Bethelsdorp to-day. There we can most conveniently, and with the least expense, live for a while, pursue our study of language, make all necessary inquiries and preparations, that we may proceed wherever providence shall direct. One of the brethren from B. has kindly come down with his bullock-wagon to take us to our new home. We find, as our vessel is discharging her cargo, that she had quite a quantity of brandy. This is now and has been during the war a grand article of import from the Cape hither. This is the only port of any consequence in this part of the colony, and through it have been poured floods of this poison to aid in carrying on the war against the Kaffers.

10. Saturday afternoon we stepped into our bullock-wagon, and took the first ride of the kind we have yet had in Africa. It was a specimen doubtless of full many which are to follow. Fourteen oxen started off with us on a good round walk at nearly the rate of four miles an hour. The oxen knew the way home and the leader was not much wanted. The driver sat with his long whip in front of us, and could reach with it the foremost, if there was occasion. When we came to any ground slightly descending, the animals would trot like horses. The African bullock, with his long legs and meager body, seems to be better adapted to travelling than those of our native land. In a little more than three hours we reached Bethelsdorp. The road follows the foot of a chain of hills, which, intercepted now and then by a kloof, stretches from the bay by Bethelsdorp and towards Uitenhage, in a north northwest direction. On our right, and below our road, in the valley lay at different distances three salt lakes. As they dry up in the summer, the salt is left upon the surface of the ground. The carriage of this to the port and Graham's Town is quite a source of profit to the people of Bethelsdorp. The village of B. is situated at the entrance of one of the klooffs, or clefts, through the range of hills before described. A stream of water issues from the same, forming a kind of valley, and on the sides of this stream are the thatched houses of the villagers. The village is laid out with considerable regularity. The aim seems to be to have the streets cross at right angles. The church, school-houses, and buildings for the mission families stand in the centre. They are erected around a square. In the centre of this is a garden, in a circular shape, in which several young trees are flourishing. To a person approaching from the north or south nothing is visible until he comes upon the ground above the village, whence there is a gradual descent to the river and then the whole is directly in his view. Bethelsdorp appears very pleasantly just at this time, as the rains have watered well the soil, an event which has not occurred before for three years. On our arrival we were kindly welcomed by Mr. and Mrs. Kitchingman, and Mrs. Atkinson. Mr. Read and family have been at this station since the commencement of the Kaffer war. His post is the Kat river settlement, perhaps two hundred miles from this.

The farmer to whom the governor gave the commission of selecting a place for the site of Bethelsdorp boasted that he had chosen such a spot that the missionary never could live there. But how differently does Providence determine. It is true the grounds are not good for grazing, or agriculture, except in very rainy seasons. But since that time Port Elizabeth and Graham's Town have sprung up, and the Hottentots, who have wagons, find employ in transporting goods. The salt-pans also are near, and for a load of salt they get perhaps a rix dollar. Others gain money by collecting the juice of the aloe, a plant which abounds in the vicinity, though not to the same extent as a few years ago. Thus they gain subsistence, and beside are enabled to give sixty or seventy pounds annually to promote the cause of missions. There are perhaps eight or nine hundred people in the place at the present time.

Sabbath Services—Madagascar Mission—Uitenhage.

Yesterday was the Sabbath. At sunrise the bell rung for a prayer-meeting. At nine o'clock the schools were held. The infant school, numbering over a hundred scholars, under the care of Miss K., a daughter of Mr. Kitchingman, was very interesting. The adult school was held in the chapel. It consists ordinarily of 150 or 200 men and women, many of

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whom are in their first lessons in reading. It is instructed by Hottentot teachers. A large number of the men being absent in Kafferland, it is not now so efficient as usual. In fact the missionary institution in every way seems to feel the effects of the war. The enterprising part of the population seem to be gone. Mothers and children are left unfed and unclothed. Houses are left unfinished, and the occupants exposed to the searching winds and cold rains; the gardens are not attended to, and no stock can be laid up for the ensuing year. A school for boys and girls was in attendance at the same time under Mr. Atkinson. This and the infant school are held daily. There is also a sewing-school. The means in operation seem to be wisely planned for blessing the rising generation. At ten o'clock all assembled in the chapel, and the Rev. Mr. K. preached on the duties of parents and children. At two, P. M., the schools again commenced and continued an hour. At three we enjoyed an interesting exercise. There is quite a number of Kaffers on the station who were at the commencement of the war collected from the farmers where they were in service, and sent hither by government for fear of their being taken and killed as enemies. Most of them live in a separate village of native huts at no great distance. As many as could be collected were now assembled, and addressed by Mr. Read, through a female interpreter, on the simple truths of the christian religion. This was doubtless the first time that many had heard of the great salvation. Some seemed much interested and wept, a thing most unusual for a Kaffer, and considered by him a mark of weakness. The sound of the language pleased me much. It seemed to be strong and musical, especially when used in song. In the evening Rev. Mr. A. preached. This is usually the order of exercises on a Sabbath at Bethelsdorp.

19. To-day are we in peace and quiet settled in our little house at B. The houses are kindly offered us free of expense during our stay. Mercies are continually shed around our path. We are happy. Daily we join the Hottentots in

24. The sun is bursting forth from the clouds upon the fields made verdant by yesterday's showers. The Sabbath of the Lord just enjoyed has been indeed refreshing. The musical voices of the Hottentots lifted in their unassuming manner in devotion, are truly sweet, and the prayers of the brethren seem much more like intercourse with God than very many offered in christian lands. Three of our brethren and wives from Madagascar spent the Sabbath with us. They are on their way to the Cape. They think that there is but one hope for Madagascar for the present, the interference of some foreign power to humble the pride of the government, and ultimately produce a revolution. The queen and a few of her ministers are most tyrannical, and entirely devoted to the idolatrous system of the country. The mass of the people, they think, are against the queen. She would even bind their thoughts. She has forbidden them to think of Christ. To speak his name is death. But there are perhaps one hundred and thirty staunch converts; the Bible is translated and the good seed is scattered over all parts of the island. Our brethren speak highly of the importance of enlisting the chief of a country in favor of your mission. They charge us, if we go to Natal, to keep an eye upon Madagascar, and if we can to improve an opening.

28. Lectured on temperance at Port Elizabeth. A temperance society was formed in the missionary chapel sometime since, but amid opposition. Intemperance sadly effects the class of boatmen and day laborers, to say no more. These, like the sailors and soldiers, must all receive their daily allowance. The meetings of the society are very unfrequent, and of course the subject is but little in the view of the community.

Sept. 7. Yesterday preached at Uitenhage, eight or ten miles north of this. As you approach the village it seems to lie at the foot of a high chain of mountains called the Winterbroek. These are a continuation of the Swaart Berg, or Black mountains, which form the second step or range towards the elevated table land of the Great Karroo, to one

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fresh appearance. The streets are laid out at right angles, and being constantly washed at each side by the water, were characterized by great neatness, to which I was glad to see the houses correspond. The gardens are adorned with orange, lemon, fig, and other trees, and in their season you have here all the African fruits. A moral and religious view of Uitenhage is not so delightful. The place contains probably more than 1,500 inhabitants. The Rev. Mr. Smith is the minister supported by government. He preaches in Dutch and English.

The Rev. Mr. Messer, of the London Missionary Society, has here his station. He preaches to the colored classes. He is doing good. He has a neat little chapel, often full of attentive hearers; ninety-one members in his church. His heart seems much encouraged. At U. the education of the young is receiving attention. There are four or five schools, I believe, under good instructors.

8. The monthly concert last evening was very interesting. This meeting we have always attended since leaving Boston, whether on sea or on land, and it has always been refreshing to my spirit. An account was given last evening of the state of things in Madagascar. It is truly affecting to value our blessings by their loss. The Malagash disciples can only meet the missionary in the darkness of night. We can meet for religious converse at all times. They must flee to the top of a hill, whence they can see their enemies approach, to hold a season of prayer. We can meet any where. They must bury their Bibles. We have them by us. Their church shut. Ours open.

13. Sabbath evening. To-day a Hottentot preached to the Kaffers. It was indeed interesting. They paid profound attention. All is perfectly still in Bethelsdorp after eight o'clock in the evening. I hear nothing now but the surf on the distant shore, and a few voices singing their evening hymn.

14. Just as the people of B. have been most earnestly praying for peace, the Lord has sent it. We hear that satisfactory terms of peace have been concluded on with all the hostile chiefs. They are to retain their country, and be received as subjects of the British government.

25. Of the abundance and variety of the flowers of this land, it is difficult for one to form a conception, except from the view itself. A sandy spot that can bear nothing else is painted with flowers of various shapes and hues. Every day something new presents itself. Says a botanist, soon after arriving in Africa, "In the short space of one mile I collected one hundred and five distinct species of plants, even at this unfavorable season, (Dec. 5), and I believe that more than double that number may be found at different times on the same ground."

28. Officiated yesterday at Port Elizabeth. Hearers very attentive. May it not be in vain.

29. Just from a missionary meeting in Mr. Messer's chapel at Uitenhage. Fifty or sixty pounds have been given by penny contribution at the chapel doors during the last two years. Addresses were made by brethren present from the vicinity.

Oct. 3. For the last few days the rain has been almost incessant accompanied by heavy thunder. Our house stands on descending ground, and torrents have been washing past us in all directions. Had it not been for timely precautions, our house would have been flooded. We learn that three vessels have been driven ashore at the bay, and one man is lost.

Broosa.

EXTRACTS FROM THE JOURNAL OF MR. SCHNEIDER.

THE letter from Mr. Merrick, given in the last number, brought before the reader the favorable regard which the Turks at Broosa manifested towards Christianity. It would seem from the following extracts that the Greek population of the city were to some extent prepared for a reform in their church.

Ignorance of the Greek Priesthood—Inquiry after Truth.

May 4, 1835. Was informed to-day by a Greek that their bishop was about to set apart to the office of a priest an individual hitherto employed in quite a menial service, and who was not able to read. From this employment, and from this state of ignorance, he is to be inducted into the sacred and responsible work of teaching men the road to heaven. With such men for spiritual guides, what must be the state of the people? And yet, a very large portion of the Greek priesthood is no better. The individual who gave me this information, and others who were present, expressed their most decided disapprobation of such a measure. I was peculiarly interested to no-

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tice how warm their feelings were on the subject. "If we are always to have such a set of priests for guides, when will our condition be improved? Such is our deplorable state." Instances of this kind evidently shew that the people will not submit to be blindfolded by their priests much longer. They will soon demand, with a voice that will be heard, better religious teachers. The bishop was asked why he selected a man so perfectly unqualified for a priest. In reply he said, "Him that cometh unto me I will in no wise cast out." This is only a single instance of the monstrous perversion of scripture to support their system of falsehood and error. The people, who are unacquainted with the Bible, are thus made to believe that for every absurd rite and ceremony of their church, there is some authority in the word of God. And hence the tenacity with which they cling to them.

We were visited to-day by a respectable Greek from a neighboring village. He solicited us most earnestly for some aid to their Lancasterian school. It was truly affecting to see his earnestness. We encouraged him to expect some assistance.

18. One of my Greek scholars having made some remarks on the uselessness of multiplying churches to the extent the Greeks do, and of the importance of substituting in their stead well regulated schools, was called up by the bishop to answer for himself. This young man, being considerably enlightened, made spirited replies to his bishop on many unscriptural tenets and practices of their church. In the interview he was warned against those men (the missionaries) who had lately come here, lest he should be ensnared by them and drawn over to their faith. When he related to me these circumstances, another young Greek was present, and a long and interesting discussion took place between them on the errors of their church and their wide departure from the gospel. One of them remarked that he had formerly supposed the tenets and usages of their church to be in accordance with the Bible; but since he had read the New Testament, he found that they were opposed to each other; and that either their priest must be wrong, or the apostles, in joining and requiring abstinence from meat? This fact gives importance to the numerous Bibles which have been recently circulated by this mission. Let this people only read the word of God attentively, and they will easily see how grossly they have been deluded.

Account of an Excursion up Mount Olympus.

Broosa lies at the western base of Olympus. A view of the city was given in the Quarterly Paper published with the number for February.

22. To-day ascended Mount Olympus in company with Messrs. Merrick and Powers. We started early in the morning, having wrapped ourselves in warm clothing for the cold atmosphere of the mountain. As we began to ascend, the sun had risen a little above the horizon, giving a beautiful appearance to the city. Notwithstanding the unfavorable exterior of Turkish edifices, the view was charming. How much more so would it have been, if Philadelphia with its regular streets and fine buildings, had been spread out to our view. Indeed, if Broosa was in the hands of an enlightened and christian nation, it would become a paradise.

After riding an hour the gulf of Mondainea appeared. In two and a half hours we reached a sort of plane, where we had a distant view of the sea of Marmora. Here we found several large flocks of sheep grazing. At this height also clouds were moving. Our thermometer stood at forty-four degrees. In half an hour more we came to the region of snow, and the clouds appeared below us, sweeping along the side of the mountain. After proceeding a little further, we came to a large uneven pasture-ground. It is perhaps four hundred or five hundred acres in extent. In the summer this is occupied by a tribe of wandering Turks, called Juruks, from their nomadic habits. Here they pitch their tents and put their large flocks to grazing, making keimak, cheese, and butter of a poor quality, and milk which they bring down to the city for sale. In the winter they live in the plain again

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very great rarity, and are offered to friends by one another as very choice presents. In one place we found a very rude grave-yard, containing fourteen graves. We supposed them to belong to the Juruks. This plain is also spotted with large rocks of granite, and immense bowlders of the same. Most of these rocks appeared weather-beaten, as though the rains and tempests by which they had been pelted for many hundred years had really made some impression. On this level is based the highest point of the mountain. We rode up towards it as far as we could, and then dismounted, climbing up the steep ascent. We supposed it to be about one thousand feet high. Its sides and top were mostly covered with snow. After toiling nearly an hour and a half, we reached the top, literally exhausted. But the pleasure of planting our feet on the highest point of Mount Olympus was an abundant compensation for our toil. From this eminence the view was truly sublime. In every direction around the mountain there was spread an immense sea of clouds, on which we looked down, extending as far as the horizon. Sometimes an occasional opening in the clouds would enable us to see the verdant earth beneath. Sometimes also the Marmora was seen peeping through the clouds. Constantinople did not appear, though it is visible in a clear day by the aid of a good telescope. The side opposite to that which we ascended was closely begirt by clouds, so that we could see nothing, except that occasionally we had a view of the frightful ravines and precipices. On the very highest point we found some remains of buildings. On our descent we learnt from our *surije* that they were remains of old monastic establishments. The Turks call the mountain Keshish Daghii, (monk's mountain), from its having been inhabited by monks. They must have found a winter's residence here very cold, as the thermometer descends to the freezing point in May. But nothing is too hard for men to endure with the hope of working out their own righteousness. It is said that these monastic establishments had their origin previous to the time when Broosa became the capital of the Ottoman empire. But no information to be relied on can be obtained.

The difference between the thermometer on the top and at the bottom of the mountain was thirty degrees, it being sixty-two below. There is more or less snow all the year round.—The rocks which compose the mountain are as follows, as far as we observed. The base, lime-stone; after this granite; then a little green stone, succeeded by granite; next a strip of limestone, again succeeded by granite. The different layers of rock were inclined at different angles from five to ninety. They seem to have been thrown up quite irregularly. Quartz of different colors was found scattered all along our path. On the lower part of the mountain were some chesnuts; as we ascended higher the sides were almost entirely covered with pine and cedar trees. This reminded me very strongly of New England scenery. We also perceived a few apple-trees of an inferior kind.

As we were climbing the mountain, clouds were often flying over us and around us, and several times we were completely enveloped by them. We returned to our house in the afternoon, highly gratified by our excursion.

Not long since the height of the mountain was taken by a French gentleman. According to my informant, who was present when the measurement was taken, the altitude is eight thousand feet above the sea at Mondainea.

Sale of the Scriptures—Intercourse with Turks.

28. Was visited by a Greek to-day with whom I had an interesting conversation on the subject of religion. I felt great satisfaction in the privilege and opportunity of presenting before his mind the great truths of the gospel. He appeared quite attentive, and evidently received some new ideas, and I trust that some good impressions were made. Sold fourteen New Testaments, twelve Psalters, and seven copies of Genesis, all in Graeco-Turkish. Most of these went to Kutaiah in the interior. As the man carried them away, he made strong expressions of gratitude for the precious treasure he had received. He turned round several times and implored blessings upon the benevolent individuals who had caused the Bible to be printed and had put it within the reach of all at so moderate a price. He said they had acted according to the commands of our blessed Savior in thus diffusing his word. I am sure if the contributors of the Bible Society could have witnessed his gratitude, their hearts would have been cheered.

29. Was visited by several Turks to-day. They were much interested in our terrestrial globe. It seemed considerably to stretch their ideas of the real

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magnitude of the earth; and although they did not acknowledge it, they were evidently surprised at the comparative smallness of their own country. This discovery is rather humiliating to most of them, as they have been taught to suppose that scarcely any country is comparable to theirs in size, as well as in many other respects. Some of them are really so ignorant as to suppose that in their language are hid all the treasures of wisdom and knowledge the world contains; although it is a fact, there is but little knowledge of real value in it. This ignorance is the natural result of the entire absence of geographies, histories, and other works of general information in their language. Their books are chiefly confined to treatises on the Mohammedan faith.

One of my visitors, after having examined a Turkish poem in my library, purporting to be a dialogue between a rose and a nightingale, containing some chapters on the Mussulman religion, very gravely told me this was a sacred book, and that it ought to occupy the highest shelf, as it would be much degraded if placed on a low one. As he closed his remarkshe very devoutly kissed the book and carefully laid it away. Observing a large book on the top of the book-case, he remarked to one of the party that it was doubtless a book of our religion, since it occupied so prominent a place. The Turks have such a veneration for their religious books and the Koran, that they are unwilling they should be in the hands of infidels, as they regard all who do not embrace Mohammedanism; and they have often been known to take them away forcibly, when they have found them in such unclean hands. Hence most people in Turkey are afraid to be seen handling any of these books in the presence of a Mussulman.

Sold twenty-eight copies of the Testament and Psalter and eighteen of the book of Genesis, most of which will penetrate about eighty miles into the interior. As I made a few remarks on the importance of reading the Bible carefully and of understanding it, because it pointed out the way to heaven, the purchasers shewed much attention. One of them interrupted me by his strong and sincere expressions of his ignorance of the Scriptures. It is indeed affecting to see how very ignorant these nominal Christians are of the divine word. Could Christians in America, who are surrounded by such a flood of light, be made duly sensible of it, I feel persuaded that they would pray most earnestly that the darkness might be dissipated from these benighted minds, and that divine light might shine into them.

June 8. Had an interesting conversation with one of my scholars to-day. He made many inquiries which indicated that his mind was dwelling on the subject of religion, and that he had no confidence in the forms of his church. Indeed he plainly declared that he should take the Bible, and that alone, as his guide, and should not observe the traditions of men. He expressed it as his settled conclusion. As I urged him to search the Scriptures attentively and prayerfully, he took occasion to inquire, "To whom shall these people go, if any of them wish for instruction on this subject? If they go to the teacher in the Hellenic school, he is by no means freed from superstition. If they go to a priest, he is too ignorant to instruct them. And if they go to the bishop, he is but little more enlightened." Alas, this is but too true. "How can the blind lead the blind?"

16. In compliance with a special invitation, Mr. and Mrs. Powers, Mrs. Schneider and myself, paid a visit to Hadge Wahab Effendi, a Turk of great influence in this place. He was at his summer residence on the side of Olympus, overlooking the whole city and the beautiful plain. The view of Broosa and the adjoining landscape from this place is truly picturesque and beautiful. On our arrival the ladies were admitted into the harem (consisting of the wife, two children, and mother of our host, besides female attendants), while we spent our time under the shady trees and cool kiooks (summer-houses) of the place.

Hadge Wahab Effendi exhibited much ease and simplicity in his manners. I was particularly surprised to find him a man of so much candor, and so free from prejudice and bigotry. A more liberal-minded Turk I have never seen. He has renounced many of the habits of his nation and adopted Frank systems in their stead. He deviates from their usages as far as their prejudices will allow. He was much interested in our account of the state of education in our country and of its government. He expressed a desire to become more fully acquainted with these subjects, and wished a brief account might be published in the Turkish language for the benefit of Mussulmans. A concise but intelligible history he thought might do much good. While conversing on these subjects he lamented the want of good schools among the Turks, and the irregularity and want of

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system which runs through every department of their government. I was also gratified to hear him ask if we did not take the Bible as our guide in matters of faith in America? The manner in which this remark was made gave me the impression that he felt, or at least thought it probable that the superiority of our nation was to be ascribed to the influence of the Bible. Such an implied concession from a Mohammedan in favor of the word of God was truly pleasing.

The ladies were as much interested in the unexpected native intelligence of his wife, as we were delighted with our interview with him. May the Lord give them repentance unto eternal life!

July 7. I have been gratified for several months past to witness the progress of two of my scholars in their views of gospel truth. They are both teachers of ancient Greek in private families, and persons of considerable mind. To-day one of them informed me, that they designed to write a little book, the object of which would be to prove from the Bible that priests should possess a considerable degree of knowledge; and that the Bible did not require any of the numerous fasts enjoined by their church. He shewed me the plan of the work and some of the passages of Scripture which they adduced in support of their positions. Though it may not be expedient to have such a work published at present, yet the investigation and examination of the Bible to which it will lead them, cannot fail to be beneficial to themselves. May the Holy Ghost be their guide, and teacher, and make them both wise unto salvation.

16. This evening we were visited by Hadge Wahab Effendi, the Turk mentioned under date of June 15th. We conversed sometime about the government and system of education in our country. Passing from one subject to another, we at length came to that of religion. This he introduced himself, by observing that it was a very solemn thing to die. What will become of a person after death, he said, was a question of immense importance. "True," he remarked, "there is much said in the Koran and other religious books of the Mussulmans about paradise and hell, as there is in the books of every religious sect; but my mind labors under the difficulty of assenting to all they contain. For example, there are different classes of dervishes and saints among us, who pretend to possess the power of working miracles; and others in former times, according to our books, wrought many. But *I have never witnessed any.*" This he repeated several times, and with emphasis. "I have sometimes demanded occular demonstration of such miraculous powers, but have never received it. I am at a loss to know on what *grounds* to rest my belief. The Mohammedan faith requires that a Mohammedan give his hearty assent to every single doctrine stated in their books. If he hesitates in regard to any one of them, he is no longer a Mussulman. He is considered an infidel. As my mind cannot, without much hesitation, admit the validity of these pretended miracles, how do I know how far I can rely on what is said about a future state—the state of rewards and punishments. Here is my difficulty." This is the substance of his remarks on this particular point. He also spoke of the difference in the religious creeds of different nations, and observed, "All nations have different systems of faith. The Mussulmans have theirs; the Greeks, Armenians, Catholics, Protestants, etc.; each one has a system diverse from ours, and differing from each other. And so of other nations. Now how is the question to be decided which is correct? All cannot be right, as they are so much opposed to each other. Besides, mankind are every where the same. There is no difference in their nature. Whence then the necessity of such a variety of religions?" In reference to the difficulty of deciding which was correct, he suggested that a comparison of the evidences in favor of the different systems would perhaps be a good method. I told him this was the very course we pursued. It was the preponderance of evidence in favor of our religion, as we regarded it, that led us to adopt it. This idea seemed to interest him. His suggestions and inquiries and the whole tenor of his conversation was surprising to us, and in the highest degree interesting. His mind, so far as we could judge, is full of doubt as to the soundness of the Mussulman faith. He revolts from many things embraced in it. He seems to feel that something is necessary to prepare a person for the coming world, but is not satisfied that Mohammedanism is that necessary something. We may be mistaken as to his motives in making these inquiries. But so far as we could form an opinion, we considered him really desirous of knowing the truth. One remark from him struck me much. Speaking of our schools in America, he remarked that it was a very good thing that learning and science were so generally taught.

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But if there was no provision in the course of instruction made for the eternal interest, what profit would there be? Men are born, and live a few days, and die, and then return to dust; and if no pains have been bestowed on the life which is to come, it is all to no purpose. His manner and the connection of his remarks gave me the decided impression that he spoke forth his real convictions. To have such a man, a Turk of so much influence, (some say he is second only to the governor in rank and importance), present himself to us in such an attitude, was what we had not expected. Will God also grant repentance unto life unto Mussulmans? Yes truly, they are included also in the promise of the Father to the Son. Oh, that this interesting individual may be one of the first fruits among them.

Formality and Ignorance of Greek Priests—Philadar—Koorshoonlu—Ghemlik.

28. We were visited to-day at two different times by individuals soliciting aid for two Greek monasteries. The one party held in their hand a picture of the saint to whom the establishment was dedicated. This they carry from house to house to display it to excite the benevolence of the Greeks. Whenever it is presented, they approach it and kiss it—and cross themselves before it, with much apparent devoutness, and afterwards present their offering. The other party presented a bone of the patron saint, encased in a box overlaid with metal. The surface of the bone was exposed so as to be tangible to the superstitious lip. A little Greek girl who lives with us as soon as she saw it, went up and kissed it as eagerly as if the salvation of her soul depended upon it. It is truly painful to witness such exhibitions of superstition. And yet in some form or other we see them almost daily. I presented each applicant with a New Testament to give to the priests, in the monasteries, and urged upon them the importance of having it read attentively.

Aug. 14. In company with Mr. Powers made a call on the Greek bishop. We conversed freely on their church matters, and he was very ready to give us information in reply to our inquiries. After taking leave of him, we went to see their church. It is a building of considerable size and splendor, profusely ornamented with pictures and chandeliers. As we entered it, a woman came with a priest who was to read prayers for some person sick in her house. He began to repeat the prayer as soon as he entered the house, while he was making up to the place where the book lay, breaking off several times to give the woman some direction, then proceeding again with the prayer, as though his address to the Most High and his directions to the woman were one and the same service. Both he and the woman crossed themselves several times during the reading. She also brought two tapers, which were lighted and placed before pictures of saints. The priest manifested the most perfect indifference during the prayer, and was evidently in haste to reach the end, when he would receive a small compensation for his service, perhaps in this case eight or ten cents in value.

Sept. 28. Have been absent from home for a few days on an excursion to three neighboring villages, Philadar, Koorshoonlu, and Ghemlik. The first of these is about twelve miles from Broosa, and situated on a high eminence, commanding a delightful view of the plain, and of the Gulf of Mondainea. It is so elevated that its temperature is considerably cooler than that of Broosa, and is by some resorted to as a summer residence. It contains a population of about 2,500 Greeks and eight or ten Turkish families. The buildings have a miserable appearance, nearly, if not quite all being destitute of glass windows. The streets are irregular and filthy, and the general appearance of the place indicates poverty. Its chief products are silk, grapes, and wheat. There are two Greek churches, one of which I visited. It is old and distinguished by the usual peculiarities of Greek churches—a profusion of pictures. In front of the building stands a defaced relic of antiquity. It appeared to be a representation of the furies in ancient mythology. Near by the village are to be seen ruins, which seem to be the remains of some town or village in by-gone days. The spot where the church stood is easily recognized. The corner-stone still remains. There are three priests in the village, two of whom are rather old, and all of whom are ignorant. They are not able to preach, and never attempt any thing of the kind. Their labors are confined to reading their prayers, and attending to the other ceremonies of the church. There is no Hellenic school. About thirty children are collected together by a man who understands not what he teaches and of course gives them no intelligible idea. There are about two hundred readers in

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the village; but in this number, not a single female, except five or six girls, are to be included. This is an unusual proportion of readers for a village in this vicinity. I have been informed that, generally speaking, in a village containing from one to three thousand, not more than ten or twelve can be found who are able to read. The inhabitants of Philadar have an unusual thirst for knowledge, and hence the superior number of readers. One object I had in view in visiting this village, was to ascertain whether something could not be done to open a Lancasterian school, and to circulate the Scriptures and other useful books. The principal men in the village had several meetings on the subject, and seemed generally to be favorably disposed. When I left, they had not fully decided the question, but it is highly probable that a good school will be opened. I had supplied myself with books, some of which I distributed, and which were gratefully received.

Koorshoonlu is about two miles from Philadar, on the coast of the gulf of Mondainea. It now contains a population of about one thousand, principally Greeks. In former times it was probably a large city, as ancient remains would indicate. Its products are silk, olives, and grapes. The people are poor, and the appearance of the village generally forbidding. It contains one church, a Greek monastery, and a mosque. There are only two priests in the monastery, who appear to be well disposed, but very ignorant men, as they confessed to me frequently. One of them has purchased the monastery of the bishop of the diocese, on certain conditions, for the period of his life. In consequence of this purchase, he has a right to all the income of the establishment arising from the tract of land connected with it. It is probably a source of considerable gain to him. Though himself ignorant, he is favorable to education, and offers to give a large room in the monastery for a Lancasterian school, and will provide the teacher's board gratis. I had an interview with the principal men on the subject, and they were easily persuaded to make the effort. They first wished, however, to obtain the consent of their bishop, residing at Mondainea. I advised them to do it. As the expense of opening a school in this case will be comparatively small, I think one will be established, unless the bishop should oppose it. In the whole village there are only three or four individuals who can read, and one only who is able to write. I distributed a few books.

I cannot refrain here from expressing the feelings of compassion which the condition of these villages excited in my breast. They are like sheep without a shepherd. There is none to break unto them the bread of life. They are without preaching; without any thing which deserves the name of school; in short without any moral instruction. They have priests and a church; but what spiritual benefit is to be derived from these? I could not but feel that no Christian in our native land, who has tasted the benefits of education and a pure Christianity, would express the least unwillingness that these destitute people should be furnished with a good school, which might throw much light on the surrounding darkness, and prepare them for the preaching of the gospel ultimately. Oh, how do the privileges of our native land rise into prominence, contrasted with such ignorance and superstition. Yet this is the actual condition of thousands in the interior of the country.

Of Ghemlik I need not speak, as it has already been noticed in the June number of the Herald for 1833. I will just observe, however, that the inhabitants are about to erect a commodious building for their Lancasterian school.

Oct. 6. When I was in the village of Philadar above named, one of the Greek priests asked me for a Turkish Testament, which he wished to present to a Turk of some information in the place. I accordingly sent him one. To-day I have learnt that after the services in the Greek church in the morning were closed, the priest and the Turk began to read.

A number of other Turks were present. They were all greatly surprised, as well as apparently delighted, with the contents of this book. So much was their interest excited, that they spent several hours without interruption in reading. When the time came for their regular meal, which was about noon, they were loth to leave their exercise, and continued reading. The principal Turk made explanations as they proceeded, for the better understanding of the more unlearned. When they closed, they kept the New Testament in their possession, and made an agreement with the priest to read it entirely through. They could not sufficiently express their wonder at this interesting book.

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Greece.

EXTRACTS FROM THE JOURNAL OF MR. RIGGS AT ARGOS.

THE kind of labors in which Mr. Riggs is engaged and the prospects of his mission may be learned, to some extent, from the extracts which follow.

Aug. 14, 1835. Finished preparing for the press a copy of my Greek questions on Genesis. Have been occupied for several days past in completing a large Greek map of the world and some other maps, etc., for the use of the school.

15. Was called to attend the funeral of an infant which I baptised a year ago. I performed the services in Greek at the house, and at the grave offered a prayer in English. After the burial the physician stopped at my house and conversed for some time. He seemed much impressed with the solemnity and simplicity of our service, compared with that of the Greek church.

31. Re-opened our school. Thirty-two present.

Sept. 1. Forty-one girls at school.

2. Received from the minister of the interior permission to distribute books freely in all parts of the country, except the chief towns of the provinces, for which permission must, by law, be obtained from the nomarchs.

5. Yesterday embarked at Napoli on board a Greek brig bound to Syra. In pursuance of the permission received on the 2d instant, I had supplied myself with New Testaments and tracts. Sold to passengers on board our brig three of the former, and distributed to passengers and sailors about fifty of the latter. These were read with some attention; but I think that generally the people do not receive or read the Scriptures and tracts with the same avidity and zeal which they exhibited formerly.

9. Reached Syra at sunset after the comparatively long passage of five days. During the voyage I had considerable religious conversation with the captain and passengers, and read in their hearing several portions of the Scriptures, which were listened to with apparent interest. I was pained to observe that too common effect of political revolutions, a general laxity of religious views and feelings. I reproved the captain for profaneness. He accepted the reproof kindly, but expressed the idea that all such things were excusable in people who are engaged in secular employments. He thought that the strict rules of christian morals were not applicable to any but the clergy, and those who retire from the world to lead a life of devotion and mortification. These, he thought, could scarcely be subject to temptation. I attempted to convince him, on the contrary, that the christian religion, in all its principles and precepts, is adapted to social life; and that the monkish life was far from being free from temptation. I said, Our Savior has given us a perfect example, and it is our highest duty to imitate it; as the apostle says, "Leaving us an example that we should follow his steps: who did no sin, neither was guile found in his mouth, etc." "Yes," said the captain, "but it is impossible for us to be Christs. It is impossible for us to live in the world and not sin sometimes." But, replied I, are you compelled to sin? If a man is compelled to do an action, that action cannot be sin. It is not his own action. True, in this world we are compassed with infirmities; but it surely is our duty, as professed disciples of Christ, to keep his example constantly before us, and strive to imitate it perfectly. He assented again, but seemed to feel that his own sins were of a very excusable character. When pressed with his acknowledged neglect of regular private prayer, self-examination, and other devotional exercises, he urged the uncertainty and anxiety of a sailor's life, etc. I was pleased to notice that on any disputed point the authority of the Scriptures was implicitly admitted. One day, for example, the captain was speaking of the translation of Enoch to heaven as a fable of the monks. I asked him if he would admit the authority of the New Testament as decisive in respect to it. He said yes, and although he could scarcely believe at first that any such testimony existed, yet, when I shewed him Hebrew xi, 5, he appeared to be entirely satisfied. I had presented him a Testament and a few tracts to remain permanently on board, for the use of the ship's company and passengers. When in Syra, I offered to pay my passage, he refused to receive any thing, saying, "I may only ask you for some more books, and we will amuse ourselves with reading them, even if we do not do what they say." Ah! said I, that is the essential point. I promised to give him more tracts, and directed him where to call to receive them.

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The object of Mr. Riggs in going to Syra, was principally to obtain a female teacher for his school for girls, in which he succeeded.

25. Reached Argos after a tedious passage of eight days.

28. Mr. Antonius Basiliades, of Lyrcia, a village in this province, about ten miles west of Argos, called. He is a teacher who has spent some time in the teachers' seminary at Athens, and has just passed his examinations. He brought a letter of recommendation from Mr. King, who proposes that I should employ him in his own village. He has residing there a wife and two children. I was pleased with his conversation, and am led to hope that he will make a useful teacher. I desired him to ascertain particularly how much can be done by the inhabitants toward the establishment of a school. He promised to come and see me again on Saturday next.

Oct. 11. Sabbath-school full. Several men came, evidently, most of them, for the sake of seeing what kind of instructions I give. There are generally some women present, but rarely men. Preached in English at eleven, A. M.—At two P. M., Bible-class. Only four present.

Under date of October 16th, Mr. Riggs adds—

Mr. King and I have at length obtained the permission which we sought for the general distribution of books. This I consider an important facility in the prosecution of our work. You may recollect that this is the very same thing which we sought two years ago from the then minister of the interior, and were refused. The law concerning the press and book-selling had just then been published.

In regard to the circulation of books, and indeed to our operations generally, although there appears to be a diminution of the interest formerly exhibited by the Greeks, yet I think that the more intelligent people, disappointed in their expectations of great things from government, begin to feel more than they formerly did, in respect to our assistance.

The prospects of our mission, have, during the past year, been gradually improving. There is opposition, but that is to be expected. There is always uncertainty; but I think there is not now the same kind of uncertainty which existed when we wrote you from Athens, expressing the opinion that no more missionaries should be sent to Greece. Then, and for some time after, it would not have been very strange had we all been ordered to leave the country at slight warning, and without the assignment of any reason. Now I think any such event extremely improbable.

Choctaws.

LETTER FROM WILLIAM FIELDS, A CHOCTAW CONVERT.

Mr. Hotchkin, by whom the letter which follows was written and forwarded, gives the annexed account of the interesting person who dictated it. The date is at Red River, March 1st, 1836.

"This letter was dictated to me by the man who has fixed his mark to it. He is an elder in this church. The ideas are his exactly, or as near as I could state them. He has done much, both by his councils and prayers; and is still doing much good. His feelings are not all expressed in this letter, and could not be in one. From it you can see something of the man. May the Lord spare him for us and this people."

It would be a great pleasure to me, if I could communicate my own feelings to you with my own hand; but I cannot: therefore I must employ one who can write the English language, and I am thankful that I can in any way have intercourse with distant friends. In taking a retrospective view of the merciful dispensations of God's providence to the Choctaws for ten or fifteen years past, I am filled with wonder and astonishment, and have often asked, Why did Christians love the heathen? Why send them missionaries? Why translate the Bible? Why labor so hard, and be at so much expense for the poor benighted Indians? And still more, Why did they do this when there was so little hope of their becoming Christians. It appears to me that when the minds of good people were first turned towards the heathen, they had to hope against hope. And to pray right in the face of thousands of difficulties, and ten thousand discouragements. It is true the Bible is full of promises to the faithful in Christ Jesus. But where were the faithful then? Where was there a missionary society? Where was the American Board; the Prudential Committee; the funds to support missions? And more, where was the heart that was

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willing to leave home for a distant heathen land? It appears to me that Christians must have had a strong faith to believe that the heathen would be converted at such a time. It appears to me that Christians then leaned on the arms of Jehovah alone; that they trusted in him alone; and depended on the Holy Spirit to direct, to guide, and to accomplish the desires of their hearts. I have no doubt but they wept and prayed and wrestled with God till they prevailed; for funds have been raised; missionaries have been sent; and some of the heathen have been converted. And I hope I am one of those on whom God has had mercy through the death and sufferings of his own Son. And now, dear christian friends, you have long loved and prayed for my soul, and the souls of the poor heathen generally, let me ask you a few questions. Do you pray as often, as fervently, and as effectually for us as you did before you sent us missionaries? If you have not done it already, is there not danger that you will now trust and depend more on the wisdom and strength of those you have sent out to preach the gospel than on the almighty love and mercy of God in Christ? When you pray now, do you look to the missionary? When you pray for a highway in the wilderness, is it for the missionary, or for the Holy Ghost? Did you know what obstacles must be removed, what prejudices overcome, what hard hearts melted, what stubborn wills subdued, and what benighted souls enlightened, you would look only to God. And here, dear friends, I ask you to look, and look often and effectually. Take courage; there are more for us, than against us. Some who were once heathen can now unite, in their poor broken way, with you at the throne of grace. Some have changed their prayers on earth for the songs of redeeming love in heaven. Take courage, for some few of us seem disposed to give our mites to help those who have never heard of Jesus.

We formed a society auxiliary to the American Board two years ago. Last year we collected what we could. This year our collection was double what it was last. If the whole church would come up to the help of the Lord, we might have had three fold; but alas! some are covetous, some think they will be poor, and others think that charity begins at home. But thanks be to God, some have a feeling heart and an open hand, they delight to give. We feel that much has been done for us, and we wish now to begin to help ourselves, so that our friends can help others. Therefore the society wish that the sum collected should pay, as far as it can, the expense of printing the manuscripts sent you by Rev. A. Wright. The amount collected is $25,50. Please give the society (Red River church) credit for this sum, so that all may see what becomes of the money. The society wish the Missionary Herald sent to them. They wish to know more about the christian world. Some of us can read English and others can interpret. And now, dear friends, farewell.

Proceedings of other Societies.

FOREIGN.

AMERICAN BAPTIST MISSION IN BURMAH.

THE Baptist Missionary Magazine contains the journal of Messrs. Cutter and Brown during a tour up the Irrawaddy, from which a few extracts will here be given, showing the openings for the—

Distribution of Books and Tracts.

Took what tracts we had brought with us, and went into the streets, when we were immediately surrounded on all sides by applicants for books. We were several times called in to read and talk about the religion. Passing by a house where a company of respectable people were gathered to hold a funeral, we had a good opportunity for proclaiming the news of salvation through a crucified Savior. Having arrested the attention of two or three, by reading in the Catechism, they all began to listen, and were very earnest for books. As we passed by the same place afterwards, we saw one of them, who appeared to be the head-man, reading out of the Epistles, to the assembly. Many of the rulers appeared friendly, and received books. Found here the blind man, and Maung Kyuet, a government writer, who have been considered as hopeful inquirers, but they do not yet appear to be settled.

Gave away upwards of four hundred tracts, and nearly one hundred books at this place. About noon the large boat came up, when we took out a fresh supply, and crossed over to Yatt'hanng. Here we found the people full as eager for tracts as at the for-

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mer place. We gave away five hundred, making upwards of one thousand distributed at these two places, of which one hundred and fifty were large books. Thanks to God for the encouragement which he has given us this day. From what we have seen, we have no doubt the tracts will be read with attention and reverence by many of these benighted beathen. Oh may the Holy Spirit accompany the word with saving energy to their souls. Divine truth has evidently begun to operate here; and although tracts have heretofore been several times largely distributed, yet through the overruling counsels of Providence, the rulers have as yet suffered the work to go on unmolested. This would be a good location for a missionary.

Distributed twenty-five tracts at Wetmasut and several other small villages on the east side of the river. Arrived about three o'clock at Yenan-ghyaung, (Petrolium Creek,) so called from the numerous wells of petrulium or earth-oil, which are found in the vicinity. We took different routes, and proceeded through the village to distribute tracts. At first, the people were much afraid. Seeing a large concourse of people at the house of the governor, we went up and asked the chief if he wished to read one of our books? He said, No. After talking a little, however, he asked for one, and all the rest immediately joined in the request, which cost us about fifty tracts. Gave away in all one hundred and fifty, of which seventeen were large books. After returning from the village, we concluded to take our little boat, and visit all the large boats lying before the place (about one hundred and fifty in number,) most of which were waiting for cargoes of earth-oil. We accordingly offered a large book to the master of every boat who wished for one, and in this way disposed of fifty-five books. Gave also seventy small tracts to the boatmen.

Passed several small villages, where we distributed seventy tracts. Saw off at a considerable distance, on the eastern side, the ruins of the old town of S'haleh. We went out to visit the place. It bears the marks of having anciently been very populous and splendid; and the remains of numerous old pagodas are scattered around for many miles. Saw a stone inscription near one of the more recent pagodas, bearing the date 417, that is 780 years ago. Felt an indescribable awe, while standing above these now solitary hills, where the people of centuries gone by had gathered before their idol gods for worship, and had gone down, generation after generation, to the kingdom of death, without any knowledge of God their Maker.

Arrived at Rangoon, Feb. 10th, having distributed since leaving this place in November, 11,104 tracts, and 1,597 books. The total number of pages is 472,010, of which 331,410 pages have consisted entirely of scripture. We have given away more or less in all the principal towns and villages on the river between Rangoon and Ava. May the blessing of the Lord attend them, and wherever they are read, may salvation come upon thousands ready to perish.

Access to Thibet and China.

Visited Meaday, a considerable village six miles above Ummerapoora. This is a Chinese mart. Large caravans come in from the province of Yunnan during the cold season, and exchange their goods for the productions of this country. I had an opportunity of seeing the Chinese just as they are in their own country. Their dress is intended to shield them against cold, and in this they resemble the Shans, as well as in their general features, except that the Chinese are a size larger, and are inclined to be portly, like the Germans. They are more negligent in their dress and filthy in their persons than the Burmans. The most prominent trait in the expression of the countenance is dullness, combined with self-satisfaction. They have nothing of that lofty, consequential air, that marks so prominently the Burman character, and yet they appear to be equally proud and self-satisfied.

I found many Chinese able to speak Burman, though no one that could speak fluently. As near as I could learn, their spoken language is entirely different from that spoken at Canton and the eastern provinces, though their written language is the same through the whole empire. I endeavored to ascertain what intercourse they had with surrounding nations, particularly Thibet; and I found a considerable trade was carried on with Lassa, the capital of the Thibetians, but was not able to learn any thing more. The distance to some of the nearest towns in China is not, probably, more than two hundred miles, as a caravan makes the journey in twenty days.

Bomau, the most northern city of Burmah, is said to be but two or three days' journey from Yunnan.

It will be a day of triumph to the church of God, when her sons shall be permitted to make their way up the Irrawaddy into Thibet and China, and there proclaim the redemption of Christ. Prayerful dependence on the promises of God, will no doubt be succeeded with permission to occupy those hitherto inaccessible countries. As the door is now open in Burmah for preaching and printing the word of life, it is quite certain if we will only occupy Ava faithfully a few years, we should be permitted to plant a branch of the mission in Bomau, and then we are on the borders of China and Thibet. Let a press be put in operation in Ava, as the most effectual means of enlightening the minds, and securing the confidence of government men, and at the same time let the

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gospel be preached faithfully to all classes of people. Let one missionary be placed in Ava or Ummerapoora, learning the Chinese language, and also two of our best Burman assistants be directed to travel incessantly between Ava and Bomau, preaching the gospel, and distributing tracts. All this is practicable and vastly desirable; and when we consider the end to be obtained, we ought to be willing to risk ease, and health, and even life itself. These regions that have never been trodden by the messengers of peace, might soon lift up their hands to God. Oh that American Christians would take a careful survey of this vast field, and send up their united petitions to the God of all grace in behalf of these nations. I only wish that all who love our Lord Jesus could witness what I have seen this day,—the vast multitude of human beings, the temples, the pagodas, the idols. It was night-fall when I passed Ummerapoora with its 150,000 souls, and late in the evening when I came under the metropolitan walls of Ava. What an ocean of immortal beings are here; but oh! how degraded, how proud, how awfully far from God! the gloom of night is only a faint resemblance of that moral darkness that lies deep and heavy on this city, yet here the eye can find a resting place—there is a little band of believing souls within these walls, and at this hour they are bowing down before the throne of grace.

At a later date Mr. Cutter gives the following account of the superstitious and foolish worship of the people.

Stopped at another village of eight or ten houses of Karens. Most of them could speak Burman, and we spent two or three hours there. Three or four merchant-boats were there from Maulmein and elsewhere, and we found some violent disputants among them. At one house, they were somewhat offended at my coming. They said they were making offerings to the *nats*. I did not go in, but standing at the door, I saw about a dozen men and women, part of whom were surrounding a large hog in one corner of the room, sacrificing the poor animal to these infernal spirits. On questioning them, they said they could not see the *nats*, but they could see the flesh disappear. I told them I wished to see so great a curiosity, but they would not admit me. I presume, however, it disappears fast enough, for after the animal is dressed, the neighbors collect together and devour every thing but the hair and bones—being very careful not to lose any thing by the sacrifice.

Under date of February 20th, 1835, Mr. Wade gives an encouraging account of the—

Effects of Christian Instruction on the Karens.

I have now been a month among these dear Christians, and am compelled to exclaim, "what hath God wrought." I really did not expect to find such lovely examples of simple, humble piety, as I see exhibited in the lives of many of them, while their means of instruction have necessarily been so limited. One of the Christians taught forty children to read the Karen language well, and to write, during the last rains, so that every book prepared for them is soon understood by all in the village. Oh, that we had the blessed Bible to give them! Brother Mason has bestowed much labor here, and the whole village love and respect him as their spiritual father. I asked one of the native Christians, the other day, if ardent spirits were ever distilled here by the few who are not members of the church. He replied, (with strong emphasis), "No; should any one distil a drop, we would all expel him out of our village. And if any one brings spirits to sell, we forbid his entering the village; or, if he has entered, no one will let him come into his house." What American village can boast of laws like this?

22. Sabbath. Had quite as large an assembly to-day as last Sunday, besides ten or twelve Burmans and Siamese from Tavoy. The inquirer of last Friday and Sunday, was with us again to-day, and listened with most serious attention. Another, who came two or three miles with his wife for the first time last Sunday, was also present, and listened to every sentence with an expression of pleasure very different from his former appearance. After morning worship had closed, he came and sat down near me, and began to tell the Christians that his mind was now enlightened, and he felt ready to give up all for Christ's sake. I trust angels have carried to heaven the glad news of his repentance.

March 4. As I went to visit a poor sick woman this evening, I found her son preparing a dish of black ants for the supper, while his wife sat by the fire broiling a large snake. I naturally started back at the sight, at which she smiled, and said, "These will be very nice." "Look here, mamma, and see what a fine bunch of snake's eggs we have got." I turned with disgust from such a scene, to the poor old woman, who appears to be near her eternal rest. She has been ill a long time, and longs to be with her Savior and the dear redeemed ones above. She says she has not the least fear of death, and forgets all her pains when I pray and talk to her about heaven. I find my daily visits to this poor, humble, heavenly Christian very profitable. She knew and loved dear brother Boardman, and often speaks of meeting him in heaven.

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8. Although it is late, and I feel much fatigued by the exercises of the day, I will not retire without recording the goodness of God; for this has been one of the happiest days of my whole life. The morning was spent in examining candidates; the afternoon in a kind of church conference, until the cool of the day, when we had a short service. We then repaired to the beautiful banks of the Tenasserim, where twenty-five lovely converts were buried with Christ in its crystal waters. The assembly was large, the singing animated and melodious, and the scenery around most romantic and delightful. Surely it was one of those scenes in which angels love to mingle. Dear brother Boardman "went forth weeping, bearing the precious seed," brother Mason has toiled hard here alone in "watering," and we are permitted to gather in the "increase" which God has given. Well, we here on earth will join our brother in glory, in giving all the praise to Him who hath redeemed them and us by his own precious blood. I had, during my intercourse with the inquirers, gained pleasing evidence of the piety of about forty. But brother and sister Mason not being with us, we concluded to defer the examination of the younger candidates, as most of them were to spend the rains with us in Tavoy. At early candle-light we came together around the table of our Lord, to commemorate his dying love. We had but one case of discipline, and she seemed so sincerely penitent, that she was most cordially forgiven. The season was one of uncommon interest and tenderness of soul, as we were to-morrow to leave these dearly beloved brethren and sisters.

28. Towards evening I baptised four persons, who give good evidence of piety; and since worship this evening, three persons have come forward for the ordinance, who have never asked before. Surely this is not a heathen country. I see nothing of heathenism. Here are some coming into the church, others stand waiting for admission, others inquiring, many are pausing, and multitudes are going on in their sins contrary to the dictates of their consciences. Here are the children about me, some repeating the catechism, others reading such portions of the Scriptures as have been translated for them, and yonder I hear a christian mother singing her infant to sleep in christian hymns.

MISSION OF THE CHURCH MISSIONARY SOCIETY IN NEW ZEALAND.

mains unmitigated. Mr. Stack gives the following account of the—

Atrocities attending the Belief in Witchcraft.

Dec. 9, 1834. The native from Port Jackson, said to be bewitched, called to-day, and received some medicine. His coming led to a conversation on witchcraft, and to a further developement of Awarahi's character. He said, Horeta, a native from the Thames, visited Tamarere's brother (I understood him about four or six years ago); who, during the time of his visit, was taken ill. It was recollected that a child of the sick man had, in childish simplicity, (such as it is in New Zealand), talked of eating Horeta's head; it was therefore immediately suspected, that he had been practising incantation against the child's father, out of revenge; and some advised to kill him. His death, however, was deferred, that the result of his witchcraft might be seen. Tamarere's brother, finding himself getting worse, sent for Awarahi, and asked him to kill Horeta, who, he positively asserted, had bewitched him; and added, that his only chance of life was by killing the wizzard. Horeta, considering himself among his real friends, felt perfectly safe; and the knowledge of this fact operated upon the feelings of Tamarere so much, that he would not consent to kill a man who was confiding in his honor and friendship, and who, I believe, was in some way related to him. The sick brother's importunity, however, prevailed over all natural sense of right and wrong, and Awarahi was fixed upon as the executioner; who immediately sharpened his hatchet, and prayed to the "atua maori" (native god), for success in his intended bloody design. Tamarere, who is naturally of a less cruel disposition than Awarahi, deferred the deed, from a natural reluctance to deal treacherously with a visitor, till the sick man lost all patience; when, by a previously-arranged signal between Awarahi and Tamarere, by the light of the morning-star, Awarahi rushed into the hut, seized Horeta by the hair of his head, and dragged him outside the hut, who cried, "Ekohuru e-Ekohuru!" (a murder! a murder!) His voice was soon lost in death; the powerful arm of Awarahi burying his hatchet in Horeta's temples.—All that I could say had no effect in convincing Awarahi that he had done wrong in killing a stranger who was confiding in his friend-

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14. Sabbath. Mr. Morgan and I travelled together to-day to One-Matua, where we addressed about twenty natives. Showing them their transgressions, we happened to touch upon witchcraft. As the young man from abroad, who is said to have been bewitched, was present, we urged him not to allow Awarahi to hurt any one on his account, if he valued his character with Europeans. His companions immediately told us, that a woman had been murdered on Friday, not far from where we stood, a slave, wife of one of their tribe—a young woman, who had borne him one child, and of comely person; her only crime being that which we tried to prove she could not commit. We wished to ascertain the fact; and, after declaring our abhorrence of such conduct, and its enormity in the sight of God, and the punishment awarded by Him for such crimes, we took a lad, as guide, to show us the remains of the unfortunate deceased; which we found near a beautiful run of water, about a mile from One-Matua, in a secluded place; no natives living in the immediate neighborhood. The spot on which she had slept the night before, was shaded by the overhanging of a spreading tree and tall fern. Marks of a considerable quantity of blood, recently spilt, were visible in the grass near where her head had lain. A few feet from this lay a heap of white ashes, with several pieces of the scull of a human being, burnt almost to lime; here and there a portion of the back-bone, not reduced to powder; and a very small portion either of the intestines or windpipe. The standers by, who were chiefly female slaves from Taranaki, the ill-fated birthplace of this unfortunate young woman, told us that the murder was committed by a native from Kawia, by the particular wish of her lord and tyrant, because he supposed she had bewitched another of his wives, who was sick. While our hearts mourned over this victim of cruelty and superstition, we could do no more for her than cover her ashes with large stones, as a tribute of respect, and to mark the infamy of him who had violently cut off, in the prime of life, one who had claimed his protection and safeguard.

Systematic Education for Passion and Cruelty.

The following is from Mr. Davis, another missionary at the island.

June 30, 1834. Several natives here for instruction. This evening, one of the Kaikohi young men, who has lived with me from the first, has been here, and given the following interesting account of himself; that is interesting, as far as a developement of true develism may be so considered:—

"While I was yet in my mother's womb," said he, "my father devoted me to the powers of darkness. As soon after my birth as I was able to struggle for my mother's breast, I was kept therefrom and teased by my father, in order that angry passions might be deeply rooted within me: the stronger I grew the more I was teased by my father, and the harder I was obliged to fight for the nourishment of my mother's breast: this was done in order that my angry passions might be fostered in their growth, so that I should be well grounded and ultimately become matured in desperate wickedness. "All this," said he, "was done," (to use his own expression) "before I had seen the plants which are produced by the earth.

"As soon as I saw the world, and was able to run about, the work of preparation went on more rapidly; and my father kept me without food, in order that I might learn the art of thieving, and so at length, become an adept in that vice; not forgetting, at the same time, when opportunities offered, to stir up the spirit of anger and revenge, which he had so assiduously endeavored to implant in my breast. My father also taught me the New-Zealand black art," (his father being a great priest,) "so that I might be able to bewitch or destroy people at my pleasure.

"My father told me, that to be a great man I must be a murdering warrior, a desperate and expert thief, and be enabled to do all kind of wickedness effectually.

"I recollect that, while I was a child, my father went to kill pigs. After they were dead, I tried to get a leg, or a limb; but my father beat me away and did not allow me to eat any part thereof, because I had not shown myself desperate in endeavoring to catch and kill them.

"When the tribe went to war, and I was able to go with them, I endeavored in all things to fulfil my father's wishes, by committing acts of wickedness; and considered that I was quite right in so doing. When I became a man, and capable of committing acts of violence, catching slaves for myself, etc., my father was pleased, and said, 'Now I will feed you, because you deserve it—now you shall not want for good things.'

"In this way I went on, firmly believing I was doing right, until the chief, Broughton, visited us. Broughton told us we must not work on the Lord's Day. Soon after Abraham visited us, and told us that we must not only not work on the Lord's-day, but pray to God, and think of God, on that day.

"The missionary visits now became more frequent to our tribe; but I still followed my ways of wickedness. When some of the young men began to think on the nature of what they had heard, and to speak about it,

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I began to listen to them: when they came to Waimate, I came also, but was still held in the bonds of wickedness. After a time, I began to question whether it was right or not for me to proceed as I had begun, under my father's tuition; but it was not long before I saw how exceedingly wicked I was, and soon possessed a hatred for the sins of my past life. My father finding how matters were going on, separated himself from me; and is now living at a distance from Kaikohi, in order that he may not hear the word of God."

Visit to Reinga, the Supposed Dwelling of Departed Spirits.

Dec. 6, 1834. Witi, on learning that we intended on this our route to explore the Reinga, communicated the news to a chief of another village; who immediately came, and said to Pacrata,—"I am come to send you and your white companion back again; for if you cut away the 'aka,' or roots of the Reinga, the whole island will be destroyed; but your white friend will not." He moreover said to Pacrata, "Do not suffer your friend to cut away the ladder by which the souls of our forefathers were conveyed to the other world." The whole body of New-Zealanders, although composed of numerous tribes, who for the greater part are living in malice, hateful, and hating one another, yet firmly believe in the Reinga (which is at the North Cape), as the one only place for their departed spirits. It is their belief, that as soon as the soul leaves the body, it makes its way with all speed to the western coast: if it be the spirit of a person who resided in the interior, it takes with it a small bundle of the branches of the palm-tree, as a token of the place where it resided: if one who lived on the coast, the spirit takes with it a kind of grass which grows by the sea-side, which it leaves at different resting-places, on its road to the Reinga.

8. At break-of-day we proceeded on our way about three miles, when we came to one of the resting-places of the spirits, where we were told we should know if any native had lately died, as there would be a green *wakaau*, or token of his spirit having rested there, on its way to the Reinga; but we found none. Here we took breakfast and departed.

9. We proceeded to explore the Reinga. After walking about half an hour, we came to another and the last resting-place of the do as my natives were then doing, namely, twisting green branches and depositing them there, as a sign that they had stopped at that notable place—a general custom with the natives whenever they pass any remarkable place. After this we went on our way, over sandy hills and sandy beaches, till we came to a fresh-water river. Here we took breakfast, after which we ascended a very high hill composed of craggy rocks, on which were growing patches of slippery grass, over which it was very difficult to walk; and the precipice over which the road lay hanging over the sea, made the travelling very dangerous. When we arrived on the summit of this high hill, we gradually descended by a much better road till we came to the water's edge. Here there is a hole through a rock, into which the spirits are said to go; after this they ascend again, and then descend by the *aka*, which is a branch of a tree (projecting out of the rock), inclining downwards, with part of it broken off by the violence of the wind, but said to have been broken off by a number of spirits, which went down by the aka to the Reinga some years ago, when great numbers were killed in a fight. After we had looked a while at the aka of the Reinga, our new guide took us about one hundred yards further along, when he directed our attention to a large lump of sea-weed, washed to and fro by the waves of the sea, which he said was the door which closed in the spirits of the Reinga. This latter place is called Motatan, where, our guide remarked, they caught fish, which always are quite red, from the Kokowai or red ochre with which the natives bedaub their bodies and mats. The natives believe that painted garments go with the departed spirits.

The scenery around the place where I stood was most uninviting; and not only so, but calculated to inspire the soul with horror. The place has a most barren appearance, while the screaming of the numerous sea-fowls, and the sea roaring in the pride of its might, dashing against the dismal black rocks, would suggest to the reflecting mind, that it must have been the dreary aspect of the place that led the New Zealanders to choose such a situation as this for their hell.

During the time I was absent, great rumors were spread among the tribes, that I had gone to cut away the aka of the Reinga. Many angry speeches were made, and some said they would go and way-lay us, as

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heaven), but leave us our old road to the Reinga, and let us have something to hold on by as we descend, or we shall break our necks over the precipice." Many, moreover, threatened to take a fight to Pacrata, as they laid all the blame on him: so accordingly on Monday, the 14th of January, a body of about forty men came the distance of ten miles, to inquire into the truth of the matter. A notable chief also, whose name is Huhu, came the distance of twenty miles in order to see if it were true, and to stop the fights, if there were any. When about one hundred natives had assembled, speeches on the occasion of the visit to the Reinga were made. This was done in a running posture. After two old chiefs had spoken their minds on the subject, and had declared it was "a very wicked thing to cut away their ladder to the Reinga, and nothing but right that Pacrata's property should be taken as a payment," Pacrata then rose and made an animated speech in defence of his new belief, which lasted two hours. His audience formed a circle around him, and the attention was profound. His speech commenced with the setting out, and took in every little incident, and every conversation which passed among ourselves and the natives with whom we met. He also gave his own ideas at large, on the absurdity of their believing in such a place as the Reinga for their departed souls. He moreover said, with great feeling, "There is another hell which I am afraid of—the one which burns with fire and brimstone:" and with regard to the spirits walking along the beach and leaving tokens at the different resting-places, he asked, sarcastically, which way the soul of the man went who died while we were on the road, as we saw none of his wakaaus and blood. They replied, "He must have gone the other road," (that is to heaven). "No," said one, "how could that be, for the man was not a believer." Pacrata gave great satisfaction to his hearers, by assuring them that their old Reinga had not been disturbed by us, and that the road still lay straight before them. The natives were so unarmed by Pacrata's celebrated speech, that they all dispersed to their homes in great tranquillity, not one being able to speak an angry word against him.

Miscellanies.

CHINESE VERSION OF THE BIBLE.

THE Chinese Repository for October, 1835, contains a valuable historical account of the version of the Bible into the Chinese language, an abridgment of which is given below.

In the year 1805 a Chinese manuscript was found in the British Museum, which, upon examination was found to be a harmony of the four evangelists, with the Acts of the Apostles and the epistles of Paul, except that to the Hebrews, made from the Vulgate, under the direction of the Jesuits, and represented to be generally accurate, and highly elegant in its style. This manuscript appears to have been a transcript made in 1739. The date of the original is not stated. A copy of that in the British Museum was taken to Canton by Dr. Morrison in 1807.

In 1806 a translation of the Scriptures into the Chinese language was commenced in Bengal, under the superintendence, it would seem, of the Rev. D. Brown, provost of the college of Fort William, and some portions were printed with blocks like those commonly used in Chinese printing.

Not long after the work of translating the Scriptures into Chinese was taken up by the Serampore missionaries, especially Dr. Marshman, and in August, 1811, the whole of the New Testament was finished, and all the gospels were printed or in press, and the Pentateuch was translated to the book of Numbers. In 1814, the missionaries state that the larger part of the Old Testament was ready for the press; and that arrangements had been made to print both the Old and New Testaments with moveable metallic types. Some of the books had actually been printed. This was probably the first Chinese printing executed with moveable metallic types. Great care was taken in correcting the translation, and the sheets were examined and revised by Dr. M. and his son, also a Chinese assistant, and Mr. Lassai, (an Armenian educated under Chinese teachers), twelve or fifteen times before they were struck off. This translation of the entire Scriptures was completed and presented to the British and Foreign Bible Society, by which it had been liberally patronised, in May 1823.

Dr. Morrison, as before referred to, arrived at Canton in 1807; and in 1810 he had

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become so far acquainted with the Chinese language as to commence his labors as a translator. A revised and amended edition of the Acts, from the manuscript of the British Museum, was prepared and printed. In 1811 the translation of Luke was finished and printed; and in January, 1814, Dr. Morrison states that the whole New Testament had been translated and the last sheet was just then coming from the printer. Two thousand copies were printed at an expense of about 3,818 Spanish dollars. Shortly after Dr. M. writes as follows to the British and Foreign Bible Society.

A few days after the date of this letter, Mr. Morrison wrote again, and forwarded to the society a complete copy of the New Testament, accompanied by a letter in which he says, "Allow me this day, as if present from the land of China, in the midst of your animating assembly, to lay before you a translation of the New Testament in Chinese, made and published at Canton. I present it in token of esteem, and as a mark of gratitude for the benevolent patronage which you have liberally afforded to the object of my labors. May your institution continue till every creature shall possess in his own language the Bible." On the receipt of this, the society made a grant of £1,000.

The edition of two thousand copies, noticed above, was printed in a large octavo size, and having been circulated by Milne among the Chinese on the islands of the Indian Archipelago, it was resolved to print a new edition in duodecimo.

In the course of the year 1814, the translation of the book of Genesis was completed; and early the following year it was revised and printed in a duodecimo size, to correspond with the New Testament. During the summer of 1815, in consequence of the indiscreet conduct of a native, who was preparing metallic types for Morrison's dictionary, an alarm was occasioned and an attack from the local government dreaded. The person who had care of the blocks for the duodecimo edition, fearing that he might be involved, destroyed the greater part of them. They were, however, shortly afterwards recut. A second grant of £1,000 was made near the close of this year.

completed on the 25th of November, 1819.

"Fidelity, perspicuity, and simplicity," says Milne, "have been aimed at in this version; and it affords no small gratification to the translators to know, that many parts of the work already printed, are more easily and better understood among the middling and lower classes of Chinese, than some of their own classical books are. This is to be attributed solely to an undeviating aim to be understood by common men, as well as to be faithful to the originals. The most common and less complicated characters have been employed where they could express the sense; and a simple, though they hope not a vulgar, phraseology has been uniformly adopted, in preference to that which, though dignified with the high appellation of classical, is either too antiquated for modern use, or too high for ordinary capacities. * * * The translators now commit the Chinese Bible to the care of Him whose Spirit dictated its contents; praying that he may open many channels for its circulation; dispose many millions to read it; and make it the mighty instrument of illumination and eternal life to China." Thus wrote Dr. Milne in 1820; it was then his purpose to devote much time to the work of revision; but before he had gone over the whole even once in review, he was removed by death from the scene of his labors. This was on the 2d of June, 1822. "My lamented friend," said Dr. Morrison, in a letter dated at Canton, October 10th of this year, "did not live to see the whole Bible printed in Chinese. Disease arrested his progress in the midst of a revisal of the last two books. These were sent up to me to prepare them for the press, which I have done, and returned them to Malacca, to be put into the hands of the Chinese printers." The death of Dr. Milne made it necessary for Dr. Morrison to visit Malacca. At that place, under date of March 18th, 1823, he says, "There are now eight persons engaged in printing the Scriptures in Chinese; and if no unforeseen occurrence shall arise, the whole will be cut and struck off in about three months. * * * As soon as they are all printed and bound, we purpose sending a few copies to the Bible Society to be deposited in their library for subsequent revision and correction. Dr. Milne and I hoped to live and sit down together to revise the whole, but the Divine Sovereign has summoned him hence."—

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fecting the two versions of the Bible which now existed in the Chinese language. One and another of the individuals who were acquainted with the language were removed by death; and the few who survived were so situated and employed, that they were compelled to postpone a work in which they were anxious to engage, and to see carried forward to the highest degree of perfection. We are sure that it was the earnest desire of the translators, Morrison, Milne, and Marshman, that their successors should enter into their labors, and toil as they themselves had done to render the word of God more easy to be understood by those for whom it was translated. And the same desire will, we fondly hope, be cherished by every friend of this nation, and especially by those who are in immediate contact with its inhabitants, until the Chinese version of the sacred Scriptures shall, in point of style, equal, if not surpass, the best native works extant.

Respecting the means and measures employed by the christian world previous to 1830, to circulate the holy Scriptures among the Chinese, a few words in addition to what we have already said, must suffice for the present. In the reports of the British and Foreign Bible Society we find notice of the following sums (including those mentioned above,) paid to Dr. Morrison and his colleagues: in the report dated 1812, £500; in 1813, £500; in those for 1816, 1818, 1819, 1821, and 1824, each £1,000; in those for 1828, and 1829, each £300; total £6,600. The sum paid for the version at Serampore we have not the means of ascertaining. Milne, in 1820, speaking of the aid which had been afforded to him and his associates in their biblical pursuits, says, "The translators return their most grateful thanks to the British and Foreign Bible Society, and to the friends of the Chinese mission in America, for the liberal support they have afforded to this object, and hope the same will be continued, till the word of life be spread over all the provinces of China, and all the islands of her sea. The number of New Testaments printed, we suppose may amount to 15,000 copies: and of the Old Testament there has probably been about one third of that number. These have had a very wide circulation, copies having been sent to almost every country and place where there are people to read them. Thus a great work has been commenced. The word of the Lord has gone forth; and may it spread and prosper, till all the inhabitants of Sinim and the multitudes of her children who dwell on the islands of the sea, shall acknowledge the Son of God to be their Savior, and in spirit and in truth bow down and worship the Most High.

American Board of Commissioners for Foreign Missions.

BRIEF NOTICES.

BOMBAY.—Letters have been received to December 3d. Mr. Sampson, the printer to the mission, had been obliged by sickness to suspend his labors; and in hope of deriving benefit from a short voyage he embarked, in company with Mr. Boggs, for Ceylon; but finding his strength failing rapidly, they disembarked at Allepie, on the Malabar coast, about one hundred and twenty miles north of cape Comorin, where he remained at the last intelligence.—Mr. Stone was also absent, having previously gone to Colombo, Ceylon, for the benefit of his health.

Messrs. Ballantine and Webster, who embarked May 16th, 1835, arrived at Bombay a few days before the departure of Mr. [illegible] writing another revival had begun, about eighty-five of the students being numbered among the inquirers, of whom forty wished to be regarded as candidates for admission to the church.

SANDWICH ISLANDS.—Doct. Chapin and wife, on account of the severe and protracted sickness of the latter, embarked at Honolulu November 28th on their return to the United States; and after stopping ten days at Tahiti, they arrived at Martha's Vineyard May 5th, and Boston on the 7th. The passage was made in the ship Mariner, captain Coleman, and was short and pleasant.

OJIBWAS.—Under date of March 14th, Mr. Ayer writes from Yellow Lake that a number of the Indians in the vicinity of that

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hearts of the Indians at that place and at Fon du Lac, and that some there had been hopefully converted to God; and also that Mr. Boutwell, at Leech Lake, was seeing some fruits of his labors.

The station at Yellow Lake was about to be removed to Pokeguma, on the St. Croix river, about fifty miles southwest of the old station—a location more favorable for gaining access to the Indians, and for forming those of them who are disposed into a permanent settlement. The prospects in this respect are more favorable than heretofore.

The interest manifested by the Indians in the mission seems to be increasing, and they seem more inclined to confide in their teachers than heretofore, and on the whole the prospect of doing them permanent good is becoming more favorable. The mission greatly needs to be strengthened the present season by the addition of three or four missionaries and schoolmasters.

GRANTS RECEIVED FROM THE AMERICAN BIBLE SOCIETY.—For printing the Scriptures in the Armeno-Turkish language, $5,000

For Persian and other Scriptures, to be expended by the mission in Persia, 500

For the Chinese Scriptures, 4,000

For the Siamese and other Scriptures, to be expended by the mission in Siam, 2,000

For Malay, Siamese, Chinese, and Bugis Scriptures, to be expended by the mission at Singapore, 7,500

$19,000

THE AMERICAN SUNDAY SCHOOL UNION have granted books for Cattaraugus to the amount of $16.

Donations,

FROM APRIL 11TH, TO MAY 10TH, INCLUSIVE.

Central Board of Foreign Missions, J. Gray, Richmond, Va. Tr.
(Of which fr. R. River chh. [illegible] 1,202 50

H. Chapin, 15; W. Antis, Jr. 13; indiv. 53; la. (of which to constitute Rev. M. L. R. P. THOMPSON an Honorary Member of the Board, 50,) 175; mon. con. 93,50; Mr. D. 1; 413 50
East Bloomfield, 1st cong. chh. 115 00—598 50

Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.
Keene, Mon. con. 14,25; A. N. 1,50; 15 75
Rindge, Mon. con. 36 00
Swanzy, Mon. con. 5 86
Troy, Mon. con. 16 53
Winchester, Asso. 6 19
80 33
Ded. expenses paid by aux. so. 4 57—75 76

Chittenden co. Vt. Aux. So. W. I. Seymour, Tr.
Burlington, R. Crosman, 50 00
Colchester, A friend, 50c. do. 2; 2 50
Hinesburgh, Asso. 12 50—65 00

Essex co. North, Ms. Aux. So. J. Caldwell, Tr.
Amesbury Mills, Mon. con. in Mr. Town's so. 25 00
Boxford, Fem. char. so. 6 14
Byfield, Gent. and la. 41 63
East Bradford, By Rev. G. B. Perry, 15 50
Ipswich, Mon. con. in Mr. Kimball's so. 44 51
Linebrook, Mon. con. 10,36; la. 4,56; 14 92
Newburyport, Fem. mite so. for wes. miss. 8; mon. con. (of which to constitute Rev. JONATHAN STEARNS an Honorary Member of the Board, 50,) 100,69; 108 69
New Rowley, Gent. and la. in Mr. Braman's so. 42 00
Rowley, Gent. and la. 47 32
Salisbury and Amesbury, La. 25 00
West Bradford, Mon. con. in Mr. Munroe's so. 31 75
West Newbury, 1st par. La. 3,21; Mr. Edgell's so. 28,26; 31 47—433 93

Essex co. South, Ms. Aux. So. J. Adams, Tr.
Beverly, 3d so. Gent. 70,29; la. 44,87; mon. con. 47,63; 162 79
Essex, La. 37 72
Marblehead, Gent. 145,75; mon. con. 30; 175 75
Salem, S. so. Gent. 57,03; united mon. con. 12,38; Crombie-st. 30; united mon. con. 20,17; 119 58
Topsfield, Gent. 58,60; la. 54,23; mon. con. 12,94; 125 77—621 61

Geneva and vic. N. Y. By C. A. Cook, Agent, Victor, Presb. chh. 99 85

Grafton co. N. H. Aux. So. W. Green, Tr.
Campton, Mon. con. 22 00

Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Catskill, Coll. in presb. chh. 51,33; F. H. 5; S. S. D. 5; E. B. D. 3; 64 33
East Durham, Indiv. which and prev. dona. constitute NOAH BALDWIN an Honorary Member of the Board, 52; D. Baldwin, 10; 62 00
Greeneville, Mon. con. in presb. chh. 42 52—168 85

Lincoln co. Me. Aux. So. Rev. S. White, Tr.
Alna, Mon. con. 20,20; la. 24; 44 20
Bath, Asso. 73 00
New Castle, Gent. 30,25; la. 29,10; 59 35
Phipsburg, Mon. con. 46 00
Topsham, Mon. con. 5 50
Waldoboro', Mon. con. 18,08; asso. 17; I. H. L. 50c. Mrs. W. 50c. 36 08
Westport, J. H. 1 67
Wiscasset, La. 27; mon. con. 36,14; 63 14
(Of which to constitute Rev. JOTHAM SEWALL, Jr. of New Castle, and Rev. ENOS MERRILL of Alna, Honorary Members of the Board, 100;) 226 94

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Batavia, Presb. chh. 91 00
Chili, 1st presb. chh. 20,20; fem. sew. so. 11; 31 20
Dansville, Presb. chh. and cong. 11,30; sab. sch. 20,77; fem. miss. so. 37,75; 69 82
Middlebury, Presb. chh. 65 86
Millville, Presb. chh. 7 66
Moscow, Presb. chh. 30 40
North Bergen, Fem. miss. so. 13 10
North Penfield, Presb. chh. 30 00
Ogden, Presb. chh. 9 00
Parma and Greece, Cong. chh. 10 00
Riga, Cong. chh. 36 50
Rochester, 1st presb. chh. 25,98; Mrs. Dundas, 1st pay. for *Mary Dundas* in Ceylon, 20; 45 98
West Bloomfield, Presb. chh. 26 00—486 52

New Haven City, Ct. Aux. So. F. T. Jarman, Tr.
Cheshire, Friends, 9 65
New Haven, Mon. con. in Yale coll. 28,62, do. in 1st and united so. 16,48; 45 10—54 75

New York City and Brooklyn, Aux. So. W. W. Chester, Tr. 2,747 54

Northampton and neigh. towns, Ms. Aux. So. J. D. Whitney, Tr.
Amherst, 1st par. Gent. 94 00
S. par. Mon. con. 7; coll. 7; 14 00
Belchertown, Female Brainerd so. 12 50
Chesterfield, La. 10,25; M. B. 1; 11 25
Cummington, Gent. 15,87; Anna Briggs, 10; 25 87
Enfield, Gent. 5 00
Granby East, Mon. con. 30,50; a young lady, dec'd, 1,50; 32 00
Goshen, Mon. con. 24 13
Hadley Upper Mills, Mon. con. 5 00
Hatfield, La. 38 33
Middlefield, Mon. con. 17 00
Northampton, Mon. con. 94,61; benev. so. in Edwards chh. 65,04; South Farms, Mon. con. 3,70; 163 35
Norwich, Mon. con. 4,87; gent. 2; la. 4; 10 87
Plainfield, Gent. 9,25; la. 7,75; 17 00
Southampton, Gent. 32 66
West Hampton, Gent. 26 00
Worthington, La. to constitute Rev. HENRY ADAMS an Honorary Member of the Board, 50 00—578 96

Oneida co. N. Y. Aux. So. A. Thomas, Tr.
Camden, Mon. con. in cong. chh. 26 00
Cooperstown, Presb. chh. to constitute MRS. MARTHA WILSON an Honorary Member of the Board, 100 00
Deerfield, C. Preston, 5 00
Exeter, 40 00
New Haven, 19 45
Rome, 1st presb. chh. 40,47; J. W. Bloomfield, (of which to constitute Rev. CLEMENT LEWIS of Annsville, an Honorary Member of the Board, 50;) 60; 100 47
Utica, 3d presb. chh. 5 00—295 92

Orleans co. Vt. Aux. So. G. H. Cook, Tr.
Barton, Asso. 8 50
Coventry, Chh. and so. 3,62; w. mite, 31c. 3 93
Craftsbury, A friend, 2 00
Glover, Asso. 6 50
Greensboro', Gent. and la. 13 37
Morgan, Cong. chh. 4 50—38 80

Oxford co. Ms. Aux. So. L. Whitman, Tr.
Albany, Chh. 16; Andover, Mon. con. 7; Bethel, Chh. 24; Denmark, do 3; Dixfield, do. 6; Gilead, do. 2,92; North Bridgeton, do. 7; North Paris, do. 3; Norway, do. 18; Oxford, do. 3; South Paris, do. 28; Sumner, do. 25,08; mon. con. 18; Sweden, Chh. 12; G. W. C. 2; 175 00

Palestine Miss. So. Ms. E. Alden, Tr.
Hanson, Mon. con. 15 00
Randolph, E. par. Gent. 33,28; la. 33,17; mon. con. 10,97; 77 42—92 42

Pilgrim Aux. So. Ms. Rev. A. Jackson, Tr. 206 72

Piscataqua confer. of chhs. N. H., S. Blake, Tr.
Lamprey River, Fem. asso. (of which to constitute Rev. ORSAMUS TINKER of Ashby, Ms. an Honorary Member of the Board, 50;) 56 25

South Middlesex Confer. of chhs. Ms. P. Johnson, Tr.
Berlin, Mr. Clark's so. 29 33
Concord, Mr. Wilder's so. 64 85
Framingham, Mr. Trask's so. 48; av. of spoon, 1,62; 49 62
Lincoln, Mr. Newhall's so. 17 04
Southboro', Friends, 3 50
164 34
Less c. note, 10 00—154 34

Strafford co. N. H. Aux. So. A. Freeman, Tr. 87 00

St. Lawrence co. N. Y. Aux. So. J. Smith, Tr.
Canton, Mrs. R. 3; I. B. 50c. 3 50
East Stockholm, Coll. 7,35; D. D. 50c. w. mite, 50c. 8 35
Gouverneur, Mon. con. 27,29; chh. coll. 14,80; E. W. 5; L. B. P. 5; B. S. 3; indiv. 4,19; (of which to constitute Rev. ROBERT F. LAWRENCE an Honorary Member of the Board, 50,) 59 28
Hammond, A friend, 2 00
Hopkinton, Mon. con. 4,87; coll. 4; 8 87
Lisbon, Presb. chh. 5,15; A. S. 2; 7 15
Louisville, E. S. S. 1 00
Lower Norfolk, Coll. in cong. chh. 5 89
Madrid, W. Powell, 10; indiv. 6,69; 16 69
Ogdensburgh, Mon. con. in 1st presb. chh. 46,03; indiv. 50,25; J. Fine, 50; J. Seeley, 10; (of which to constitute Rev. JOHN A. SAVAGE of Ogdensburgh, Rev. JAMES RODGERS of Oswegatchie, and Rev. WILLIAM SMART of Brockville, U. C. Honorary Members of the Board, 150;) 156 28
Oswegatchie, 2d presb. chh. 9 54
Pierpont, Cong. chh. 2 94
Potsdam, Mon. con. 12,14; coll. after sermon by Mr. Cannon, 46,84; indiv. 23,52; 82 50
Richville, Coll. in cong. chh. 10; Mr. T. 1; 11 00
Russell, Dea. W. 2 00
South Canton, Cong. chh. 2,65; E. A. 1; 3 65
Upper Norfolk, Mon. con. 3; M. W. 1; 4 00
West Stockholm, La. asso. 5,25; coll. in cong. chh. 7,11; 12 36—397 00

Sullivan co. N. H. Aux. So. J. Breck, Tr.
Cincinnati, O., P. Morrison, 5 63
Croyden, Gent. 9, 90; la. 11,36; 21 26
Goshen, Gent. and la. 10 00
Langdon, Mon. con. D. ville and P. M. vill. 6,50; Mrs. T. and Mrs. P. 1,50; 8 00
Lempster, La. 11 70
Meriden, Gent. 22,50; la. 37,50; Union acad. 9,50; m. box, 12,17; 81 67
Newport, Gent. 27,48; la. 25,46; mon. con. 15,59; 68 53—206 79

Valley of the Mississippi. Aux. So. W. T. Truman, Cincinnati, O. Tr.

Western Reserve aux. so.
Ashtabula co. Morgan, A lady, 37c. Cuyahoga co. Cleveland, La. for. miss. so. (of which for sch. in Ceylon, 30; for two chil. in Bombay, 24:) 124; mon. con. in 1st presb. chh. 170,74; Euclid, Mrs. S. Shaw, 15; fem. asso. 15; juv. asso. 15; mon. con. 15; coll. 42,65; Ohio city, Mon. con. 49,05; Delaware co. Berlin, Fem. miss. so. 10; Genaga co. Chardon, Mon. con. 11; Chester, Presb. cong. 24; Newbury, for China miss. 21,50; Painesville, Mon. con. 9,91; Unionville, Mon. con. 40; Huron co. Florence, Mon. con. 2; Lyme, 8,84; Milan, 15,57; Wakeman, 15,59; Lorain co. Brownhelm,

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Presb. chh. and cong. 28,47; y. pray. m. 34c. Medina co. Guilford, 12; Wellington, 76,25; Portage co. Aurora, 2,25; Hudson, Fem. sew. so. 5; Nelson, 24,63; Tallmadge, Gent. 39, la. 1,08; mon. con. 24; Trumbull co. Farmington, W. chh. 29; Mesopotamia, 6,27; 853 51

Michigan aux. so. E. Bingham, Tr. Auburn, Asso. 19,25; Detroit, H. Hallock, 50; S. Conant, 25; G. E H. 10; la. 5,50; E. G. 1; Farmington, Chh. and so. (of which fr. Rev. E. Prince, for *George Prince* at Mackinaw, 12;) 28; Plymouth, Chh. and so. 15; less expenses paid by aux. so. 6; 147 75

Washington co. Vt. Aux. So. C. W. Storrs, Tr. Stow, Coll. in cong. so. 8; Miss M. E. 50c. 8 50

Washington co. N. Y. Aux. So. M. Freeman, Tr. Cambridge, Asso. in Mr. Hoyt's cong. 74,09, mon. con. 46,91. These sums were ack. in May, as fr. Argyle.

Windham co. North, Ct. Aux. So. J. Williams, Tr. Ashford, Eastford so. Indiv. 2,48; Westford so. do. 1; Killingly, Westfield so. do. 1; North Killingly, 14,56; North Woodstock, Muddy Brook, Indiv. 36,25; Village corners, do. 50c. Pomfret, Gent. 1; indiv. 78c. South Woodstock, Indiv. 50c. Thompson, Gent. 26,50; mon. con. 5,89; 90 46

Windsor co. Vt. Aux. So. Rev. J. Richards, Tr. Ludlow, Coll. in cong. chh. and so. 13 00

Total from the above sources, $12,035 17

VARIOUS COLLECTIONS AND DONATIONS.

Adams, N. Y. Mon. con. 32 76
Albany, N. Y. Mon. con. in 3d presb. chh. 3 75
Alexander and Attica Centre, N. Y. 9 84
Alfred, Me. Mon. con. in cong. so. 15 00
Allentown, M. T. Mon. con. 6 00
Andover, Ms. Chapel cong. (of which to constitute FREDERICK A. BARTON an Honorary Member of the Board, 100;) 102 00
Athens, Ala. Mrs. Jackson, 2 00
Attica Village, N. Y. 72 72
Bangor, Me. Cong. chh. Hammond-st. 137 00
Bath, Steuben co. N. Y. Mon. con. in presb. chh. 36 00
Blountsville, Ten. S. Rhea, 1 00
Bristol, R. I. Cong. chh. 17 25
Brockport, N. Y. Presb. chh. 32 00
Byron, N. Y. Mon. con. in cong. chh. 40 00
Caldwell, N. J. Mon. con. in presb. chh. 5 00
Cambridgeport, Ms. Mon. con. to constitute JOHN P. BULLARD of St. Francisville, La. an Honorary Member of the Board, 100 00
Camden, Me. Mon. con. in cong. chh. 27 31
Cateauguy, N. Y. Mon. con. 3 00
Champlain, N. Y. Mon. con. 50 00
Charlestown, Ms. 1st chh. and cong. (of which fr. JAMES HUNNEWELL, for High school at Maui, which constitutes him an Honorary Member of the Board, 100;) 394 02
Chelmsford, Ms. Mon. con. in cong. so. 5 25
Chester, N. H. Mon. con. 60; fem. asso. for *Joel R. Arnold* in Ceylon, 30; 90 00
Chicago, Illi. Mon. con. in presb. chh. 46 00
Clarkson, N. Y., E. Lee, 10 00
Clintonville, N. Y. Presb. chh. 30 00
Creek Path, F. b. so. for Creek miss. 8 75
Danville, Pa. Fem. miss. so. 38; Mrs. C. Montgomery, 10; 48 00
Danville, Va. Miss A. Benedict, 10 00
Dover, N. J. Mon. con. in presb. chh. 10 00
Doylestown, Pa. Mon. con. in presb. chh. 23; a lady, 20; 43 00
Dudley, Ms. Mon. con. 16 00
Dutchess co. N. Y., N. Holbrook, 6 00
East Nassau, N. Y. Mon. con. in presb. chh. 5 00
Ellington, Ct. Mrs. M. Hall, for fem. sch. in Bombay, 5 00
Esser, N. Y. Fem. miss. so. 7; mon. con. in presb. chh. 15; sab. sch. con. 1; 23 00
Fort Covington, N. Y. Presb. chh. to constitute Rev. AARON FOSTER an Honorary Member of the Board, 50 00
Fort Edward, N. Y. Miss A. L. H. 3 00
Frederica, N. Y. Chh. 60 00
Fulton, N. Y. Mon. con. 25; fem. miss. so. 25; to constitute Rev. JOHN EASTMAN an Honorary Member of the Board, 50 00
Gardner, Me. Mon. con. 5 65
Geneva, N. Y. Fem. sem. (of which for *Elizabeth T. Ricord* at Mackinaw, 55;) 60 00
Gloucester Harbor, Ms. Fem. asso. in evang. so. 14 62
Granby, N. Y., B. Lewis, 10; J. L. 2,25; 12 25
Greenwich, Ct. Rev. Dr. Lewis, 30 00
Gustavus, O. Presb. chh. 30 85
Hadley, Ms. Mon. con. in Dr. Brown's so. 16 36
Hanover, Ms. Mon. con. 12 00
Hanover, N. J. Mon. con. in presb. chh. 7 55
Hollston, Ms. Mon. con. 8,27, coll. 2; 10 27
Huntsville, Ala. Sab. sch. for Greek sch. 5; benev. so. 50; J. R. M. 5; 60 00
Jamaica, N. Y. Miss M. Hanna, 20 00
Jamestown, N. Y. to constitute Rev. E. J. GILLET an Honorary Member of the Board, 51 20
Jerusalem, Dr. Dodge, dec'd, by J. C. D. 3 25
Keene, N. H. Juv. for. miss. so. for Sandw. Isl. miss. 5 00
Kinderhook, N. Y. Aux. for. miss. so. 104 42
Kingston, R. I. Mon. con. 20 00
Le Roy, N. Y. Presb. chh. 83; S. Skinner, 10; 93 00
Limerick, Me. Mon. con. 55 86
Little Falls, N. Y. Presb. chh. 34 88
Long Island, N. Y., A friend, by Rev. J. L. 2 00
Lowville, N. Y. Fem. miss. so. for. *Elizabeth Abbott* in Ceylon, 12 00
Lynn, Ms. Orthodox cong. chh. 73 55
Mackias, Me. Mon. con. 3 28
Malden, N. Y. Mon. con. in presb. chh. 21 00
Malone, N. Y. Presb. chh. 30 00
Merico, N. Y. Mon. con. 51 00
Mericoville, N. Y. Coll. in presb. chh. 15 48
Milford, Ct. Mother and sisters of Mrs. Durand, dec'd, for ed. and support of two chil. in Bombay, 20 00
Miller's Place, N. Y., W. H. 50
Monson, Ms. Rev. A. Underwood, for miss. to Persia, 50; A. W. Porter, 50; 100 00
Monticello, N. Y. Presb. chh. 17 00
Montreal, L. C. Mon. con. in Amer. presb. so. 60 00
Moraria, N. Y. Mon. con. in presb. chh. 20 00
Newark College, Del. Miss. so. for *Luke C. Graves* and *William D. Sherrard* in Ceylon, 13 00
New Castle, Del. Aux. miss. so. 40 00
New Haven, Ct. Col'd chh. for Zoolah miss. 25 00
New Haven, N. Y. Fem. miss. so. 10 70
Newtown, N. Y. Mon. con. in presb. chh. 12 00
North Haverhill, N. H., D. Worthen, 1 50
Northwood, N. H. Mon. con. 16,75; gent. and la. asso. 32,20; 48 95
Norton, Ms. Miss E. Caldwell, 40 00
Owego, N. Y. 1st presb. chh. 102 52
Oxford, Ms. A friend, 10 00
Palmyra, N. Y. Presb. chh. 20 00
Parsonsfield, Me. Mon. con. 30 00
Perryville, Pa. Mon. con. 30 00
Philadelphia, Pa. 1st presb. chh. N. Liberties, 283,38; 5th presb. chh. 50; 6th do. 100; a friend, 5; 438 38
Portland, N. Y. Chh. 8 86
Portsmouth, N. H. Fem. asso. N. par. 28 26
Princess Anne, Md. J. H. Done, 2 00
Rahway, N. J. 1st presb. chh. 23 06
Reading, N. Y. 1st presb. chh. 5,95; an indiv. 4,05; 10 00
Rocky Hill, N. J. Miss J. V. 1 00
Rutledge, N. Y. Chh. 6 77
Salem, Me. Gent. asso. in Howard-st. chh. (of which fr. an indiv. one seventh part of int. 10;) 40,50; la. asso. in do. 29; 69 50
Salem, N. J. Presb. chh. 5 00
Salisbury, N. Y. Presb. chh. 37 34
Savannah, Ga. Juv. so. of sab. sch. in Indep. presb. chh. 31,40; inf. depart. of do. 7; 38 40
Schenectady, N. Y. Mon. con. and sub. in Mr. Backus's chh. 165 28
South Africa, Rev. G. Champion, 400 00
Southampton, N. Y. Mon. con. for Ceylon, 13 00
South Wellfleet, Ms. Fem. miss. so 90 00
Stephentown, N. Y. STEPHEN R. JOLES, which and prev. dona. constitute him an Honorary Member of the Board, 34 00

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Stratford, Ct. Sab. sch. in cong. chh. for hea. child, 3 00
St. Augustine, E. F., O. Congar, 10 00
St. Louis, Mo. By Rev. M. Kimball, Agent, 41 50
Summerville, Ala. Mrs. Godden, for books for Cher. schools, 1 00
Troy, N. Y. 1st presb. chh. (of which to constitute T. B. Bigelow an Honorary Member of the Board, 100,) 600; Mrs. T. 2; 2d presb. chh. 179, benev. so. in do. 413,44; 1,185 44
Trumansburg, N. Y. Mon. con. in presb. chh. 91 37
Turin, N. Y. Cong. chh 10 00
Tuscaloosa, Ala. A young man, 35 00
Volney, N. Y. Mon. con. 8 00
Wading River, N. Y. Mon. con. 7,38; m. box of Miss A. S. C. 9; 16 38
Washington, N. Y., Z. B. 1 50
Watertown, N. Y. Mon. con. in 2d presb. chh. to constitute Rev. Marcus Smith an Honorary Member of the Board, 51 00
Westfield, N. Y. Mon. con. 23 43
West Hampton, N. Y. Mon. con. 45,25; coll. 9; 54 25
Weymouth, Ms. Mon. con. N. par. 15 00
Whitingham, Vt. D. Bascom, 1 00
Wilkesbarre, Pa. Presb. chh. 30 00
Wilmington, Del. 1st presb. chh. for support of Rev. J. J. Lawrence, 152; fem. miss. so. in 2d presb. chh. for do. 100; 252 00
Windham, Vt. Mon. con. 12 00
Woodbridge, N. J. Mon. con. in presb. chh. 50 00
Worcester, N. Y. Mon. con. in cong. chh. 13 00
Zelienople, Pa. Ann Saunders, 5 00

LEGACIES.

Fairfield, Ct. Sarah Osborn, by S. A. Nichols, Ex'r, 500 00
Newburgh, N. Y. Gilbert King, by J. W. Wells and G. Cornwall, Ex'rs, 500 00
Troy, N. Y. Asaph Clark, by L. J. Randall, Ex'r, 51 11

Amount of donations and legacies acknowledged in the preceding lists, $19,359 19. *Total of donations and legacies from August 1st, to May 10th*, $134,082 42.

DONATIONS IN CLOTHING, &c.

Braceville, O., A box, for Mr. Lyman, Sandw. Isl.
Bridgehampton, N. Y., A box, for Mr. Tinker, do. 12 00
Courtland, Ala. 8 yds. calico, fr. Mr. Mosely, rec'd at Creek Path.
Geauga co. O. Claridon A box, 20; Huntsburgh and Hampden, Clothing, 3, Painesville, do. fr. m. flock, 4; do. fr. indiv. 15; sent to Mackinaw, 42 00
Hartwick and Fly Creek, N. Y., A box, fr. benev. so. for Ojibwa miss. 85 97
Harvard, Ms. A box, fr. la. char. sew. circle, for Dwight, 52 00
Hinsdale, N. H., A box, fr. la. char. asso.
Hollis, N. H., A box, for Sandw. Isl. miss. 37 00
Keene, N. H., A box, fr. indiv. for do. 35; a bedquilt, fr. juv. Hesbbon so. for do. 4; 39 00
Merico East, N. Y., A box, fr. fem. miss. so. for Choc. miss.
Middleboro', Ms. Clothing, fr. ladies, for Sandw. Isl. miss.
Nashville, Ten. 8 yds. muslin, etc. fr. Mrs. McEwen, rec'd at Creek Path.
New York city, Clothing, etc. fr. a friend.
Petersham, Ms. A box, fr. fem. benev. so. 33,51; fr. juv. benev. so. 4,77; for Mrs. Campbell, Mackinaw, 38 28
South Newmarket and Stratham, N. H., A box, fr. indiv.
St. George's chh. Del. A box, fr. ladies, for Mr. Schneider, Broosa.
Torrington, Ct. A barrel, fr. Miss R. Hodges, for Mr. Parker, Sandw. Isl.
Treaton and Deerfield, N. Y., A half barrel dried fruit, for wes. miss. 7 00
Whitesboro', N. Y. 10 shirts, fr. fem. miss. so. 8 12
Unknown, A box.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes, principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds.

James Gray, Richmond, Va., Treasurer of the Central Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

Richmond, 1st chh. viz. F. James, to constitute Rev. A. Maben and Rev. George W. Leyburn Honorary Members of the Board, 100; D. J. Burr, 100; sundries, 105,88; presb. chh. on Shocko Hill, 32,52; Fayetteville, presb. chh. 44,12; Donaldson acad. 8; sab. sch. 2,50; Raleigh chh. for sch. at Scio, 102,35; Newbern, Chh. con. 10; Alexandria, D. C. 2d chh 55,50; Powhatan, Mrs. Daniel, 5; Rockville, Md. Rev. J. Mines, 38,62; Mrs. L. Cocke, 10; av. of rings, 50c. Washington chh. N. C. and mon. con. 150,63; Lunenburg co. Va. Bethany chh. 113,99; Briery chh. a lady, 3; $1,236 61

James Adger, Charleston, S. C., Treasurer of the Southern Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

Charleston, Mon. con. in 3d presb. chh. 7,43; do. in 2d do. 21,25; sab. sch. of do. to constitute Thomas R. Vardell an Honorary Member of the Board, 100; C. W. Wright, 7; juv. miss. so. 82,75; Lexington, Coll. after sermon by Mr. Hoyt, 50; Fair Forest chh. 5; Greensboro', Ga. Mon. con. 17,58; A. N. 5; Rev. I. C. P. 3; A. W. C. 50c. Miss P. W. 2; chil. of A. K. H. 94c. Columbia, Mon. con. in presb. chh. 100; Sparta, S. E. M. S. 20; Washington, H. S. Y. 6; Augusta, Gent. asso. 28,50; la. asso. 45,50; mon. con. 49; Walterboro', Mon. con. 10; Beach Island chh. Mon. con. 8,30; sub. 10; Edisto Island, Sub. 13; Sumpter dist. M. box, 10, Miss A. P. W. 5; Salem chh. 3; York dist. Rev. A. R. B. 2,25; Shiloh, N. C. 50c. chil. of I. E. D. 25c. Indian Town, Contrib. 33,50; Stoney Creek cong. to constitute Rev. Edward Palmer an Honorary Member of the Board, 50; Alcovia chh. Ga. Mon. con. 5; Macon, Ga. Coll. 365; McDonough, Ladies, to constitute Rev. James Gamble an Honorary Member of the Board, 50; Jackson, Ga. Rev. E. Pharr, 12; Rev. J. Harrison, 6; Athens, Chh. 39; William Dearing, which constitutes him an Honorary Member of the Board, 100; Bryan co. Ga. A friend, to constitute Rev. W. McWhirr, D. D. an Honorary Member of the Board, 50; a friend, to constitute Rev. Seagrave Magill an Honorary Member of the Board, 60; Darien, Fem. asso. 62; Willington, A. H. 50c. Winsboro', Cong. 60; Roberts, Miss. so. 12,12; two indiv. 5; Savannah, La. of 1st presb. chh. to constitute Rev. Mr. Scott an Honorary Member of the Board, 50; La. asso. for support of Margaret Strobel, 150; Fairview, Miss. so. 28,37; a friend, 10, Oglethorpe co. Ga. T. Gillam, 7; Darlington, Presb. chh. (of which fr. ladies, to constitute Rev. Urias Powers an Honorary Member of the Board, 50;) 105; a member of Lebanon chh. 20; Columbia, J. S. 5; less postage, 1,93; $2,137 04

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THE

MISSIONARY HERALD.

VOL. XXXII. JULY, 1836. No. 7.

American Board of Commissioners for Foreign Missions.

Southern Africa.

EXTRACTS FROM THE JOURNAL OF MR. GROUT.

AFTER the arrival of the brethren at Bethelsdorp, as mentioned at p. 214, it was thought advisible for one of their number to visit Graham's Town in furtherance of the objects of the mission, as stated below. Mr. Grout was designated to this service.

Country from Bethelsdorp to Graham's Town.

The object of this journey was to get all the information that could have any bearing upon our object, but particularly, and if possible, to see Tatzoe, a Caffer chief, who has been exceedingly useful in the establishment of many of the missions of Cafferland.

I left Bethelsdorp September 9th, accompanied by a son of Rev. Mr. Reed, London Society's missionary, to act as my Dutch interpreter to Tatzoe, (who, in addition to Caffer, speaks Dutch very well), and a Hottentot guide. The distance to Graham's Town from here is an hundred miles.

Leaving Bethelsdorp, we rode the first day to Sunday river, about twenty-four miles. We had hardly proceeded a mile before I discovered in a valley ahead of us what seemed to me a peculiar phenomenon. It was, however, explained upon a nearer approach, by the discovery that the air was full of locusts. Such multitudes were in the air that I supposed them all on wing; but I was surprised on riding in among them, to find the ground completely covered, making the land "behind them a desolate wilderness." Joel ii, 3. I have no doubt, had these insects all settled on the ground at once, and stood as close to each other as they could, they would have covered an acre of land. They so nearly resembled the large flying grasshopper of New England, as to be readily taken for a species of that insect.

We had not travelled more than four or five miles when we came upon the great road between Port Elizabeth and Graham's Town. I call it a *road*, because it is by travel made such; though I do not recollect but one place in the whole distance, where it had been worked, and that was so sideling that it would not be possible to pass without working; yet I think I never travelled a road of equal length in the United States that was so good. With as little rain as falls here, the ground becomes hard, and the frequent strong winds sweep off the loose dust. At the same time the road passing through a country with but few hills, and directly up and down the hills when it meets them, it is quite level and smooth; much of the way is as level and smooth as a floor, and so hard that a horse passing over it would hardly leave a track.

The country over which I passed today was either level or gently uneven. To appearance the surface was about a third part covered with small bushes or trees, the largest perhaps not more than five inches in diameter at the ground, and seldom exceeding ten feet high. Among these shrubs there is a great variety of species, but I do not recollect seeing one that I had seen in New England. It is emphatically a land of thorns. Of these there is a great variety. In some parts of the country the mionora, a species of them, grows large enough for timber, and is not only hard but tough, like our walnut tree. A variety of small bushes have either small

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thorns on the end of each leaf, or are covered with small thorns not unlike the rose-bush. So that it is difficult and generally impossible for a man to penetrate these thickets any considerable distance, except where paths have been made by animals. Wood grows large enough for timber only in few places. Where boards are made from it, it is in all cases done with the pit-saw by hand. I do not know of a saw-mill in the whole colony. The portion of country not covered with brush produces small grass, which in times of rain becomes abundant, but in drought almost disappears.

Though we to-day travelled twenty-four miles, we passed but two or three houses. This will be explained by the fact that a boor's farm is usually about ten miles square, and it would be no object to him to have his dwelling near a great road.

To-day passed the Zwa, Akops, Kuga, and Sunday rivers. From inspecting the last maps you might suppose these rivers to be large, whereas ordinarily there is no running water. There are frequent little ponds of water in the beds of them all, constantly; and when large rains fall, the rivers are full of running water; and were rains here as frequent and abundant as in the United States, rivers would be constant. The above remarks would apply to many, and perhaps most, of the coast rivers laid down upon the map. When in consequence of great rains the rivers are full, it is difficult and often impossible to pass, as bridges are almost unknown in South Africa, and ferry-boats are so seldom wanted that they are not frequently provided.

Having performed, as we supposed, about half our days' ride, and finding our horses in want of rest and refreshment, instead of being accommodated with a public or any other house, we, according to the custom of the country, stopped in the open field at the best spot of grass we could find, unsaddled, and while our horses fed upon the grass, we refreshed ourselves upon what we had brought with us for the purpose.

During the day we passed a salt lake of perhaps a mile in circumference. When the lake has been raised by rains, and during the dry time is left to subside, a thick crust of salt is left upon the borders, which is collected in large quantities. Such lakes are frequent in all parts of South Africa. The salt collected in this way, though used very much by the people, is neither as pure or as good as English or American salt.

At Sunday river, where we arrived about four o'clock, is a house of entertainment. It is built after the manner of the country, of stone walls, plaistered outside and in, and all the plaistering outside and in whitewashed. It consisted of one low story, with thatched roof, and no separating floor between the rooms and the roof, and with a mud floor, occasionally cleansed, as they say, that is smeared with a solution of water, mud, and cow-dung. This house, and so of the other two between the Bay and Graham's Town, are not in the eyes of the people so much houses of entertainment as grog-shops. The people call them canteens, which is their name for grog-shop. And we saw but too much evidence in the faces, as well as the management of the keepers of these houses, that 'the good creature' was extensively used in home consumption. And we saw at once that the influence of this house was not at all limited, for we had hardly put out our horses, when we saw two Hottentots, who had ridden twelve miles to get nine farthings worth of tobacco and a quart of brandy, which was probably all the money they had to expend.

10. This morning rose at day-light, and rode to Gorah, a place twelve miles distant from Sunday river. Gorah is a temporary settlement on government land, of ten or twelve families from Bethelsdorp, for the purpose of getting better pasture for their cattle. The people having seen and known Mr. Reed, they received us most cordially. When we asked for food, we were told they had no bread, but they brought us a plenty of both sweet and sour milk, the latter being an important part of their living. They prefer to have it sour, as do also the Dutch. They also brought us a bowl of superior candied honey. Bees are plenty in this country. They, like the hornet of our country, make their nests upon the bushes, so that they are easily found by the people, and their honey easily taken. Here we found the two men that bought the brandy and tobacco at the canteen last night. Mr. Reed talked to them till their countenances expressed the greatest shame, and they both promised to join the temperance society. After the conversation, a boy who had heard the remarks came and requested that Mr. Reed would add his name to the temperance pledge. As the people have no religious instruction, we signified our willingness to hold a meeting with them. As they understand only Dutch, I spoke

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to them through Mr. Reed as my interpreter. The people seemed affected to tears, and when we left them, gave us strict charge to call upon them when we came back.

The country from Gorah to Bushman's river is level. We passed a long flat, called Guaggas flats, from an animal that formerly was found there. We saw large flocks of the Spring Bucks—in one flock I counted a hundred. They are a small animal of the antelope kind, not weighing alive perhaps more than fifty or sixty pounds. They are very shy, and would discern us at a great distance, and immediately bound off for the hills. I was amused to see them leap a rod at a time, and sometimes six feet from the ground. Their flesh is fine and their skins are used for carpeting and other purposes. Arrived at Bushmen's river about five o'clock—found a house of entertainment much like the one at Sunday river.

Notices of Graham's Town and its Mission.

11. Arose and started at three o'clock this morning—rode upon a very good and pleasant way till day-light. After that our way become very hilly and remained so till we arrived at Graham's Town about two o'clock. Graham's Town is a little north of east from Bethelsdorp. It stands on a seat of table-land, or in a valley upon high land. Mountains or high lands are about it upon every side. It is a new town, having grown up entirely within about fifteen years. The Cafferland trade has been the making of the place. Its inhabitants would number perhaps four thousand. Houses, like those elsewhere in the colony, are of stone or brick walls, plaistered and whitewashed, with thatched or papered roofs, and mud floors. I, however, saw some board floors. The town may be two miles long by a mile and a half wide. It has a fort on an elevation commanding the whole town. At one end of the town are barracks and conveniences for a standing army, which government find it expedient and necessary to support for the safety of the place. The territory of the Caffers, before the late war, came down to within thirty or forty miles of Graham's Town. There are the following religious societies in the place: an Episcopal, a Congregational, a Wesleyan, and a Baptist. The population is chiefly English. There are but few Hottentots, except such as act as servants to the whites. At present there are residing at this place many Caffers and Fingoes, who have fled here for safety during the war. These are friendly to the English. They live in a miserable way, in small shelters made of rush mats or rush, thatched together to break off a little the rains and stormy winds. Their clothing is seldom any thing but a sheepskin caross or blanket, made sufficiently large to wrap round their bodies, pinned at the top, and only kept together below as it is held by the hands. This is the common dress of the Caffers, when they dress at all. Many of them habitually go without any covering. And when the use of the hands and arms is required, it is the custom to make the caross fast under the arms, leaving the arms and breasts entirely naked, both men and women. The Caffer women, as do the Hottentots, when they carry their children, lash them to their backs, within the garment they wear, whether it be a caross or a blanket.

Graham's Town is about thirty-five miles from the sea-shore, but there is no bay or port nearer than Algoa Bay, where all articles of traffic are landed, a hundred miles from Graham's Town, and transported there by ox wagons. I should judge I passed more than fifty of these wagons, both in going up and coming down. And it would seem that not a less number than that are constantly employed in this business. The inhabitants of Graham's Town, like the people in all South Africa, depend for all the water they use, not upon wells near their house, but upon a spring or fountain in a particular part of the town. It is conveyed to the houses in barrels with wheels upon the ends, so that when a barrel is filled and stopped tight, the person may draw by the tongue attached, the barrel at the same time revolving like a wheel. The washing, as in other places, is all done by women at the brook.

The land about Graham's Town, like almost all the land in this region, is rich and productive, when made sufficiently moist either by rains or irrigation.

Finding that we must be detained at this station about two weeks, we concluded to visit Theopolis, a station of the London Society, about thirty-five miles distant, and upon the sea-coast. Theopolis being rather low and moist, is more productive in grass and grain than the country round about. It was first occupied temporarily as a cattle-place by Bethelsdorp people, on account of its good pasturage, but was soon after made a station and a fine village. Theopolis is not only a station, but an institution,

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like Bethelsdorp, that is, a grant of land is made to the society for the purpose, the missionary is made superintendent, and also a civil officer or magistrate of the place.

Theopolis has a missionary, Mr. Barker, and a schoolmaster, like all the other stations of the London Society. The common school numbers seventy-four. The infant school is an excellent school; it numbers 106. The exercises are all in English in both schools.

Doct. Adams visited Port Elizabeth, Bethelsdorp, and Graham's Town in April, previously to the departure of the mission families from Cape Town. Describing the country between Bethelsdorp and Graham's Town, he remarks—

Beyond the Zwartkops river, which is about two hours from Bethelsdorp, vegetation becomes more abundant, and assumes a deeper and livelier green, and the scenery becomes more variegated and interesting. The eminences in many places afford an extensive and varied prospect of hill and valley, interspersed with low trees; while at a distance are seen the jagged and misty tops of lofty mountains. Much of the country, however, has an air of loneliness and dreary wildness, exhibiting no traces of human industry or human habitation; the great want of water rendering it entirely uninhabitable.

Southern India.

LETTER FROM MR. ECKARD, WRITTEN AT MADURA.

THE following paragraphs were probably written in November last. They show two things;—How liable the missionaries are to be grievously disappointed respecting those

Professed Inquirers after Truth.

On the 7th of last September, we were visited by the zemindar of Veroopatche. He seemed to be about sixty years of age. Veroopatche, over which he had been a petty prince or lord, is a village about fifty miles to the northeast. In 1801 the British deprived him of his power, leaving him the title of zemindar and a pension. He is rather of the inferior grade of native nobility. Conformably to the Asiatic custom, he brought a present—some limes, plantains, and brown sugar. When he went I gave in return a copy of the Tamul gospels and some tracts.

He opened the object of his visit. Six months before that time some unknown person had given him tracts, in which the folly of idolatry was exposed. Since then, he said, that he had wished to converse about this matter with some one who could instruct him, and, being in Madura, had wished to come to us. I told him that when we were journeying hither from Tondy, we came one moonlight night to a village, and then knew that our way was lost. The man who drove our bullocks went into the village, and calling up some of the inhabitants, requested them to shew us the right way. So it seemed now to be with the zemindar. How could he find the right way? He replied that as our condition had been when lost on the road, such was his now. I then told him briefly, but completely, of the way of salvation through Jesus Christ. He asked, how God, being a spirit, could inform us of his will. I replied that God was almighty, and could speak at once in an audible voice, or could cause us to think and understand, in our own minds what he chose to make known, or that he could take a visible form and speak face to face, and that he had adopted all of these ways. This he said satisfied him as to the possibility of the will of God being made known: but a difficulty arose.

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before it produces fruit. This seem satisfactory. When he went, he gave me his address and promised to write to me on the subject of religion, requesting me to send my answers, by the regular mail, or tappal, to Dendigal, and offering to pay a coolie for carrying my letters from thence to his village. Since then he wrote me two letters in quick succession, to which I gave an answer, recapitulating all that I had told him before. There was every appearance of sincerity about the man. Still it is very possible that some selfish design may lurk behind this outward zeal for truth. There is nothing perhaps, in the ordinary lot of a missionary, more painful than the excessive suspicion he is forced to exercise in reference to those who shew any unusual desire to receive instruction. If a man comes for tracts or gospels, or attends our public worship, we anticipate some request of a temporal nature at the conclusion of his visits. Hence it is that we fear so much to write, even to you, of favorable indications, lest they should all have changed into a form of decided evil before our letters are half way home. A brahmin from the Malabar coast came to us six or seven months ago, professing a desire to embrace Christianity. We employed him for a season as an assistant teacher in my school. He studied the truths of our religion with eagerness, went out with our young men and disputed with the heathens in behalf of the Savior. He violated his caste by eating food cooked by one of much lower grade. He constantly declared that he believed on Jesus Christ; but at length told us that he must return home, and left us. According to his own account, he left home in the first instance to avoid persecution, because of his leaning towards Christianity. Perhaps he is at this moment a true convert and a confessor of the faith: perhaps he has been and is a mere refugee from justice.

Constantinople.

JOURNAL OF MESSRS. DWIGHT AND SCHAUFFLER DURING A TOUR IN MACEDONIA AND THRACE.

THE object had in view in visiting parts of Macedonia and Thrace was to ascertain the religious state of the inhabitants, (especially the Armenians and Jews, of whom large numbers are found in the principal towns and cities,) and in what manner books, schools, and other means of christian knowledge might be introduced among them. The extracts to be introduced here will embrace accounts of only some of the more important and interesting places visited by the brethren. They embarked at Constantinople for Salonica, on the 13th of May, 1834, accompanied by Sennakerim, one of the Armenian inquirers, often mentioned in this work.

Religious Services.—Mountain of Samothracia.

Our vessel was a Sardinian brig. A gentle north wind carried us down the Marmora sea. As our vessel glided through the water, the mighty capital receded, and wrapped herself in a sky-blue veil. We passed the Prince's Islands as the evening drew nigh. Boats swept along the coast, hastening home, the moon rose, and across the pure evening sky birds winged their way back to their nests. The whole scene was delightful, and solemn at the same time. Our Sennakerim, who had never before been out of Constantinople, was carried away with the greatness and beauty of the spectacle, and the frequent remarks which he made to me upon it bore pleasing testimony to the spirituality of his frame. Before retiring we had to go through a scene occasioning mingled emotions in our hearts. At supper I remarked to the captain, who understood Italian, that we were in the habit of asking a blessing and returning thanks at the table; and that, if he had no objection to it, we should do so while on board his vessel. "Not at all, Sir," he replied, "do as you please. We are not strangers to prayer on board of this vessel." Of this we were soon to have a proof. As soon as it grew dark, one of the sailors kneeled down at one of the pumps and began a prayer in a language which we could not understand. I am inclined to think it was Latin; but such was the rapidity with which he uttered it, that not one word fell whole from his lips. From time to time the other sailors responded. At last they all commenced singing a long piece of liturgy. The name which occurred most frequently in it was that of "Santa Maria," i. e. Holy Mary; and it occurred so often, that Sennakerim at last came to me, and in a low tone of voice asked me in Turkish, "Is there anything else (in this prayer) besides the Holy Virgin?" Is it not strange that those who are on the threshhold of error, should show more consistency, and feel more zeal in their religions performances, than those who know the truth? The

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pagan, the Mussulman, the Jew, the Catholic are not ashamed to repeat their prayers in public, and in words and works to confess their adherence to the doctrines they believe; while those who know the truth and believe it, intellectually, can come to no resolution to avow their conviction, till the Holy Spirit has changed their hearts? Is it not strange that all the votaries of superstition can make the most open profession of their views, and act with the most perfect consistency, without becoming either odious to the world, or being called hypocrites or fanatics? At first view it is strange. But look at it more narrowly, and it is no more so. The world loves her own, and every thing save the truth, is at least charitably regarded, if not gladly received. Nevertheless, let Christians learn a lesson, and let the pious captains of our country not be ashamed to avow their conviction also, and to act abroad, as well as at home, in close consistency with their holy principles.

After mentioning their coming to anchor on the 14th, to obtain supplies, the journal proceeds—

15. We set sail with an excellent wind and fine weather. We left Imbros on the north; it is a very beautiful island. But still more imposing and enchanting is the towering mountain of Samothracia, where Paul touched on his first missionary tour to Europe. That is a solid and huge mass, rising boldly from the sea. Its higher regions were richly set with the jewels of matchless snow, shining in the noonday rays of the sun; and so high is its back, that we saw it across the mountains of Imbros; and when we left Lemnos also on the north, even mountainous Lemnos could not hide it from our view. This mountain must indeed have been a fit retreat for heathen anchorites, criminal fugitives, and the impurities of the Cabirian mysteries. We are told that the island was once deluged entirely by the overflowing of the Black Sea. If so, nothing round about, save the mountains Athos and Ida, could have stood out of the flood to afford a refuge to drowning men. But that deluge falls back beyond the Argonautic era, and the book of Genesis gives us a key to the tradition.

Approach to Salonica—Olympus—Present Condition and Population of Macedonia.

16. In the morning we found ourselves before the gulf of Salonica. First, a calm, then a light breeze favorable, and we moved on slowly. Our captain fearing the pirates, who from time to time make their appearance in the gulf, ordered the guns to be held in order and readiness. The wind increased and we went on well. The ancient Pallene, a small peninsula separating the two gulfs of Salonica and Cassandra from each other, appears very barren and wild. But as we drew towards the shores of Chalcidice, the country appeared more and more lovely. Fearing the shores of Thessalia and Pieria, which afford no refuge in case of a northerly gale, we kept along the shores of Chalcidice, where anchorage is found every where. Our breeze increased, and we went along rapidly till about six, P. M., when we had a view of the city. The wind about that time began to die away, and it took us full two hours more to come to anchor before the walls of Salonica. Then a perfect calm ensued, and we, thankful for so prosperous a passage, went down into the cabin to prepare by sleep for the bustling duties of tomorrow.—But I ought not to close the account of this day without a passing tribute of praise to the mighty Olympus of Thessaly, of which we had a full view as we passed up the gulf. Mount Athos I had seen too often when passing by, to be surprised at its bold elevation: but Olympus, less bold in its rise, but broader at the base, and of a much more habitable and attractive appearance, did not cease all the day long to excite my admiration. Its tops were here and there touched with snow, and when during some hours a bright thick cloud in the shape of a huge throne enwrapped the higher peak of the mountain, it needed but little imagination to suppose it the abode of some supernatural beings. But better than the highest flight of fancy is the thought,—God hath made all these mighty works; that God, without whose will not a hair will ever fall from our heads. "As the mountains are round about Jerusalem, so is Jehovah round about them that fear him."

17. Went on shore in the morning. Being in a city which is now considered the capital of Macedonia, it might be convenient, preparatory to our tour through that country, to cast a glance upon some geographical and historical points relative to it. But, to save time and space, I must refer the curious to the numerous publications upon this subject, one so rich in sacred and classical interest, while I shall content myself with making only a few remarks by way of remembrance, partly taken from the ex-

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cellent work of Mr. Consinery, who was French consul here about thirty years ago, and partly from my own observation. The work in question, the use of which I obtained through the kindness of Mr. P., Swedish consul here, contains the various excursions of Mr. C. into different parts of Macedonia. It was published in two volumes quarto, at Paris, in 1831, and embellished with very fine plates of divers views, antiquities, and ancient coins.

Macedonia, anciently inhabited by no less than 150 small nations or tribes, (see Pliny,) still exhibits a very mingled population. Here you meet with the Turk, the Bulgarian, the Valachian, the Moldavian, with Christians and Mohammedans, Albanians, with Jews, Franks, Greeks, Armenians, and Chinganees or Gypsies;—and all of these in the most diverse proportions, according as you turn to the right or the left, to the mountains or to the valleys, to the cities or to the villages of the country. Its merchants, Franks, Armenians, Jews, and many Greeks also, are found in cities only. Its farmers, the Greeks, Bulgarians, and Moldavians, live in the country in separate regions, making separate communities; the Albanians also cultivate the ground, nor do the Turks shrink from rural employments, where every clod yields the most abundant harvest to the cultivator. In locating themselves, the latter have, of course, chosen the marrow of the country for themselves, being the latest conquerors of the soil. The Gypsies, every where strangers, every where degraded and despised, roam about the country. They work in iron and copper, and are the musicians, and I doubt not also the soothsayers of the people. Formerly they were the only musicians of the sultan's army.* The Jews, in particular, are very numerous in Macedonia, but chiefly in Salonica, where they bear a greater proportion to the rest of the inhabitants, than any where else in that country. According to residence. They have even now an appearance of independence which the Greeks do not exhibit; and in their dress they seem to aim at an air of superiority over the latter. The Greeks, on the other hand, still call the Bulgarians what they were comparatively at the time of their invasion, barbarians; though they deserve that name no more at present than the Creeks themselves. In the two Moesias, and in Thrace to some extent, both Bulgarians and Greeks speak the Bulgarian language; but in the cities the Greeks have preserved their own idiom. In the country intermarriages between these two nations are without example, and in cities even, they are very rare. The Valachians, quite inferior in numbers to the Bulgarians and Greeks, are properly Romans, and the remains of Roman colonies, such as Dium, Cassandra, Pella, Phillippi, and Stobi. They chiefly settled at Pinde, where they are still very numerous. With some modifications, their costume and language extend from Moldavia to Argos. In Romelia they are conductors of caravans, in which employment they show much courage. In Argos they are merchants and shepherds.—The Albanians are either bad Christians or bad Mohammedans, and the two parties live in great harmony, both together, and with the Roman Catholics about them. The Gypsies, poor creatures, are exceedingly contemned; and though they profess to be Mohammedans, they are compelled to pay a large tax, and are not permitted on any consideration to enter a mosque. According to M. Chaumette des Fausses, a French author, the Turks here have had a great propensity to Catholicism. When they became sick, and every other remedy failed, they procured masses to be read, and prayers to be made to Mary; and in extreme cases, they suffered themselves even to be baptised, and took the extreme unction—services which the Catholic priest willingly performed for good pay. Whether this is still the case I neglected to ask

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How much more do we feel and realize the contents of the Bible, especially of its sacred history, when we read on the spot! How lively every circumstance; every link in the chain appears there! Paul and Silas start from Antiochia. It is Paul's second missionary tour. At Derbe young Timotheus joins them. They pass through Phrygia and Galatia, into Mysia, purposing to go to Bithynia, "but the Spirit suffered them not." They turn aside to Troas. Paul is divinely directed to proceed to Europe! What an eventful moment! How worthy of a divine revelation! Then Luke, a pious physician, unites with the missionary band. For it is at this period that Luke begins to speak in the first person plural; (see Acts xvi, 11). His profession was evidently calculated to give him access to the people, where the rest of the missionaries might be excluded. They forthwith take passage; they touch upon Samothracia, the romantic, imposing rock; thence, the following day, they go to Neapolis and to Philippi. At Philippi, a little flock is gathered; persecution breaks out; Paul and Silas are put into prison and beaten; the keeper of the prison is converted, and the missionaries are honorably released. Timothy and Luke, who had excited no ill will against themselves, remain at Philippi, while Paul and Silas, after a farewell meeting in Lydia's house, leave for Thessalonica, passing through Amphipolis and Apollonia. (See Acts xvi, 19—40; xvii, 4—10). At Thessalonica a church is planted; the fire of persecution is again kindled up; Paul and Silas flee to Berea; there Timotheus joins them again. (Compare Acts xvii, 14). Luke overtakes them still later. At Thessalonica, Paul, as usual, commences by preaching in the regular place of worship; for while at Philippi they were constrained to worship at the river's side, there being no synagogue there. At Thessalonica there was one* at least. (Acts xvii, 1, 2). But not contented with a weekly proclamation of the

The poor Jews here seem to have abundantly preserved the spirit of their forefathers. But a few words I have spoken to them, and they are already "moved with envy;" and, had they the power to do so, the American consul, who is now our Jason, would soon see his house surrounded by a clamorous, roaring mob. They are murmuring among themselves that we have come to make them all Christians,—some suspecting that we shall use force. They have resolved that they will have nothing to do with us, and that if we give them any books, they will cast them into the sea or into the fire.

Near the sea-shore is a Turkish boys' school of about eighty scholars, which we visited in the afternoon. The old teacher sat at the head of the stairs: in the corner near him was an abundant supply of the instruments of torture, e. g. an apparatus for bastinadoing the boys, etc. The pupils were arranged in rows, with monitors at the head of each row, or of two rows facing each other. The books they used were simple Turkish spelling-books, and portions of the Koran, which, happily, perhaps, they do not understand. The heat in the little close room was great, and when they began to read, then the outcry was horrible. It is truly surprising that these children do not perish, before learning how to spell their names.

We had seen and abhorred a Turkish school, and had deplored the condition of the poor little boys that were crowded together there; but where shall I find words to express our feelings on visiting the great school of the Jews. As we drew near the street where it is, the distant muttering, growling, and screaming, which proceeded from its black walls, beat upon our ears. We arrived. It was a square building, with a yard in the centre; in fact it is a Turkish *han*, two stories high. The children were arranged in circles around their monitors or teachers, below, in the yard, in the re-

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tences, which composed their respective tasks. With the effort at hallooing the mouths of the children were most unnaturally enlarged, and the eyes of the teachers appeared to start out of their heads, while the sweat rolled down each countenance mingling with the dust of the dirty Han, which every footstep and every motion raised to fly into the faces and open throats both of the teachers and the children. Some travellers have called this a *high school*, probably because the Talmud is studied in some of the classes up stairs. But they are entirely mistaken when they say that the school has two hundred teachers. It has only twenty. At the head of the stairs a class of boys sat, the monitor of which was engaged in a Talmudic disputation with a member of the class, who sat before him on the floor. In a corner, quite retired, we noticed a rabbi and several advanced scholars sitting together. Probably he revealed to them the nine hundred and ninety-nine senses which are attached to every tail, horn, and twist of their modern Hebrew consonants, and their still more modern vowel points, of which Moses never knew a syllable. Nothing could be more deplorable than the condition of this school. Attention, thought, love for study, and every thing desirable for a school must flee, heaven wide, from such a bedlam as this. The teachers were beating and caning the boys, without at all caring where their heavy blows fell; and that the monitors, who were also armed with batons and lashes, were proud to maintain their authority by tyrannizing over the smaller scholars, there was no room to doubt. This is the *high school* of the Jews of Salonica! Poor children! May the great Friend of children in heaven plead your cause, and change your forlorn condition!—There are two or three other Jewish schools here, but they are small.

Rotunda at Salonica.

19. We saw a very singular and interesting edifice, called the "Rotunda." Mr. Cousinery supposes it to have been originally a temple of the Cabiri, and devoted to Nero, to whom (as he shows from the ancient coins) worship of that kind was paid. There is certainly nothing positive to be said against the supposition that those rites were performed in this building, in honor of Nero. But if any one should suppose that the building itself was reared in Nero's age, I should not be able to agree with him. Its singular architecture, its simplicity, and every thing about it make, at least upon me, the impression that it is of much higher antiquity. The rites of Cabiri, as we all know, were of Phenician origin, according to Sanconiathon, who certainly had an opportunity to know the fact. The meaning of the word Cabir, or Cabbir in the Shemitish dialects, leads us to admit that inference at once. In Hebrew and Arabic, "Cabbir" means "strong," "mighty," or "a mighty one;" and then of course it is easily transferred to God, or to imaginary deities, as being eminently the sources of power. So "El" in Hebrew means a "strong one," and thence, God himself. The Messiah is called "El Gibbor," the mighty God, (Is. ix, 5, 10, 21); Jehovah is called "Gibbor" in Deut. x, 17, and in Job xxxvi, 5; Elihu says to Job, "En, El *Cabbir*," "behold, God is mighty," etc., using the very word in question. But if the Cabirian mysteries were of very ancient origin; if they were performed in Samothracia, before the time of Strabo. (Strabo, X. III.), and if the Samothracians received them from the Pelasgians, on the neighboring continent, (Herodot. II, 51), then surely this singular temple may have existed centuries before Nero's time. But be this as it may.

The building is circular in its shape, hence the word "Rotunda." It has two doors of moderate size, in every respect alike. Its walls are at least ten feet thick, and I immediately suspected them to be hollow, and the Turk who showed us the building admitted they were, though I would by no means depend upon him. Seven niches are in the wall on the inside of the edifice. To obtain a full impression of this relic of antiquity, a sketch is absolutely necessary, and I send you one. [See next page]. On the introduction of Christianity, the building was converted into the church of St. Peter and St. Paul. Then it was adorned with Mosaic, of which considerable portions still remain. The whole cupola and the niches were covered with it. The figures of the mosaic intended to represent animals are miserably executed. Before one of the doors there is a broken pulpit or desk, of white marble, not unlike to St. Paul's pulpit in the mosque of St. Sophia. Its ornamental parts are sculptured deep, and stand forth with great elegance; and the human figures in front are of fine proportions, with feathers upon their heads, somewhat similar to an Indian. It is considerably mangled.

[To be continued.]

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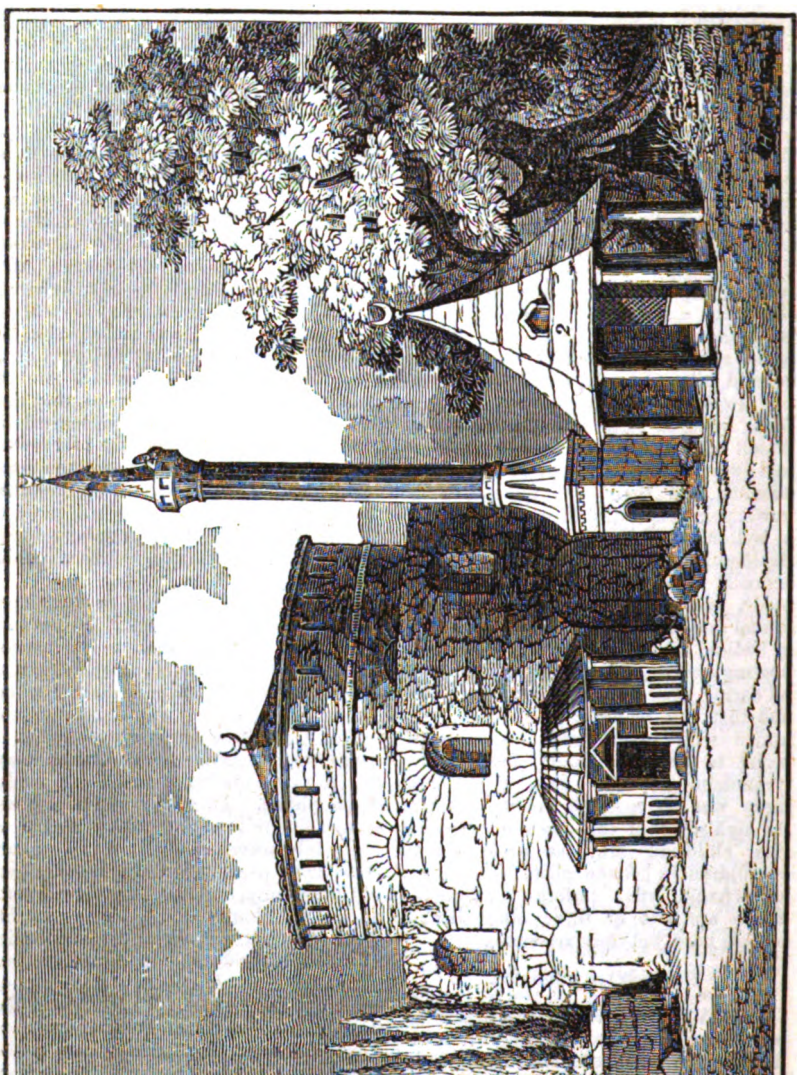
ROTUNDA AT SALONICA.



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Syria and the Holy Land.

EXTRACTS FROM THE JOURNAL OF MR. WHITING AT JERUSALEM.

Pools of Solomon—Feast of Purim—Books and Tracts.

November 19, 1834. Took a ride in company with Mr. Nicolayson and Mr. Woodward, an English gentleman, to Bethlehem and the Pools of Solomon. At the distance of an hour from Jerusalem, we passed the Greek convent of St. Elijah, in front of which, by the road side, is a well called Elijah's well. Half an hour further on, we passed the tomb of Rachel, over which is a small plain building with a dome, such as the Moslems usually erect over the tombs of their saints. This spot is venerated alike by Moslems, Jews, and Christians. The Jews often come here to worship. From this spot you remember "there is but a little way to come to Ephrath, which is Bethlehem." The distance is scarcely a half hour. At this tomb we turned off from the Bethlehem road to the right, taking the road to Hebron, which passes by the pools. These pools are about three miles southwest of Bethlehem, in a narrow sloping valley. They are three in number, placed one above another in the valley. They are immensely large cisterns, built of stone and mortar, and plastered within. The length of the uppermost is one hundred and sixty yards, the second we estimated at two hundred yards in length, and the third is still longer. The width of the three is nearly the same, and is perhaps somewhat less than one hundred yards. They may be thirty feet in depth. At the distance of thirty or forty rods from the upper pool are the subterranean springs, sometimes called the Sealed Fountains, from which the pools are supplied. Descending through a small hole, like the mouth of a well, to the depth of ten or twelve feet, you find yourself in an excavated, vaulted room, or rather two rooms connected by a door, at one side of which the water flows out of the rock in a copious and pure stream, and descends by an under-ground conduit, to the pools. From the pools it is conveyed by an aqueduct around on the sides of the hills to Jerusalem. The tradition is that these pools were built by Solomon, which is perhaps not improbable. They certainly are ancient. It is somewhat remarkable that no history extant informs us of their origin, or makes any evident mention of them. Some have supposed that they are alluded to in Eccl. ii, 6. If we consider them the work of the Jewish monarch; and that this valley was once adorned with gardens, groves, and palaces, it must have been a delightful retreat. A short distance below the pools, in the valley, there are still some beautiful gardens, watered from the aqueduct.

After taking some refreshment, and drinking of the cool, pure stream, we remounted our horses, and took a winding path, following the course of the aqueduct, to Bethlehem. During this part of our ride we passed many parks of olive and fig trees, which had recently been cut down by order of the pasha, by way of punishing their proprietors, who were concerned in the late rebellion, and have since fled. On entering the village we rode over heaps of stones and rubbish, the ruins of the houses of these same unhappy men, which had been demolished for the same reason. Such is the method of punishing fugitives in this country.

March 16, 1835. The Jewish feast of *purim*. This is a day of great excess, intemperance, and boisterous mirth with the Jews. In many places all manner of indecencies are practised among them. And no wonder, for the Talmud, which is of more authority with them than the word of God, actually enjoins intoxication on this day, as a duty. "A man is in duty bound," (these are the words of the Talmud) "to get so inebriated that he cannot distinguish between the words "cursed be Haman," and "blessed be Mordecai!" "

28. During the past week I have disposed of a considerable number of books, chiefly in Greek, among the pilgrims. At first I sold a few small books during my walks; but the pilgrims having learned that I have books for sale, have begun to come to the house and buy them. I have sold this week eleven Greek New Testaments, eleven Pentateuchs, fourteen psalters, and some sixty or seventy Scripture tracts; and have given away perhaps twelve or twenty Greek, and as many Arabic tracts. Several school-books, also, Greek and Arabic, I have sold. May this be the beginning of better days, and may the blessing of God attend his truth thus disseminated. Most of the purchasers of these books are pilgrims from Asia Minor, Romelia, etc.

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Oppression—No Preparation for Death—Visiters from Beyroot.

30. In my walk to-day, distributed a few Arabic and Greek tracts. Had some religious conversation with some men and women of Bethlehem, and other villages in that direction. Their poverty and distress in consequence of the late retributive measures of the government are truly affecting. One poor woman from Beit-Iaalah, who was listening to the conversation, when the subject of the late impressments was mentioned, burst into a loud and bitter cry, smiting her breast, and expressing the most violent grief. On inquiry she told me her son had been seized and imprisoned in Jerusalem two or three months ago, and was still confined, and that she was not allowed to visit him. She inquired, but with a look of despair, whether I could do any thing for him. I could only express my sympathy, and the hope that her son might soon be released.

31. In my missionary walk, found an old man, a Bethlehemite, sitting under a tree, and entered into conversation with him. He said he was ninety years of age. I spoke to him of the fewness of his remaining days, and the necessity of his being prepared for another world. It was difficult to gain his attention to the subject, or to make him understand what I meant by being prepared to die. It is difficult to make any of these people understand this subject. The old man said this was an evil generation, that all the people were wicked, and that there was no love nor truth among men. On this account, he appeared to think, it was in vain for an individual to try to be good, and in vain to remonstrate with men, or exhort them to repentance. This feeling is very common among the people, as is also the impression that the poverty and grinding oppression they suffer is a good excuse for neglecting the concerns of the soul, and living content with the mere name and lifeless form of Christianity. Is not this owing, in a great measure, to the notion, so prevalent in all these countries, that religion consists much in shutting up one's self from the world, leading a life of solitude and devotion, and in practising austerities for which the mass of the people, being poor, have no time, even if they had the inclination?

April 11. Our dear friends from Beyroot, whom we have been long expecting, arrived this afternoon in health and safety, having experienced much of the Lord's goodness during the journey. The party consists of Mr. and Mrs. Smith, Mr. Pease and Doct. Whitely, together with an Armenian friend and former neighbor of ours from Beyroot. God grant that this visit may prove mutually refreshing to us all, and conducive to his own glory. On account of Mr. Calmen, [English missionary to the Jews, sick at the time] it is a cause of special thankfulness that Doct. W. came with our friends, and that they came just at this time.

12. Sabbath. Our English congregation consisted of twelve persons, the largest number we ever had, and perhaps the largest number that ever united in divine worship in our language in Jerusalem. Besides our Beyroot friends, two English and one French gentlemen were with us. Mr. Nicolayson preached, on the offices of the Holy Spirit—a most solemn and edifying discourse.

13. Walked out with our friends to Mount Zion, to visit the graves of our departed friends, Doct. Dodge and Mrs. Thompson. Afterwards we visited the mosque which stands over the sepulchres of David and the other kings of Judah.

Hebron—Plains of Mamre—Feast of Unleavened Bread.

15. Set off with our friends on a tour to Hebron, by way of Bethlehem and Solomon's pools, and reached B. at half past three; spent an hour in visiting the "sacred places" and then rode on about an hour to the pools, where we pitched our tents for the night. Having already given a description of the pools, I will say nothing more about them here. While we were preparing our tents, several men from the little walled village beside the pools, came out and invited us to go in and lodge within the walls, telling us that there were thieves about, and it would be unsafe to sleep outside. Being well convinced that there was no danger, and knowing what sort of accommodations we should find within, among the filth, fleas, etc., we of course chose to spread our beds upon the clean grass where we were. The Arabs next proposed to kindle a fire and watch near our tents all the night; being resolved to render us some service apparent or real, which should entitle them to a present. To this proposal we made no objections. Before morning, however, a copious shower of rain put out the fire, and our volunteer guards hied them to their village, leaving us to defend ourselves from the robbers, and to escape from the

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water, which was pouring into our tents, as we best could.

16. A ride of five hours from the pools brought us to Hebron. The country between Bethlehem, like all the hill country of Judea, is a constant succession of hills and valleys, reminding the traveller continually of the description that was given of this land to the Israelites before they entered it, "The land whither ye go to possess it, is not as the land of Egypt, where thou sowest thy seed, and waterest it with thy foot, as a garden of herbs; but it is a land of hills and valleys, and drinketh water of the rain of heaven." As we drew near to Hebron, we were struck with the increasing beauty and fertility of the country. The hills become less lofty, and the valleys broader and richer. The vineyards and olive-yards that cover the valleys are by far the best I have seen in any part of the country. To this place came the twelve men, among whom were Caleb and Joshua, who were sent by Moses to spy out the land; and it was probably from one of these valleys that they took the famous cluster of grapes, as a proof and specimen of the fruitfulness of the country. I do not wonder that Caleb desired Hebron with its mountains and valleys, as an inheritance for himself and his descendants. For it is a most enviable inheritance. The place had before been called Kiriath Arba. In the time of Abraham, who also dwelt here, it was called Mamre. The town and the mountainous region around it are now called El Khaleel, (which means the Friend, or the Beloved), after the name "Friend of God," which was given to Abraham. We had intended, after the example of the patriarch, to pitch our tent in the plains of Mamre; but as it was raining when we arrived, we were obliged to seek a shelter in the town. We first called on the governor, Ibrahim Aga, who very hospitably welcomed us to his own house. We hesitated and apologised; but he said there was absolutely no other comfortable house in the place, then walked out to that part of the town which was once the field of Machpelah, and which is situated on the side of a high hill, sloping to the southwest. Over the cave of Machpelah, which was the burial place of the patriarchs, stands a splendid mosque, held by the Moslems as no less sacred than the Haram Shereef at Jerusalem. This building we were, of course, not allowed to enter. It is truly a noble structure. It was erected, I think, by Helen, the mother of Constantine. The Moslems, however, say it was built by Solomon. A few minutes walk from the mosque brought us to the summit of the hill above it, from which we have a fine view of the several parts of the town, and of the beautiful plains of Mamre. We thought and conversed of the father of the faithful, who dwelt on these plains more than three thousand years ago; and read in Arabic to the Moslems who accompanied us, the 23d chapter of Genesis. On our way back to our lodgings, we turned aside to the Jewish quarter, and called at the house of the chief rabbi, with whom Mr. Nicolayson, one of our company, was acquainted. Here we were very politely received. It was the week of unleavened bread. The house had been recently washed and whitewashed from top to bottom, after the manner of the purifying of the Jews—for they always have a thorough house cleansing immediately before this festival. Before we took leave of this kind family, they insisted that we must take some refreshments, and accordingly set before us very nice unleavened cakes, with honey, cheese, and wine. The Jews, of whom there are about one hundred and twenty families in Hebron, suffered severely in the time of the rebellion last year. The rebels made their last stand here; and here was fought the last bloody battle between them and the troops of Ibrahim Pasha. After the battle the city was given up to the plunder and licentiousness of the soldiers. They fell upon the poor Jews with special violence, the rebels having

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terranean labyrinth. We lighted our tapers, took a long line in our hands, one end of which was held by a man at the mouth of the cave, and entered. We passed through several large and lofty apartments, some of which were vaulted with so much regularity that one might almost believe them to be the work of art. We proceeded to the distance of perhaps two hundred yards from the mouth of the cave, winding in various directions, but always horizontally or nearly so; passing now through low, narrow openings, on our hands and knees, and now through spacious rooms. We might have penetrated farther into the bowels of the mountain, how far we know not; for no one, to our knowledge, has ever gone to the end of the vast labyrinth. But finding the air oppressive, and being fatigued by our ride, we retreated. We went far enough, however, to understand how David and his four hundred men might easily have lain concealed in "the sides of the cave," unobserved by Saul and his party. The situation of this cave is wild and gloomy in the extreme. It is in a very deep, narrow, dry ravine, both the sides of which are formed of almost perpendicular rock. The entrance is about midway between the top and bottom of the cliff. It was with difficulty and some danger, that we wound our way down to it: but it was more difficult to retrace our steps, and climb the steep ascent. "Hic labor est" was often brought to our remembrance. This cave is in the midst of a very dry and thirsty region, about two hours southeast of Bethlehem, whence the three brave men, at the peril of their lives, brought water to their persecuted master, when he was in the cave. We too were thirsty, and thought of the "fountain in the gate of Bethlehem." After refreshing ourselves with an orange, and the little water that remained in our canteens, we remounted our mules and rode by a winding romantic path, over hills and dales, through the villages of Betulia and Beit-Sahoun, (Beth-Sour), to Jerusalem.

27. Rode with our brethren to Ramah, once the city of the prophet Samuel. The situation is exceedingly beautiful. It is about two hours distant from Jerusalem, to the northwest, on an eminence commanding a view of a wide extent of beautifully diversified country. Hills, plains, and valleys, highly cultivated fields of wheat and barley, vineyards and olive-yards, are spread out before you as on a map: and numerous villages are scattered here and there over the whole view. To the west and northwest, beyond the hill country, appears the vast plain of Sharon, and farther still you look out upon "the great and wide sea." It occurred to me as not improbable that in the days of David and Solomon, this place may have been a favorite retreat during the heat of summer: and that here the former may have often struck his sacred lyre. Some of the Psalms, or at least one of them, (see Ps. civ, 25), seem to have been composed in some place which commanded a view of the Mediterranean, and this is the only place, I believe, in the vicinity of Jerusalem, that affords such a view.

Ramah was once a strongly fortified city; but there is no city here at present. A half ruined Mohammedan mosque, which was originally a christian church, stands over the tomb of the prophet: besides which, a few miserable dwellings are the only buildings that remain on this once celebrated spot.

From Ramah, we rode across the country, over high hills and deep valleys, about two hours southwesterly, to Modin, (now called Sabah), the town of the Maccabees. It is a village situated on the very summit of a lofty hill, and surrounded by a wall of defence. It may have been anciently a place of much strength. Of late it has been, in times of war, the strong hold of the celebrated family of Aboo Ghoosh.

30. Our dear friends left us this morning for Beyroot, in two companies, going different ways; one company through the interior, by way of Nazareth; and the other, consisting of Mr. Nicolayson, Mrs. Dodge, and Mrs. Calmen, by way of Jaffa, from which place they will take passage by sea.

Want of Attachment among Papists to their Church—A young Abyssinian—Opening of a School.

May 15. Riding out this afternoon towards Bethlehem, I fell in company with two men from that village, with whom I had some conversation. They informed me that those of their neighbors who had received books from me, were not allowed by their priests, who are papists, to keep them. "The Greeks," said they, "read them with much interest, but our priests will not allow any one of us to have them in our houses, under pain of excommunication." "If we were allowed," added one of them, "to read your books, I should be exceedingly glad to get one for my little boy who can read." I inquired what fault the priests

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found with the books. "Oh no fault at all," said the men, "except that they are the books of the English. The priests tell us, 'We do not allow you to take any books whatever from the English.' If you will only give us protection, both we and our neighbors in Bethlehem will all forsake our church and join you at once." I told them my object was not to set up a new church or sect, or to build a convent; but to try to persuade all men, of every sect, to be good Christians, to repent of their sins, and live according to the gospel. I endeavored to show them that it would do no good to establish a new sect, whose converts were bought with money, or by the hope of protection; and that it was infinitely more important to be true Christians, than to belong to this or that sect, whatever present advantages they might hold out.

21. Sabbath. In the afternoon we read, with our servants, and commented on Mark 5th and Romans 12th. An Abyssinian was present who knows Mr. Gobat, and speaks of him with the strongest affection and admiration. He says he never saw such a man as "Samuel," as he calls Mr. G., "he is like Ireneus."

26. The Abyssinian has called to visit us almost every day this week. He wishes Mr. N. and myself to assist him in learning Arabic, and wishes us to learn his language, the Amharic. He is rather an interesting man, possesses much information and good sense, and is very seriously inclined. He has far more scriptural knowledge, and more correct ideas on religious subjects, than the Arabs generally have; and perhaps the truths of the gospel with which he is familiar have taken hold of his heart. He knows so little Arabic, that it is difficult to carry on conversation with him. He says he has conversed a great deal with Mr. Gobat upon religion. I trust his intercourse with that truly apostolic man has been a blessing to his soul.

I gave him some information about America, in which he was much interested. He says he will go to that

29. Yoosef El Haddad, brother of Tannoos, arrived from Beyroot. He comes at my request to keep a boys' school.

Aug. 3. This morning Yoosef began his school with only one scholar. There seems to be a coolness respecting the school, even with those who have heretofore expressed an interest in having it established. This may be owing, in part, to the fact that since we first proposed the subject, a school has been opened under the direction and at the expense of the Greek convent. Several who have expressed a wish to send their children, say they dare not, unless we get permission from the convent to carry on the school. The apathy on the subject of education, and the jealousy of those who ought themselves to have been active in promoting it, and to have instructed the rising generation in the knowledge of the gospel, but have sadly neglected their duty on this, and every other subject, is deeply distressing.

Nestorians of Persia.

EXTRACTS FROM A LETTER OF DOCT. GRANT, DATED AT TABREEZ, NOV. 10TH, 1836.

Doct. and Mrs. Grant arrived at Tabreez on the 15th of October, fifteen days from Erzroom, and twenty-eight from Trebizond. At Tabreez he met Mr. Perkins, with whom he is to be associated in the mission to the Nestorians in the province of Oormiah. An account of the visit of Mr. Perkins to this province, and the very encouraging reception he met with from the Nestorian ecclesiastics, was given at p. 161, of the last volume. He returned to Tabreez, with the design of residing there till he should acquire a knowledge of the language; and this object being in a good degree accomplished when his associates arrived, it was thought advisable to establish the mission in the heart of the Nestorian community without further delay. Doct. Grant soon after his arrival accordingly proceeded to Oormiah

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Visit to Oormiah—Interview with the Governor.

I accordingly left here on the 23d of October, accompanied by Messrs. Hoernly and Snyder, (German missionaries), who were going to that city on a tour of research, respecting their mission among the Kurds: and I am much indebted to the former especially, for his kindness in acting as my interpreter, and for other aid which he rendered in furthering my object.

We reached the residence of bishop Mar Yohanna on the 26th, and the next day arrived at Oormiah. The bishop gave me a very cordial reception, and was ready to go with me the next day to the city, where he remained until my return. He said that his people had long been inquiring when we were coming to live with them, and establish schools, etc.; that they would not be more pleased, if we were to offer them the world, than they are with the prospect of our coming; and judging from the reception which I every where met among them, I should think there was some truth in the remark. He had heard the Mohammedans say nothing of our coming, but upon my inquiring how they would like to have me live among them and prescribe for their sick, he said, "They would be much pleased with that, and they would kiss my feet, if I would prescribe *without money*."

As soon as the governor had received our letters, he sent to have a house provided for our accommodation, and desired to see us the next morning. We accordingly waited upon him, and took our seat upon the carpet in Persian style. Ten or twelve Persians of high rank were seated around the room, and a score of servants stood without. The governor expressed much satisfaction that a physician had come to live with them, and spoke to his courtiers in terms that augered favorably. Each one wished to know which of us was the *hakim:* and joined with the governor in expressions of pleasure. But, knowing how little we can trust to appearances, however flattering, I was willing to put the governor to a farther test, and requested him to send some one to assist us in procuring a suitable residence. He immediately ordered his *farady basheer* (head of government servants) to go and show us several houses to which he had referred; and although it was four or five days before I could find one which was suitable, we finally succeeded in obtaining a much better habitation than I expected to find. It is pleasantly situated between the Nestorians and Mussulmans: has sufficient room to accommodate both of our families, and when repaired, will be a very comfortable residence. His excellency sent us carpets to furnish our room and presents of large quantities of fruit. He also sent daily to inquire after our health, and before we left, received us to a private interview.

The applications for medical aid were more numerous than I could attend to, while there; and from all I could learn, there was a general interest in our coming to live there. The Nestorians were ready to aid us in any possible way, and had already engaged a supply of wood for us. They are poor and distressed, but are anxious for instruction, and my heart yearns to be with them and try to do them good. It was said that one of their daughters was taken away to the harem of a Mussulman, while I was there, and that they were refused admittance to the governor to petition for redress. While Mar Elias was speaking of their oppressions, Mr. Hoernly asked him if he did not think it possible that their Heavenly Father sent this rod of chastisement, because they had turned from the right way; and that he might take it away, when they should return and serve him in spirit and in truth? The old bishop took Mr. H.'s hand, and as the tears came in his eyes, said, "It is true; God has done it on our account, and not because he is unmerciful."

The English ambassador very kindly offered us passports to ensure protection; and should he be favorably received at the Persian court, will procure a firman from the shah for our quiet residence. Some of our English friends doubt the expediency of our going to reside at Oormiah, before such firman shall be secured; but we should be delayed in that case at least until next summer, and that too upon uncertainty. This we cannot bear to think of, especially as my reception has been so favorable, and every thing looks promising. The poor Nestorians, too, would become discouraged, after so long waiting; and we could not give them a satisfactory reason for the delay.

It is presumed that Mr. Perkins and Doct. Grant and their wives have before this time taken up their residence at Oormiah.

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Sandwich Islands.

LETTER FROM MR. SMITH, DATED JULY 21ST, 1835.

Change in the Character of the People.

THE removal of Mr. Smith from the island of Molokai to Ewa on the island of Hawaii was mentioned at page 257, of the last volume. Writing of the improved health of his wife and the favorable change in the prospects of the station, he proceeds—

Her health is by no means as firm now as it was in America: still she is able to do considerable for the people around us, besides attending to her domestic affairs. One year ago she was principally confined to her bed on account of general debility: now she is able to attend public worship once or twice on the Sabbath, take the charge of a Sabbath-school, meet the females (from sixty to ninety) once a week for prayer and instruction, visit some from house to house in our immediate neighborhood, etc. My own health has been firm, and I have been enabled to do with my might what my hands have found to do.

The state of things at this place one year ago was very dark and foreboding. Very few at first appeared to welcome us as their teachers and guides to another and better world. There was no school then in existence, no school-house in the vicinity of the station, no place for public worship, except a small house about a mile and a half distant. The great mass of the people were engaged in rioting and drunkenness, and every other crime common among this people. One thing which particularly annoyed us for several months was their perpetual *hulas* (drumming and dancing), accompanied by howling and intonations apparently unearthly and inhuman. They drank, fought, burnt houses, and the like, till about the first of January last, when the chiefs published a *tabu*, which put an end to those public disturbances. Since that time it has been quite peaceable about us. One day, while travelling to explore the nakedness of the land, I saw by the way-side a heathen god, which my guide informed me was an object of worship at that time. It was a small stone dressed in tapa, and mounted upon a heap of stones a few yards from our path. And shall I inform you that yesterday three idolaters were conducted to the fort, who have resided within some two or three miles of us the past year!

My congregation on the Sabbath for the first five months did not exceed one hundred and fifty, and some Sabbaths not over one hundred; but from that to the present time, it has been gradually increasing. Of late from six to seven hundred assemble Sabbath mornings, and a smaller number in the afternoon.

I commenced an evening singing-school the latter part of October, and admitted all who were disposed to attend. About thirty attended at first; the school afterwards increased to ninety, and soon to one hundred and twenty. This school has been very popular, well attended, and has called out many to meetings, who otherwise would not probably have attended. They have made commendable improvement.

Labors for Children—Decrease of Population.

My efforts also among the children have been blessed. Into their school I have introduced a variety of things in order to avoid formality and keep up their interest. Singing, perhaps, has been as powerful a means in calling them together, and firing their minds to attend to the various branches taught in the school as any one thing. Between fifty and sixty scholars attend this school, forty on an average.

I am fully of the opinion that the efforts of this mission in future ought to be turned more towards the rising generation than they have hitherto been. The children in general are bright and active, and in my opinion as capable of learning and becoming scholars as any other children. I have met with the children five forenoons each week. Have had a school of adults in the afternoon. At first admitted both sexes, but soon the number became so great that I was obliged to divide the school. Subsequently to the division, the different sexes met alternately in the afternoon, i. e. the males one day and the females the next.

Besides the station schools, there have been but two small schools taught during the year on all Ewa, a land supposed to contain four thousand inhabitants. By the way, I have just taken the census of Ewa, and find that the present number is 3,423, a decrease since the census taken four years ago, of almost 600. The decrease the last twelve months has been truly alarming, as many as six or seven deaths to one birth.

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Though a mere novice in the medical line, yet I have been very successful in healing the sick. God in his providence has made this a powerful means in calling the people around us. I never felt the force of the command, "Go heal the sick," as I have since we were located alone. The wisdom of God is very apparent in his embracing this among the missionary's labors.

We held one protracted meeting during the year, which commenced the 15th of April, and continued five days. Messrs. Bingham, Tinker, and Emerson labored with us on the occasion. The special influences of the Spirit most evidently rested upon the congregation, not only during the meeting, but for several weeks subsequently. The amount of good accomplished on the occasion will be best known at the great day.

Nearly a hundred were present from other congregations, some of whom returned much impressed with divine truth. A number of the people around us expressed a hope during the meeting, and others soon after; some ten or twelve of whom we hope to enroll among Christ's lambs before long.

One year ago the prospects around us were very dark and discouraging. But a brighter day has dawned upon us: and we hope and pray that it may be a long and blessed day to these benighted Hawaiians.

Proceedings of other Societies.

FOREIGN.

REPORT OF THE SCOTTISH MISSIONARY SOCIETY.

THE report from which the following facts are gathered gives the proceedings of the society for the year ending May, 1835. The missions of the society are in Asiatic Russia, Hindoostan, and the West Indies.

In Russia there is one station, at Karass, designed for the Tartars, and two missionaries.

In Hindoostan there are three stations and four missionaries. At each of the stations there are churches, embracing some converted natives and a considerable number of European residents. There are also eighteen or twenty schools, and 1,200 or 1,500 pupils. At Bombay, one of the stations, a lithographic press is in operation, at which 17,600 copies of elementary books, religious tracts, and portions of the Scriptures have been printed during the year.

Among the [illegible]

The report closes with the following exhortation.

It is an overwhelming thought, that since the institution of our missionary societies, nearly *eight hundred millions* of heathen have, according to a common calculation, passed out of time into eternity; and unless Christians rouse themselves to more extensive and more energetic exertions than they have yet made, the existing generation of heathens and Mohammedans will in like manner leave the world, without God and without hope. Every year they are dying in millions; every day, nay, every hour by thousands. Can we think of this and yet relax in our exertions? Can we calmly look on and see them perish? Of what are our hearts made, if the sight of "the world lying in wickedness" moves them not?

We too are dying creatures, and our opportunities for exerting ourselves for the conversion of the world will soon be all over. Many who once took a deep interest in the work,—the contributors to our funds,—the attenders on our prayer-meetings,—the preachers of our sermons,—the speakers at our anniversaries,—the directors, the secretaries, the presidents of our societies, have gone the way of all the earth; they are no more seen in the midst of us. We too

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cred cause; let not differences of opinion on other subjects divide us in a work of such transcendent importance, and which requires from no class any compromise of their peculiar views. Here let us meet in holy union; let the only rivalry among us be, who shall be most zealous, most liberal, most active, and most useful in promoting the glory of Christ, and the everlasting interests of our fellow-men.

EXTRACTS FROM A SERMON AT THE ANNIVERSARY OF THE CHURCH MISSIONARY SOCIETY.

THE Rev. Baptist Noel, at the anniversary of the Church Missionary Society, May, 1835, made the following estimates respecting the—

Small comparative Amount of Contributions to Missions.

The total missionary income of this kingdom (including the income of the Serampore missions, because they are English; and those of the United Brethren, because chiefly raised in England) was last year, ending May 1834, £236,974: it may be now near £250,000, exclusive of the income of the Bible Society for foreign objects, which does not amount to £50,000; and therefore the whole missionary income of Great Britain is under £300,000. Now, the whole income of Great Britain and Ireland is about 514 millions: hence its missionary income is not one seventeen hundredth part of its whole income: and if one hundredth part of its income might not unreasonably be consecrated to foreign missions, then the missionary income ought to be £5,140,000—and it is £300,000. In this professedly christian country, not one pound in every seventeen hundred of income is given for the dissemination of the gospel to the heathen world; and it is not one seventeenth part of what it ought to be, on the very lowest estimate of what ought at once to be given.

I may further remark, that the duty levied on four articles of consumption, all of which are generally useless, or nearly so, is thirteen millions, or about forty-three times as much as the whole missionary income of Great Britain and Ireland! And if such be the amount of duty, what must be the value of the articles themselves? To instance only one of them: the amount of ardent spirits consumed in Great Britain and Ireland, in the year 1832, was nearly 26,000,000 gallons; the cost of which, to the consumer, was about £17,000,000. Thus, the people of this christian country spend about fifty-six times as much, for one noxious gratification, as is given to enlighten and save the world! They spend now, to destroy their characters, to ruin health, to beggar their families, to destroy their bodies and their souls, to fill the hulks with criminals, and to supply the gallows with its victims, a sum of money, which might, in a few years, adequately supply every heathen nation with missionaries! With the blessing of God, the cost of one English vice might christianize the world.

One seventeen hundredth part of their annual income, one fifty-sixth part of the cost of a destructive vice, is all that the inhabitants of this country—so blessed by God, and so familiar with Scripture, glorying in the christian name, and cherishing the hope of immortality, through the merits of Christ—can give, to make their Redeemer, their Preserver, their Benefactor, and their God, known among mankind; and even this little niggardly-fractional contribution is conceived to be symptomatic of enthusiasm!

Oh, that we could fasten down, for a few hours, the attention of the frivolous and dissipated beings who think so, upon the momentous facts of this question; and if there were any conscience left, they must awake to their responsibility, and see the guilt of their indifference. After enduring, for twenty years, hardships and sufferings innumerable, in preaching the gospel, St. Paul hesitated not, in the prospect of equal trials, to make this memorable profession: "None of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." And they think it a mere waste, to consecrate one seventeen hundredth part of the national income to that object! Paul willingly gave his learning, his abilities, his time, and his life, to prosecute it; and they, holding the same belief with him, will give nothing. Professedly, they identify their hope of happiness with the work of Christ; and yet are contented that the world should remain in profound ignorance of his mission. They acknowledge his authority, and then throw his commands aside, as antiquated and impracticable. They maintain our creed to be a revelation from God, and then treat it as though it were a detected lie. And while the Scriptures, which, in words they venerate, declare the heathen to be in a state of imminent danger, they will coolly leave them to their fate—against all evidence denying their misery or danger; apparently, lest the acknowledgment of the melancholy truth should interfere with their own reckless and profuse expenditure. Thus, they are consuming in ostentation, and lavishing in folly, what was entrusted to their charge, by God, for the benefit of mankind. They are neglecting all that is great in life, and pursuing all that is frivolous; and they are going shortly to account to their Maker for a stewardship, the ruling principle in the discharge of which will, I fear, be found to have been, not a veneration for his will, but unlimited self-indulgence. At that day, how

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trivial will the splendor seem by which they are now so anxious to outshine their equals! How little will they then rejoice, that they had once commanded more than others, of the materials of luxurious enjoyment! and how desirable will it then appear, to have reclaimed the vicious to purity, the ignorant to wisdom, and the profane to godliness! But, alas! we cannot teach them: fashionable frivolity will still repress their energy of thought: pleasure will still enchant their imagination: the world's flattery will drown the voice of conscience: the Bible will be still unheeded: and the great ends of life forgotten!

After proposing that the society should send out a hundred missionaries before the next anniversary, and making an elaborate and striking estimate of what would be the probable result of such a measure twenty years hence, Mr. Noel presents an—

Appeal in behalf of Immediate and Greatly-extended Operations.

Only let the experiment be made. In this congregation are probably numbers who have influence with various associations—some who are possessed of wealth—and some who are ministers of Christ. Will you, then, in the name of our Lord Jesus Christ, to the utmost, by example and by argument, animate our associations, generally, to provide the heathen with a hundred additional missionaries within the next year? In the name of a world of sinners, I ask it of you: I ask it in the name of Christ. If you, my brethren, who are possessed of wealth, will, as one indeed in your circumstances has generously determined to do, spare, of the income which the Almighty has entrusted to your charge, enough to send forth one missionary to make known the gospel of his grace, you will set an example of christian liberality which may be of incalculable use to numbers. If you, my brethren, who are members of large and wealthy congregations, will assist your ministers to the utmost, in raising, among members of their flocks, an income for one additional missionary, other ministers will be encouraged, and other congregations will property of God—as ransomed by Jesus Christ from eternal ruin—as accountable beings very soon to stand in the presence of your Maker—as strangers and pilgrims, who will soon be called to rest in your eternal home—resolve to fulfil to the utmost that work which has been given you to do. The millions of India are waiting for it: their present and eternal welfare—the character of their being through countless ages—their unspeakable loss, or everlasting glory—depend, under God, upon your decision. Oh! if we had the spirit of the five hundred exiles of Herrnhut, who, poor and persecuted as they were, furnished, in ten years, missionaries to St. Thomas and St. Croix, to Berbice and Surinam, to the North-American Indians and the negroes of South Carolina, to Algiers and Guinea, to the Cape of Good Hope, to Ceylon, to Tartary, to Lapland, and to Greenland—or, if we were animated by the zeal of the early Christians, who, without funds or powerful friends, and even denied the protection of the law, within two centuries filled the civilized world with the knowledge of the gospel—we certainly could not, as a society, suffer Bengal, Bahar, and Agra, with our still more northern provinces, even to the frontier of the Seiks, containing a population of seventy-two millions of our fellow-subjects still cursed by idolatry, to remain, at this moment, with only four or five of our own missionaries who are able to preach the gospel to them. On this system of feeble and scattered missions we can never rationally hope to influence the society of India. Missionaries must be near enough to support one another: there must be a division of labor: and when one missionary is disabled, another ought to be ready at once to enter on his labors. It is essential to the welfare of India, and needful even to give effect to our stations already established, that many new laborers go forth.—And who will send them, if we do not?

Still, during the next thirty years, if we refuse to send them, the Hindoo will be worshipping the licentious Krishna and the sanguinary Kalee—numbers will still endure the torture of the swing at the Kurruck Poojah—tens of thousands will still drag the idol cars of Pooree—they will still kiss the feet of the Brahmin, and still enrich the

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would not the voice of our brother's blood cry against us to God? The momentary shriek of every devotee, who, through the influence of a vile superstition, sinks into the Ganges—the feeble cry of every infant in the hands of the murderer—the moan of every sufferer who dies unheeded by the road-side—will ascend to God against us: nay, the self-torture and the profligacy of each wretched devotee—the lasciviousness and cruelty of every idol-feast—the degradation of one hundred millions, who shall within thirty years have passed into eternity, with characters made up of all the vices which are hateful to the Deity, and incapacitate for the bliss of heaven—will, at the bar of God, accuse our sloth, our scepticism, and our inhumanity—our ingratitude for innumerable mercies, and our disobedience to positive commands.

DOMESTIC.

ANNIVERSARIES AND REPORTS.

GENERAL ASSEMBLY'S BOARD OF EDUCATION.

THE annual meeting was held at the Rev. Dr. Phillips' Church, in the city of New York, Sabbath evening, May 8th. After prayer by the Rev. W. Chester, the secretary, Rev. Francis McFarland, made a statement respecting the affairs of the society; from which it appeared that more than 600 young men had been patronised by the Board during the past year, in the various stages of their education for the ministry; of whom forty had completed their course, and been licensed to preach the gospel.

The receipts into the treasury during the year had been about $45,000; and the expenditures had fallen but little short of that sum.

Besides the 600 beneficiaries of the Board mentioned above, it was estimated that there may be an equal number within the bounds of the Presbyterian Church, now preparing for the ministry, either under the patronage of other societies, or by means of their own resources.

The meeting was addressed by the Rev. W. S. Plumer, of Virginia, and Rev. Dr. J. Breckenridge, of Princeton Seminary.

AMERICAN SEAMEN'S FRIEND SOCIETY.

THE eighth annual meeting was held in the Tabernacle, New York, Monday evening, May 9th, the president, A. Van Sinderen, Esq., in the chair. The meeting was opened with prayer and singing; after which the Rev. J. Greenleaf, the secretary, read the annual report.

Foreign Operations.—The society have chaplains at Canton in China, Havre, (and one is about to be stationed at Marseilles,) in France, at Honolulu, Smyrna, and Rio Janeiro; and more or less has been done by the society, by the establishment of reading-rooms, distribution of Bibles, etc., and making arrangements for obtaining preaching to seamen in the ports of Lahaina, Calcutta, Batavia, and Singapore.

Atlantic Seaports.—Bethel chapels are now opened for worship at sixteen ports along the coast, and in those at Portland, Salem, Boston, New Bedford, Mystic, New-York, Newark, Philadelphia, Baltimore, Richmond, Charleston, Pensacola, and Mobile, public worship on the Sabbath is constantly maintained. At Eastport and Bath it is not held regularly; and at Savannah it is suspended during the warm season. The expenses incurred are defrayed by local societies, except at Pensacola. The Mariner's church which was commenced at New Orleans, and for which $10,000 were subscribed, as it stood on land belonging to the United States, has been ordered to be removed; and the Bethel operations there have been for the present suspended.

Inland Waters.—A Boatmans' Friend Society has been established at Buffalo, and a periodical devoted to the interests of this class of persons is issued there. Bethel ministers are now established at Cleaveland, Buffalo, Utica, Troy, and Oswego.

Publications.—Of the Seamen's Hymn-book and Devotional Assistant, 7,000 copies have been published; and 3,000 copies of the Sailor's Magazine are issued monthly. Also 100,000 copies of the Sailor's Temperance Almanac. There has been also a free distribution of religious tracts.

Treasury.—The total receipts of the year were $13,172.

Addresses.—The society was addressed by the Rev. Mr. Wykoff, Rev. Mr. Brown,

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of St. Petersburg, Lieut. Hudson, of the United States Navy, Rev. T. Osgood, of Montreal, Rev. W. S. Plumer, and Rev. W. J. Armstrong.

AMERICAN HOME MISSIONARY SOCIETY.

THE tenth annual meeting was held in the Tabernacle, New York, Hon. Stephen Van Rensselaer, the president, in the chair. The usual reports of the secretary and treasurer were presented, and addresses were delivered by Rev. President Humphrey, Rev. Drs. Skinner and Codman, Rev. Prof. Schmucker, and Rev. Flavel S. Mines.

AMERICAN BIBLE SOCIETY.

THE twentieth anniversary was held in the Tabernacle, New York, May 12th, John Bolton, the first vice president, in the chair. Rev. Dr. Sharp, of Boston, read the 35th chapter of Isaiah, and a written address from the president of the society, Hon. John Cotton Smith, detained from the meeting by domestic affliction, was read by Rev. Dr. Milnor. John Nitchie, Esq. read the report of the treasurer, and the Rev. John C. Brigham read the report of the managers. Addresses were delivered by Gov. Dunlap of Maine, Rev. Mr. McElroy of Ohio, Rev. Mr. Atkinson of Virginia, Rev. Mr. Hodgson of New York, Rev. Mr. Read of Bombay, Rev. Mr. Brown of St. Petersburg, and Rev. Dr. Skinner of New York.

Auxiliaries.—The society has now nearly 1,000, most of them embracing an entire county.

Treasury.—Receipts for the year from all sources amounted to $104,899·45—for Bibles and Testaments sold, $42,766 75; from bequests, $13,589 66; from contributions for foreign circulation, $13,489 19; from unrestricted donations, $25,112 07.

The expenditures of the year have been $107,910 93.

Officers.—Hubert Van Wagmen and Robert S. Winslow, the former treasurer and recording secretary, having resigned their offices, John Nitchie, Esq. was appointed treasurer, and ———— recording secretary and general agent. Rev. George Bush, professor in the New York University, was appointed editor of the society's publications, with the understanding that he would devote half his time to that service.

Rev. W. M. Atkinson has been appointed general agent for the southern States, and a similar agent is soon to be appointed for the States in the west.

Bibles and Testaments Issued.—

English Bibles,	63,160
English Testaments,	150,018
German Bibles,	1,996
German Testaments,	1,818
French Bibles,	593
French Testaments,	756
Spanish Bibles,	169
Spanish Testaments,	213
Modern Greek Testaments,	3,646
Portuguese Bibles and Testaments,	51
Welsh Bibles and Testaments,	66
Arabic, Syriac, Swedish, and Dutch Bibles and Testaments,	58
Italian, Polish, Danish, Gaelic, and Indian,	73

Making in all, 221,694 copies, and an aggregate since the formation of the society of 1,989,430.

Translations in Progress.—Translations into the Hebrew-Spanish, and the Modern Armenian and the Armeno-Turkish are in preparation by American missionaries at Constantinople. At the Protestant Episcopal press at Syra, under care of the Rev. Dr. Robertson, the Greek-Turkish Bible is about to be issued for the British and Foreign and the American Bible Societies. At the Sandwich Islands the New Testament is completed in the Hawaiian tongue, and various parts of the Old Testament are in progress of translation. The Chinese Scriptures are undergoing an important revision.

Pecuniary Grants.—In addition to $1,000 previously granted, the society have appropriated $500 for printing the New Testament for the blind, under the New England Institution. For foreign distribution, appropriations have been made to the amount of $45,000; and with the exception of $5,000, all has been paid. They have been made principally to missionaries, of the Protestant Episcopal, Methodist Episcopal, Presbyterian, Baptist, Congregational, and Moravian denominations; and for translating, printing, and circulating the Scriptures, in China, Burmah, Siam, Bengal, Northern India, Turkish Empire, Syria, Greece, Russia, Germany, France, and Spain; besides the several ports where there are chaplains for seamen.

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AMERICAN ANTI-SLAVERY SOCIETY.

THE third annual meeting was held in the Church on the corner of Houston and Thompson streets, New York, May 10th. After prayer by the Rev. Charles Stewart, and the reading of the 5th chapter of James by the Rev. Mr. Mann, Mr. Elizur Wright, the secretary, read the annual report, and Hon. William Jay, Rev. Mr. Galusha, Rev. S. L. Pomeroy, Gerrit Smith, Esq., and Alvan Stewart, Esq., addressed the meeting. —The receipts of the society for the year were $25,886 30.—The number of auxiliaries is 526.—Of books, periodicals, and prints, the society has published during the year 1,095,800 copies. The society has also employed a number of lecturers and agents in various parts of the country.

AMERICAN TRACT SOCIETY.

THE eleventh annual meeting was held in the Tabernacle, May 12th, S. V. S. Wilder, Esq., the president, in the chair. After the usual devotional exercises, the annual report was read by the secretary, and the meeting was addressed by the Rev. E. Galusha, Rev. Dr. Spring, Rev. Edwin Hall, Rev. W. S. Plumer, Rev. Dr. Tyng, Rev. Mr. Brown, and Rev. G. W. Bethune.

New publications amount to 55; embracing Memoirs of Payson and Pearce; two volumes of Dr. Nevins; a volume of Standard Treatises on Infidelity; Henry on Meekness; Biographies of Nathan W. Dickerman, Mary Lothrop, John Mooney Mead, and Caroline Hyde; and twenty tracts in the general series, the first ten of which complete the tenth bound volume of Tracts. The Evangelical Family Library now comprises thirteen volumes. Whole number of publications 827.

Amount Printed and Circulated.—Early Piety and Alleine's Alarm, 12,000 each; of Baxter's Call, 14,000; and of Life of Page, 26,000.

The circulation of the smaller Tracts is about the same as the previous year, while that of volumes exceeds the previous year by 18,500,000 pages.

Gratuitous distribution, 7,290,900 pages; widely dispersed in various parts of our country and the world, in 365 distinct grants; besides 2,548,860 pages, delivered to members, directors, etc.

Receipts and Expenditures.—

Received for publications sold,	$47,573 37
Donations, including $29,949 92 for foreign distribution, of which $10,000 is from the American Tract Society, Boston, $10,123 27 from ladies, and $6,101 61 legacy of Mr. Joseph Burr,	56,638 03
Total, (including $792 18 balance in treasury,)	$105,003 59
Paid for paper, printing, stereotyping, etc.	$53,117 77
Remitted for foreign distribution,	35,000 00
For publishing Baxter's Call, etc., for the blind,	500 00
All other expenses, as by items in the treasurer's report,	16,385 82
Total paid during the year, as above,	$105,003 59

The donations received are about $4,000 less, and the receipts for sales $16,000 more, than in the previous year; and though only $29,950 of the receipts have been designated for foreign distribution, the whole sum of $35,000 which the Committee proposed to attempt to raise, has been paid over for foreign stations.

New Auxiliaries, 34; whole number on the society's list, 1,180.

Foreign Distribution.—Thirty-five thousand dollars have been remitted during the year to foreign stations, viz:

To China,	$4,750
Singapore and Southeastern Asia,	2,000
Siam,	2,500
Burmah,	4,000
Orissa,	3,050
Ceylon and continent,	3,000
The Mahrattas,	1,500
Constantinople,	1,000
	1,500

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ties; and 2,500 for the use of Protestant Episcopal missionaries in Greece and China.

AMERICAN PEACE SOCIETY.

THE eighth annual meeting was held at the Tabernacle, New York, May 12th, S. V. S. Wilder, Esq. presiding. Rev. Mr. Merwin, opened the meeting with prayer, and William Ladd, Esq. presented the annual report; from which it appears that the society has enlarged its operations during the year, having employed three agents during a considerable part of the year. A number of important publications have been put in circulation.

Resolutions were offered and addresses delivered by a number of gentlemen from different parts of the country.

NEW YORK COLONIZATION SOCIETY.

THIS society held its annual meeting at the Chatham-street Chapel, New York, May 10th; at which the secretary, Rev. Dr. Proudfit, read the report, and the Rev. Messrs. Cone, Hodgson, Atkinson, Bethune, and Tyng, and B. B. Thatcher, Esq. delivered addresses.

The receipts for the year amounted to nearly $25,000.

METHODIST MISSIONARY SOCIETY.

THIS society held its seventeenth anniversary in the Forsyth-street Church, New York, April 18th, bishop Andrew presiding. The annual report, read by G. P. Disosway, Esq., showed the receipts for the year to be $61,337 81. The society has 118 domestic missionaries, under whose care are about 117,174 church members; also thirty-eight missionaries in foreign lands or among the aborigines of this country, who have in charge nearly 4,000 church members; together with thirty teachers and 911 pupils; being an increase of twelve missionaries, 4,586 church members, two teachers, and twenty-nine pupils over the last year.—One mission is in Liberia, West Africa, embracing six stations; one at Rio Janeiro, and one at Buenos Ayres, in South America.—Besides bishop Andrew, the Rev. Messrs. W. A. Smith, Francis Hodgson, Martindale, Peter P. Sandford, John Kennedy, Filmore, and Dr. Skinner, addressed the meeting.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

A meeting was held in behalf of the Board in the Tabernacle, New York, May 13th, at which the Hon. Stephen Van Rensselaer, vice president, presided. Rev. Dr. Hillyer opened the meeting with prayer, and after sacred music, the Rev. W. J. Armstrong, one of the Secretaries of the Board, made a statement of the present condition of the Board and its missions, embracing a compendious view of what has been already accomplished. Rev. President Humphrey, Rev. Mr. Brown of St. Petersburg, Rev. Hollis Read from Bombay, Rev. Mr. Bethune of Philadelphia, governor Vroom of New Jersey, and Rev. Messrs. Plumer and Kirk, addressed the meeting.

AMERICAN EDUCATION SOCIETY.

THE twentieth annual meeting was held May 12th, in the Broadway Tabernacle, New York, Rev. Dr. Woods, one of the vice presidents, in the chair. Rev. Dr. Codman opened the meeting with prayer, and the reports of the treasurer and secretary were read; after which various resolutions were adopted and the audience addressed by Rev. Messrs. Schmucker of Gettysburg, Pa., Todd of Northampton, Ms., Clark of Hudson, O., Wm. J. Armstrong of Boston, and Dr. Cogswell, secretary of the society.

The introduction of the report presents the following view of the existing demand for a greatly increased number of preachers of the gospel.

More than six hundred millions of heathens and Mohammedans know nothing of Jesus Christ the only Savior. More than one hundred and fifty millions of the Greek and Roman churches are sunk into the grossest idolatry, and vast multitudes in nominally christian countries are destitute of a preached gospel.

The work of publishing the gospel to all these millions must be performed; and by whom? The responsibility of the past generations is closed and sealed for the judgment. We may not roll it upon coming times, without great accumulation of guilt. The circle narrows until an uncommon weight of responsibility rests upon the men of the present generation. We have instrumentally in our keeping the everlasting destiny of millions at home, and hundreds of millions among the heathen. The salvation of the world, in a great degree depends,

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under God, upon the men of the present generation.

The five millions of destitute population in the United States will soon increase to eight, to sixteen, to thirty millions.

A summary of the proceedings of the society for the last year, including receipts and expenditures, beneficiaries, etc., is given below.

The American Education Society has now been in operation more than twenty years, and by the blessing of God has risen from small beginnings to its present extended movements. It has since its commencement aided in all, 2,495 young men. About eight hundred ministers, now living and preaching the gospel, have already through its direct instrumentality, been introduced to their fields of labor. Some of these have exerted a wide and holy influence in heathen lands, others are in conspicuous stations in churches and benevolent institutions in the United States. During the year, the society has aided one thousand and forty beneficiaries at 159 institutions. Its receipts have amounted to $63,227 76, and its expenditures to $66,208 92, which, with the debt of last year, $1,079 13, amounts to $67,288 05, leaving a debt of $4,060 29. The receipts, exclusive of legacies, are larger than in any preceding year. The business arrangements of the society divide the whole field into two parts: the one acting directly with the office at Boston, and the other through the Presbyterian Education Society at New York. The territory, including the branches and agencies which report directly to the office in Boston, consists of the New England States, and the State of Illinois. The number of young men assisted during the year within these limits, is 590. Of these 141 were in five theological seminaries, 315 in twelve colleges, and 134 in forty-six academies. The receipts into the treasury from New England and the Illinois Branch, have been $40,893 42, and the expenditures within these bounds, have been $42,774.

The appendix to the report contains a succinct history of the rise of the society and of its operations each year since its organization, from which the annexed paragraphs are taken, giving a comparative view of the receipts, expenditures, number of beneficiaries, in what institutions, amount refunded, and the amount earned each year.

The receipts of the society from year to year, as appears by the annual reports, are as follows, viz. 1816, $5,714; 1817, $6,436; 1818, $5,971; 1819, $19,330; 1820, $15,148; 1821, $13,108; 1822, $15,940; 1823, $11,545; 1824, $9,454; 1826, $16,596; 1827, $33,094; 1828, $31,591; 1829, $30,084; 1830, $30,710; 1831, $40,450; 1832, $42,030; 1833, $47,836; 1834, $57,818; 1835, $83,062; 1836, $63,227; making $579,144. It appears by the above statement, that a greater sum of money has been received during the last five years, than during the fifteen preceding years.

The results of the society has been as follows:—It has assisted, since its formation, 2,495 young men of different evangelical denominations, from every state in the Union. The number aided in each succeeding year, from 1816 to 1836, is as follows:—7, 138, 140, 161, 172, 205, 195, 216, 198, 225, 156, 300, 404, 524, 604, 673, 807, 912, 1,040, and 1,040. Of those who received aid from the funds of the society during the last year, 223 were connected with seventeen theological seminaries, 507 with thirty-five colleges, 310 with 107 academical and public schools; making in all, 1,040 young men connected with 159 institutions. About eight hundred individuals who have received its patronage, have already entered the christian ministry, about fifty of whom have gone forth as missionaries to heathen lands.

The whole amount which has been refunded by former beneficiaries, is as follows:—during the eleven years preceding April 30, 1826, $339 60; in 1827, $90 00; 1828, $864 22; 1829, $830 91; 1830, $1,007 84; 1831, $2,647 63; 1832, $1,312 77; 1833, $2,113 27; 1834, $1,947 78; 1835, $2,957 14; 1836, $4,332 53; making $18,443 69.

The sum of earnings by the beneficiaries for labor and school-keeping, reported from year to year, for the last ten years, is as follows, viz.—1827, $4,000; 1828, $5,149; 1829, $8,728; 1830, 11,010; 1831, $11,460; 1832, $15,568; 1833, $20,611; 1834, $26,268; 1835, $29,829; 1836, $33,502. The whole amount is $166,125.

The sums allowed to beneficiaries are *loans;* during the past year the rules of the society have been so altered, that the notes given by the beneficiary are made payable after five years from the completion of his preparatory studies for the ministry, with interest from that time, and a discount at the rate of twelve per cent per annum, if paid within the five years.

AMERICAN AND FOREIGN BIBLE SOCIETY.

A meeting composed of delegates from various Baptist churches and other bodies of that denomination, with numerous individuals from the city, was held in the Lecture-room of the Oliver-street meeting-house, New York, May 12th. Rev. Dr. Kendrick, of the Hamilton Seminary, was appointed chairman, and Mr. Robert F. Winslow,

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clerk. It was stated that the conference held at Hartford, Con., in connection with the meeting of the Baptist Board of Foreign Missions, had recommended that a convention be held at Philadelphia in April, 1837, for the purpose of organizing a new Bible society, in case the American Bible Society should sanction the resolutions of its managers relative to the principles on which translations into foreign languages must be made, in order to receive patronage from that society. It was also stated to the meeting, that the society had now approved of those resolutions. After some discussion, it was determined to proceed immediately to organize a new society, and a committee was appointed to prepare a constitution, which was reported at an adjourned meeting the next day; when a society was organized, called the *American and Foreign Bible Society.* The officers elected are—

Rev. Spencer H. Cone, New York,		*President;*
Rev. C. G. Somers,	do.	*Cor. Secretary;*
Mr. John West,	do.	*Rec. Secretary;*
William Colgate, Esq.,	do.	*Treasurer.*

The society instructed its committee to enter immediately on the discharge of its duties and to prepare an address to the Baptist churches in the United States. The first annual meeting is to be held in Philadelphia, in April, 1837.

BAPTIST BOARD OF FOREIGN MISSIONS.

THE Board met April 27th, in the First Baptist Church, Hartford, Con., the Rev. Dr. Sharp, of Boston, in the chair. Rev. Elon Galusha, of Rochester, N. Y., preached the annual sermon. The annual report was presented by Rev. Dr. Bolles, the secretary, and the treasurer's report by Hon. Heman Lincoln. Missions twenty-three, stations thirty-four, preachers fifty-three, printers six, who, together with females and others, make a total of 132. Churches twenty-one, schools twenty-eight, presses five, baptisms 221.

slavery, the election of new bishops, etc., came before the conference.

PRISON DISCIPLINE SOCIETY.

THE society held its annual meeting in Park-street meeting-house, Boston, May 24th, Hon. S. T. Armstrong, the president, in the chair. After reading select passages of Scripture by the Rev. Mr. Brown, the Rev. Louis Dwight, secretary of the society, read an abstract of the annual report. Rev. Dr. Jenks and Rev. Dr. Codman moved and seconded the acceptance of the report. On motion of J. E. Cowes, Esq., seconded by Rev. Dr. Park—

Resolved, That we will give unusual prominence, at the present time, to the claims of poor lunatics, to save them from imprisonment, and provide for them asylums.

On motion of Rev. Daniel Crosby, seconded by Rev. H. Coleman—

Resolved, That we regard with peculiar satisfaction the introduction of religious influence into insane asylums, and the fact that judicious efforts of this kind are found by experience to be very soothing and restorative to the insane mind.

AMERICAN TRACT SOCIETY, (BOSTON).

THE annual meeting was held in Park-street meeting-house, May 25th, Hon. William Reed, the president, in the chair. Rev. Dr. Codman opened the meeting with prayer; after which the Rev. Seth Bliss, the secretary, read the annual report, and the Rev. Mr. Badger, Rev. Mr. Willey, Rev. Mr. Reed, and Rev. Mr. Brown, addressed the audience.

Receipts and Expenditures.—Donations, $15,339 64; legacies, $585 68; sales of books, tracts, etc., $8,949 05; interest, $183 10; in all, $25,057 47; exceeding the available funds of last year by more than $6,000.—The expenditures, and the payments to the society at New York, amount to the same sum.

Foreign Appropriations.—The society at the beginning of the year pledged itself to furnish $10,000 of the $25,000 which the

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to encourage them in the circulation of the volumes, 2,067,000 pages. Whole amount of gratuitous distribution, 3,964,785 pages; cost, including those delivered to directors and members, $2,962 57.

NORTHERN BAPTIST EDUCATION SOCIETY.

THE annual meeting was held at the Federal-street meeting-house, Richard Fletcher, Esq., presiding. The meeting was opened by singing, reading the Scriptures, and prayer. Rev. E. Thresher then read the annual report of the secretary, and the Rev. Mr. Nelson that of the treasurer. Hon J. H. Duncan moved the acceptance of the reports and addressed the meeting, and was followed by addresses from Prof. Sears and others.

American Board of Commissioners for Foreign Missions.

BRIEF NOTICES.

SIAM.—The health of Doct. Bradley being considerably impaired, he, in company with Mr. and Mrs. Johnson, left Bankok, November 12th, and arrived on the 29th at Chantaboon, a large town about 200 miles south-east of Bankok, where they were expecting to remain about five or six months, taking advantage of the more favorable climate, and at the same time distributing books and tracts, and in other ways disseminating christian knowledge among the 30,000 or 40,000 Chinese residing there. Mr. and Mrs. Johnson were in good health, and that of Dr. Bradley was improving. Mr. Robinson was still at Bankok. The letter was written Dec. 2.

SOUTHERN INDIA.—Mrs. Hall, wife of the Rev. A. C. Hall, died at Madura, January 2d. During the week which her sickness continued, she was visited with much pain, but her faith and patience rose above it, and she was enabled to triumph in the Savior and in the hope of a glorious and blessed immortality on which she was sure she was about to enter.

MAHRATTAS.—*The Christian Brahmin, or Memoirs of Babajee*, etc., written by the Rev. Hollis Read, of the Mahratta mission, and now on a visit to this country, has recently been published by Leavitt, Lord, & Co., New York. Babajee has often been mentioned in the Missionary Herald and the Reports of the Board, as a very intelligent and zealous Christian convert of the brahmin caste, the devoted assistant of Mr. Read at Ahmednuggur, and elder of the church which he aided in gathering at that place. His character and labors cannot be contemplated without awakening great interest. The second volume of Mr. Read's work contains a great variety of statements respecting the country, and the character, habits, and religious superstitions of the people in the vicinity of Ahmednuggur.

A volume entitled *Journal of a Missionary Tour in India*, written by the Rev. William Ramsey, of the same mission, has recently been published by J. Whetham, of Philadelphia. The work embraces numerous detailed accounts of conversations with Hindoos, Parsees, and almost all other classes of persons inhabiting that part of India; in which the folly and absurdity of idolatry, the stupidity, degradation, and prejudice of the people, the arguments which they bring in support of their own religion, and the objections which they urge against Christianity, are brought before the mind of the reader in a clear and familiar manner; while the reader is made to accompany the missionary from village to village, and be a witness of the condition and character of the inhabitants. Remarks on various important topics, with anecdotes and descriptions, occur in various parts of the volume.

SOUTH AFRICA.—Mrs. Grout, wife of the Rev. Alden Grout, of the mission to the Zoolahs, was removed by death on the 24th of February, at Bethelsdorp. Her disease was pulmonary consumption. She enjoyed great peace, and died rejoicing that she had been counted worthy to go on such a mission.

The brethren had visited Dingaan and obtained permission to commence a mission among his people. Messrs. Grout and Adams returned to conduct the families of

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the company into the country of the Zoolahs, leaving Mr. Champion at Port Natal to erect a house at that place for their accommodation. They are to form a station at Port Natal, where there are 3,000 Zoolahs, and another in the interior at the residence of Dingaan. At the close of February Messrs. Grout and Adams were about leaving Bethelsdorp in wagons for Port Natal.

SANDWICH ISLANDS.--Rev. Joseph Goodrich and wife, with their children, five in number, arrived at Falmouth, May 22d, in the ship Awashonks.

CHEROKEES.—May 1st the Lord's supper was celebrated at Carmel, when eight Cherokees, all full-blood, or nearly so, and none of them able to speak the English language, were received to the church, on profession of repentance and faith in Christ; and eight infants were dedicated to God in baptism. One of the converts received to the church was a man supposed to be considerably above an hundred years old, and had for many years been blind.

On the 15th of May four Cherokees were admitted to the church at Brainerd; three of whom were baptised, as were also four infants. A very large and attentive congregation of Cherokees was assembled on the occasion.

PAWNEES.—It was stated at page 162 that Doct. Benedict Satterlee and wife, with other associates, proceeded from the state of New York on their journey to the Pawnee country about the first of March. Previous to their departure, Mrs. Satterlee was attacked with a cold and cough, which increased while on the way till their arrival at Liberty, on the western border of Missouri, when the symptoms became more alarming and the journey was suspended. She declined rapidly for about three weeks, till April 30th, when with calmness and an assured hope she yielded her spirit into the hands of her Savior, expressing satisfaction that she had devoted herself to the mission; though not permitted to reach the contemplated field of labor.

INDIANS WEST OF THE ROCKY MOUNTAINS.—Mr. Parker, on an exploring tour, having travelled from the Missouri to the Oregon river, was at the mouth of the latter on the 21st of October. He found favorable openings in the mountains and beyond, for missionary stations.

EMBARKATION OF MISSIONARIES.—A public missionary meeting was held at the Middle Dutch Church, New York, on Monday evening, May 30th, for the purpose of giving instructions to four missionaries belonging to the Reformed Dutch Church, who were about to embark for the Indian Archipelago, under the direction of the American Board of Commissioners for Foreign Missions.

The missionaries were the Rev. Messrs. Elihu Doty, Jacob Ennis, Elbert Nevius, and William Youngblood, with their wives, and Miss Azuba C. Condit, a sister of Mrs. Nevius, who goes with the expectation of residing in the family of her brother-in-law, and of devoting herself to female education.

Besides the usual devotional exercises, the instructions of the Prudential Committee were read by Mr. Anderson, one of the Secretaries of the Board; a charge was delivered by the Rev. Dr. DeWitt, Secretary of the Board of Missions of the Reformed Dutch Church, by which the mission is to be supported; and also addresses by Rev. Mr. Nevius, one of the missionaries, and governor Vroom, of New Jersey.—The missionaries embarked for Batavia, on board the ship Ceylon, captain Gore, June 8th.

BOOKS IN THE LANGUAGES OF THE NORTH-AMERICAN INDIANS.

THE following is a catalogue of the books, tracts, etc., which have been prepared and printed under the patronage of the American Board of Commissioners for Foreign Missions, in the languages of the several Indian tribes, among which the missions of the Board have been established. Some of the works are simple translations, as will be seen; others are mainly translations from works in the English language, but considerably modified; while others are written anew. The missionaries of the Board have prepared them all for publication, receiving such aid as was needed from interpreters. With the exception of those in the Cherokee, which have been printed in the syllabic alphabet invented by Guess, one of the tribe, the works have been printed in the orthography proposed by the honorable John Picker-

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ing, of Boston, as a uniform method of writing the Indian languages, in an essay read before the American Academy of Arts and Sciences. The Choctaw, Creek, Osage, Sioux, Ottawa, and Abernaquis languages were first reduced to writing by the missionaries of the Board. The Cherokee printing has been principally executed at the press owned by the tribe, established at New Echota in 1828. In the summer of 1835, a press was put in operation at Union, formerly one of the Osage stations, for the purpose of printing in the languages of the several southwestern tribes. It is expected soon to be removed to Park Hill, near the Forks of Illinois, about twenty-five miles from Dwight.

CHEROKEES.

		Pages.	Copies.
Cherokee Spelling Book, in Roman letters, prepared by Rev. D. S. Butrick, etc.		not reported.	
Cherokee Hymns, 1829, (in Guess's character,)	New Echota,	52	800
Gospel of Matthew, 1829,	do.	124	1,000
*Church Litany of the United Brethren, 1829,	do.	12	300
Cherokee Hymns, (2d ed.) 1830,	do.	36	1,500
Scripture Extracts, 1831,	do.	12	3,000
Cherokee Hymns, 3d ed.) 1832,	do.	36	1,750
Matthew, (2d ed.) 1833,	do.	124	3,000
*Poor Sarah, (relig. tract,) 1833,	do.	12	3,000
Tract on Temperance, 1833,	do.	not reported.	
Tract on the duties of the marriage relation, 1833,	do.	do.	
Matthew, (3d ed.) 1834,	do.	124	3,000
Acts, do.	do.	124	3,000
Scripture Extracts, (2d ed.) 1834,	do.	24	1,500
Cherokee Hymns, (4th ed.) 1835,	do.	prob. 48	not rep.
Select Passages of Scripture, 1836,	Union,	24	5,000
Cherokee Hymns, (5th ed) 1836,	do.	48	5,000
Cherokee Almanac, 1836,	do.	16	450
Cherokee Alphabet, lithographed, (1835,) in large characters, (with the Roman letters indicating the sounds of the syllables) on a broad sheet,	Boston,		300
Other cards lithographed; viz.			
Ten Commandments,	do.		300
Fourth Commandment,	do.		300
Eighth do.	do.		300
The Prodigal Son, with cuts,	do.		300
The Star in the East, do.	do.		300
John Preaching in the Wilderness, do.	do.		300

CHOCTAWS.

Choctaw Spelling Book, (Eng. translation,) 1825,	Cincinnati,	84	500
Chahta Holisso, (Choctaw Book, 1825,	do.	64	600
Spelling and Reading Lessons on sheets were printed on sheets in 1827,	Greensboro', Ala.	not rep.	
A small Spelling Book, 1827,	do.	15	do.
Chahta Holisso Atukla, (2d Choctaw Book), 1827,	Cincinnati,	144	750
Spelling Book, (2d ed.) enlarged, 1827,	do.	160	750
First part of the foregoing, 1827,	do.	60	250
Chahta Uba isht Taloa (Choctaw Hymns,) 1829,	Boston,	84	1,000
Chahta Holisso, (2d ed.) 1830,	do.	108	3,000
Chahta Ikhananchi, (Choctaw Instructer,) containing a summary of Old Testament History, (27 cuts,) 1831,	Utica,	157	1,250
Holisso Holitopa, (selections from Luke and John,) 1831, (17 cuts,)	do.	152	1,000
History of Joseph, 1831, (3 cuts,)	do.	48	1,250
Chahta Uba isht Taloa, (2d ed. enlarged,) 1833,	Boston,	162	3,000
Tract on the Sabbath, 1834,	do.	18	3,000
Choctaw Spelling Book, (3d ed. with cuts,) 1835,	do.	72	3,500
Chahta Na-Holtina, (Arithmetic,) 1835,	do.	72	1,000
Ulla I Katikisma, (2d ed.) (Dr. Watts' 2d Catechism for Children,) 1836,	do.	16	2,000
Religious Tracts, (2d ed.) (Being a part of the Chahta Atukla,) 1835,	do.	30	2,000
Family Education and Government, 1835,	do.	48	1,500
Choctaw Almanac for 1836,	Union,	16	not rep.

Mr. Byington has a Choctaw and English and English and Choctaw Dictionary, embracing 12,000 or 15,000 words, probably nearly all the important words found in the language, arranged and nearly ready for publication. It has been carefully revised and corrected by the best interpreters. A grammar of the Choctaw language is nearly prepared for publication by the same missionary. Whether the demand for either of these works will be such as to justify their publication by the Board remains to be determined. Other books and tracts are nearly ready for the press.

CREEKS.

Muskoki Imunaitsu, (or Creek Assistant,) with cuts, 1834,	Boston,	101	500
Short Sermon and Hymns, 1835,	do.	35	500
Istutsi in Naktsoku, (Child's Book,) with cuts, 1835,	Union,	24	not rep.

OSAGES.

Washashe Wageressa Pahugreh Tse, (Osage First Book,) 1834,	Boston,	196	500

OJIBWAS.

Ojibue Spelling Book, 1833,	Utica,	72	500
Ojibue Spelling Book, (2d ed.) 1836,	Boston,	107	500
Old Testament Stories and Natural History, 1836,	do.	72	500
Gallaudett's Picture, Reading, and Defining Book, and New Testament Stories, 1836,	do.	194	500
Ojibue Hymns, by Peter Jones, written in the orthography of Mr. Pickering by the missionaries, 1836,	do.	40	500
Six Cards—Alphabet and short syllables, 1836,	do.		500

SENECA.

Spelling Book, 1829,	Buffalo,	not reported.	
Two small collections of Hymns, 1829,	do.	do.	
Gospel of Luke, with a translation, 1830,	New York,		500
Sermon on the Mount and 30 hymns, 1830,	do.		500

OTTAWA.

A small book containing spelling lessons, passages of Scripture, and a few hymns, 1830,	Detroit,	not reported.	

ABERNAQUIS.

Spelling and Reading Book, 1830,	Boston,	90	500
Religious Tracts, 1830,	do.	36	500

SIOUX.

Sioux Spelling Book, 1836,	Boston,	22	500

* Prepared and printed by missionaries of the Board, but at the expense of the United Brethren.

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GRANTS RECEIVED FROM THE AMERICAN TRACT SOCIETY.—For the Mahratta mission, $500
For the China mission, 1,300
$1,800

Donations,

FROM MAY 11TH, TO JUNE 10TH, INCLUSIVE.

Central Board of Foreign Missions,
J. Gray, Richmond, Va. Tr.
R. River so. 2 00

Boston and vic. Ms. Aux. So. C. Stoddard, Tr.
Boston, Mon. con. viz. in Park-st. chh. 656,93; Bowdoin, do. 677,19; Green, do. 10,15; Salem, do. 34,56; Pine, do. 40,35; Free chh. 12,70; South Boston, 62,50; 1,493 38
Old South, Gent. and la. 814 36
Park-st. Gent. and la. 1,523,58; sab. sch. 8,68; 1,532 26
Union, Gent. and la. 687 47
Bowdoin-st. Gent. and la. 1,122,41; mater. asso. 4,52; 1,126 93
Salem-st. Gent. and la. 532 59
Pine-st. Gent. and la. 237 08
Green-st. Gent. and la. 44 87
Franklin-st. Gent. and la. 1,055 36
Mariner's chh. Gent. and la. 17 50
Chil. of sch. in Bradford Place, 3 11
Charlestown, Mon. con. 18 00
Medford, Gent and la. 260 25
Roxbury, Mon. con. 129 84
7,953 00
Ded. expenses paid by aux. so. 8; am't ackn. in March, May, and June, 6,100; 6,108 00—1,845 00

Essex co. North, Ms. Aux. So. J. Caldwell, Tr.
Newburyport, Mrs. MARY GREENLEAF, which constitutes her an Honorary Member of the Board, 100; mon. con. in Mr. Milton's so. 32,75; 132 75
Newbury, Mon. con. in Mr. Withington's so. 50 57—183 32

Franklin co. Vt. Aux. so. C. F. Safford, Tr.
East Berkshire, Cong. chh. 50 00
Enosburgh, Gent. 22,70; la. 13,11; 35 81
Fairfax, La. 5 00
Highgate, Miss. so. 65
Waterville, Mon. con. 1 20
43 16
Ded. expenses paid by aux. so. 41—42 75

Geneva and vic. N. Y. By C. A. Cook, Agent,
Castleton, Presb. chh. 37 16
Geneva, C. A. Cook, 13 00
Rushville, Chil. of mater. asso. for sch. in Greece, 5 00—55 16

Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Catskill, J. Willard, 10; C. Sturtevant, 10; 20 00
Lexington, Mon. con. in presb. chh. 9 00
West Durham, Mon. con. 21 00—50 00

Hampden co. Ms. Aux. So. S. Warriner, Tr.
Longmeadow, Fem. benev. so. (of which to constitute Mrs. CORNELIA WOODHULL an Honorary Member of the Board, 100;) 120 00

Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.
Collinsville, Mon. con. 20 00
East Hartford, Gent. 77 25
East Windsor, N. so. Benev. so. 23 00
Enfield, Mon. con. 8 08
Granby, 1st so. Gent. 2 00
Hartford, 1st so. Sab. sch. for tracts for China, 54; mon. con. 23,94; gent. 5; W. so. a friend, 5; 87 94
Marlboro', Mon. con. 3 00
Suffield, Mon. con. 18 00—231 27

Hillsboro' co. N. H. Aux. So. R. Boylston, Tr.
Amherst, Mon. con. 108 25
Antrim, Gent. and la. 51 08
Mason, Gent. 15 50
Nashua, La. 21 23—196 06

Lincoln co. Me. Aux. So. Rev. S. White, Tr.
Boothbay, Mon. con. 32 00
Bristol, La. 11 44—43 44

Litchfield co. Ct. Aux. So. C. L. Webb, Tr.
$50 fr. Canaan South, ackn. in June, constitute Rev. CHARLES PRENTICE an Honorary Member of the Board.

Lowell and vic. Ms. Char. asso. in cong. chh. and so. W. Davidson, Tr.
Dracut, Mon. con. in evang. so. 15 00
Lowell, La. miss. asso. in 1st cong. chh. and so. 72,09; mon. con. in do. 54,61; 126 70—141 70

Middlesex South, Confer. of chhs. Ms. P. Johnson, Tr.
Northboro', Mr. Fay's so. Ann. contrib. 43,88; Lyman sew. asso. for miss. to Sumatra, 30; juv. sew. so. 1,31; 75 19

New York City and Brooklyn, Aux. So.
W. W. Chester, Tr.
(Of which fr. Union presb. chh. to constitute Rev. HARMON LEWIS an Honorary Member of the Board, 50; fr. Rutgers-st. chh. to constitute Rev. JOHN M. KREBS an Honorary Member of the Board, 50;) 791 65

Oneida co. N. Y. Aux. So. A. Thomas, Tr.
Hannibal, Cong. so. 38,25; A. Rice, 10; 48 25
New York Mills, Mon. con. 9,94; coll. 16,88; 26 82
Oneida and Sconondoa, Presb. chh. 20 31
Utica, 1st presb. so. Mon. con. 39,97; la. benev. asso. 25; gent. 11,94; 76 91
Vernon Centre, Presb. chh. 18 26
Waterville, Mon. con. in presb. so. 31 00
Whitesboro', Fem. miss. so. 33,37; mon. con. 30,69; 64 06
Winfield, Coll. in cong. so. 6 83—286 44

Pilgrim Aux. So. Ms. Rev. A. Jackson, Tr.
Kingston, Mon. con. 6 41

Rutland co. Vt. Aux. So. J. D. Butler, Tr.
Fairhaven, Mon. con. in cong. chh. 15 00
Middletown, Mon. con. in cong. chh. 12 00
West Rutland, T. Boardman, for bibles for Broosa, 5; for do. for Druses of Mt. Leb. 5; 10 00—37 00

Strafford co. N. H. Aux. So. A. Freeman, Tr.
Rev. S. H. M. 3 50
Alton, Contrib. 2 00
Barnstead, Contrib. 10 00
Conway, Contrib. 5 00
Dover, Mon. con. 21,33; gent. and la 62,40; 83 73
Durham, Asso. 20; mon. con. 8,20; 28 20
Effingham, Indiv. 4 00
Gilmantons Centre, Contrib. 25,43; Iron Works, Asso. 8,71; chh. and so. for China, 10,21; a friend, for do. 1; 45 35
Meredith Village, Asso. 24; mon. con. 6; M. Bridge, Gent. 36,70; la. 17,50; mon. con. 15; 99 20
Milton, Contrib. 13 00
Moultonboro', Asso. 23,79; J. Hubbard, 45; 68 79
New Hampton, Gent. and la. 23 12
Ossipee, Asso. 18 00
Rochester, Asso. and mon. con. 49 00
Sanbornton, Asso. 23,50; av. of jewelry, 6; mon. con. 17,51; 47 01
Sandwich, Asso. 9 11
Somersworth, G. Falls, Contrib. 8 39
Tamworth, Contrib. 6 00
Tuftonboro', N. B. 1 00
Wakefield, Mon. con. 5,16; Mrs. J. D. 1,50; indiv. 12; 18 66
Wolfboro', Asso. 30; mon. con. 21,35; 51 35
594 41
Ded. expenses paid by aux. so. 50,82; am't prev. ack. 213,16; 363 98—230 43

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Taunton and vic. Ms. Aux. So. H. Read, Tr.
Berkley, Gent. 32,50; la. 36,50; la. cent. so. 6; 74 00
Fall River, For. miss. so. 200 00
Raynham, For. miss. so. 4 39—278 32

Valley of the Mississippi. Aux. So. W. T. Truman, Cincinnati, O. Tr.
Bainbridge, Mon. con. and coll. for miss. to Sumatra, 18; Chester, Mon. con. and coll. for do. 13,66; Chillicothe, Coll. in presb. chh. for do. 40,05; Georgetown, Coll. in presb. chh. 8,25; Granville, Mon. con. coll. and fem. asso. (of which for miss to Sumatra, 18,31;) 51,56; Greenland, Coll. in presb. chh. 7,78; Hanover, Coll. for miss. to Sumatra, 6,75; Mariotta, Mrs. S. B. 5; Miss M. C. 12c. McConnelsville, Coll. for miss. to Sumatra, 11,25; Newark, Mon. con. 8,50; coll. (of which for do. 24,) 27; Pisgah, Col. for do. 5,25; Putnam, Presb. chh. 100,56; Russelville, Coll. in presb. chh. 1; Salem and Fearing, do. in do. for miss. to S. 6; Sinking Spring, do. in do. for do. 11; Union chh. 8,61; fam. of Rev. J. D. for do. 4,75; West Union, Coll. 38; fam. of Rev. D. Burgee, 31; for do. Zanesville, Rev. J. C. for do. 5; Ded. expenses paid by aux. so. 88; 321 09

Western Reserve aux. so.
Lorain co. Wellington, 15; Medina co. Richfield, 15; Portage co. Charleston, La. asso. 9,50; Edinburgh, B. C. 2,50; Franklin, 14,75; Freedom, 5,50; Hudson, 35,53. Ravenna, Mon. con. 3,39; Rootstown, 5; Tallmadge, Chil. of matcr. asso. 2d pay for *Jedidiah C. Parmelee*, 12,06; Rev. J. C. P. 5; E. H. 1; Windham, 15,62; Trumbull co. Vienna, Mon. con. 11,62; sub. 4,88; av. of two shirts, 2,12; 158 47—479 56

Woburn Asso. Ms. Rev. S. Sewall, Tr.
Bedford, Mon. con. 19 12
Burlington, Contrib. 5 00—24 12

Palestine Miss. So. Ms. E. Alden, Tr.
Coll. at an. meeting, 40 20
Abington, S. par. Mon. con. 27 43
East and West Bridgewater, 59 52
North Middleboro', Gent. and la. 23 00
Randolph, 1st par. Gent. 27,12; la. 26,75; 53 87
204 02
Ded. expenses paid by aux. so. 33 00—171 02

Total from the above sources, $5,290 84

VARIOUS COLLECTIONS AND DONATIONS.

Acworth, N. H. Mon. con. in cong. so. 46 00
Albany, N. Y. 4th presb. chh. 50 00
Amsterdam, N. Y. Presb. chh. 50 00
Andover, Ms. La. so. 1; fem. asso. in W. par. 11; 12 00
Attleboro', Ms. Mon. con. in 1st cong. chh. 24 70
Babylon and vic. N. Y. Mon. con. 5; Mrs. I. M. 50c. 5 50
Ballston, N. Y. Fem. hea. sch. so. 3d pay. for *Agnes Henry* and *Mary Waterman* in Ceylon, 30 00
Bangor, Me. 1st cong. so. 90 00
Barre, Ms. For. miss. so. (of which to constitute Rev. JOHN F. STONE an Honorary Member of the Board, 50;) 72 00
Bath, N. H. Mon. con. 7 45
Belchertown, Ms. Mon. con. in 1st cong. so. 43,62: sew. so. (of which ft. Centre dist. for bibles for China, 30; S. part, 23,50; Turkey Hill, 8; Pond Hill, 12; for tracts for China,) 74,68; a fem. av. of jewelry, 1,33; 119 63
Bennington, Vt. Students in sem. 4 00
Bethany, Pa. Mon. con. in presb. cong. 4 00
Bethlehem, N. Y., A friend, 25; a boy, 25c. presb. chh. 59,51; 84 76
Boston, Ms. Mass. miss. so. as income fr. Mrs. Osborne's legacy, for pro. of the gospel among the Indians of the U. S. 188; a friend, 5; m. box, for Cher. miss. 3,25; sew. so. of Salem-st. chh. for *George W. Blagden* in Ceylon, 20; 216 25
Bridgeport, O. M. dist. Ct. Mon. con. for miss. to China, 5 00
Brighton, Ms. Fem. miss. so. 14 38
Brownfield, Me. Mon. con. 5 00
Brunswick, Me. Fem. miss. so. 16 50
Buckport, Me. Mon. con. 40 00
Buffalo, N. Y., J. Crocker, for *Mary Eliza Crocker* in Ceylon, 20 00
Cambridge, Ms. Miss. sew. circle of Shepard chh. 25; mon. con. in do. 24,75; 49 75
Canterbury, N. Y. Presb. chh. 30 75
Centerville, Va. A friend, to constitute Rev. EPHRAIM D. SANDERS an Honorary Member of the Board, 50 00
Charlestown, Ms. Winthrop chh. and so. 166 81
Chatham, Ms. Asso. 68 00
Chatham Village, N. J. For *Asa Lyman* in Ceylon, 20 00
Cherokee Corner, Ga. S. Baldwin, for miss. to Africa, 5 00
China, N. Y. 1st cong. chh. 12 31
Clinton, N. Y. Mr. Benedict, 1 00
Colchester, Ct. Misses M. C. and A. J. C. for *George Champion* in Ceylon, 20 00
Columbus, N. Y. Presb. chh. 21 00
Del. co. N. Y. Miss. so. 14 00
Dracut and Lowell, Ms. Mon. con. in presb. chh. 23 54
Dunkirk, N. Y. Mon. con. 70; G. A. French, 10; J. Van Buren, 10; S. Starr, 10; to constitute EBENEZER R. THOMPSON an Honorary Member of the Board, 100 00
Dunstable, Nashua Village, N. H. Men. con. in Mr. McGee's so. 50 00
East Aurora, N. Y. Av. of beads, 27 41
Fairfield, N. J. Fem. mite so. 20 00
Fort Covington, N. Y. Fem. for. miss. so. 24 00
Fort Edward, N. Y. Mon. con. 5 00
Franklin, Ms. Mrs. I. Fisher, 10 00
Fryeburgh, Me. Mon. con. 75 00
Gettysburgh, Pa. Mon. con. in presb. chh. 23 57
Glenns Falls, N. Y. La. frag. so. 20 00
Grafton, Vt. Mon. con. 22; Rev. E. G. B. 3; 25 00
Greenbush, N. Y. Presb. chh. 20 00
Green River, N. Y., T. W. W. a child, 6
Greenville, N. Y. La. cent so. 10 00
Greenville, Va. Miss L. W. D. 5 00
Harford, Pa. O. Thatcher, 2 50
Harrisburgh, Pa. An indiv. for miss. to China, 50; mon. con. in presb. chh. 6,68; s. s. schol. in do. for Mrs. Alexander, Sandw. Isl. 11,19; an unknown orphan, 20; W. G. 5; 92 87
Harpersfield, N. Y. Sew. so. 7,51; presb. chh. 13,06; 20 57
Hower, N. Y. Cong. chh. 62 00
Hudson, N. Y. Sab. sch. in presb. chh. for Hudson Waterbury sch. in Ceylon, 25 00
Jamaica, N. Y. Presb. chh. 122 12
Keesville, N. Y. Presb. chh. (of which to constitute Rev. A. D. BRINCKERHOFF an Honorary Member of the Board, 50;) 100 00
Lawrenceville, Pa. Youth's p. meeting in presb. cong. to ed. chil. in India, 17 00
Little Compton, R. I. Mon. con. 15 00
Littleton, N. H. Mon. con. 17 00
Livingstonville, N. Y. Mon. con. in presb. chh. 7 00
Livonia, N. Y. Evang. so. 20 00
Machias, Me. Mon. con. 20 00
Maine, A friend, 5 00
Malta, N. Y. Presb. chh. 3 00
Marshfield, Ms. A. Ames, 10 00
Michigan, Anon. by Rev. J. L. 1 00
Middlesex co. Ms. A friend, 20 00
Middletown, Ms. Mon. con. 15 01
Milford, Ms. Mon. con. 15 00
Montgomery, N. Y., A friend, 13 00

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Nantucket, Ms. Coll. in N. cong. 52; s. sch. in do. 8; for maritime miss. in S. E. Africa, 60 00
Newark, N. J. 1st presb. chh. Gent. asso. viz. W. Wallace, 100; A. W. Corey, J. Baldwin, Jr. C. Carter, J. Taylor, each 50; I. Nichols, 25; D. Price, 25; Rev. A. D. Eddy, J. Baldwin, P. Jacobas, P. H. Porter, D. B. Crane, J. Bruen, each 20; O. Woodruff, C. W. Bruen, J. Black, A. Nichols, W. Tuttle, I. I. Baldwin, M. B. Coe, E. B. Poineer, A. Baldwin, I. D. Poineer, A. Woodruff, S. B. Alling, T. Lyman, C. Colton, J. H. Robinson, R. H. Poineer, D. C. Bosworth, E. Beach, H. I. Poineer, C. Baldwin, each 10; indiv. 143,25; coll. 56,22; la. asso. 226,66; juv. sew. so. 15; mon. con. 300,50; 1,411 63
New Hartford, N. Y. By Rev. Mr. Searle, 23 50
New Windsor, N. Y. Presb. chh. to constitute Rev. James M. Sherwood an Honorary Member of the Board, 50 00
Niagara Falls, N. Y., A. H. Porter, 30; a friend, 50; 80 00
Northampton, Ms. Misses H. Burt and J. A. Barnes, 1st pay. for *Mary Todd*, in Ceylon, 20 00
North Andover, Ms. Mon. con. in evang. chh. 24 30
North Essex Dist. Ms. Mon. con. 39,27; s. sch. 7,45; coll. 50,50; 97 22
North Falmouth, Ms. Mon. con. and coll. 38 48
Northbridge, Ms. A mem. of cong. chh. to constitute Rev. Charles Forbush an Honorary Member of the Board, 50 00
North Pittstown, N. Y. Presb. chh. 22 71
Ontario, N. Y., P. Heard, 10 00
Orange, N. Y., A friend, 3 50
Parsippany, N. J. Praying and read. so. 16 00
Pawtucket, Ms. Mon. con. in cong. chh. 50 00
Perrysville, Pa. S. Maclay, 20 00
Petersburg, Va. Mon. con. in presb. chh. 48 36
Philadelphia, Pa. Fem. so. for ed. hea. youth, for sch. in Bombay, 250; mon. con. in 3d presb. chh. 23; fem. juv. so. of s. sch. Broad-st. chh. for *Helen Chambers*, 12; 285 00
Pittsford, Vt. Mrs. J. Nurse, 1st pay. for *Joseph Nurse* in Ceylon, 20 00
Plymouth, N. Y. Cong. chh. 20 51
Pompey, N. Y. Mon. con. in 1st presb. chh. 20 00
Portsmouth, N. H. Pleasant-st. chh. 20; juv. so. 5th pay. for *Harriet Putnam* in Ceylon, 20; 40 00
Potsdam, N. Y. Mrs. Raymond, 1 00
Ramapo Works, N. Y. Mon. con. 11 00
Redfield, N. Y., A. Johnson, a rev. pensioner, 10 00
Ridgebury, N. Y. 25 00
Rindge, N. H. Young men's benev. so. 20 00
Ripley, N. Y. 1st chh. 73 00
Roxbury, Ms. Gent. and la. of Elliot so. 304; ded. ain't ackn. in April, 269,29; 34 71
Sharon, Ct. Sab. sch. of 1st cong. chh. and so. for *David Hamlin* in Ceylon, 13 00
Shelter Island, N. Y. Mon. con. 25 00
Sheridan, N. Y. Cong. chh. mon. con. 14 75
Shippensburg, Pa. J. Maclay, 10 00
Shirley, Ms. J. M. Wright, 1 50
Silver Creek, N. Y. Chh. 10 00
Spencertown, N. Y. Mon. con. in presb. chh. 6; Miss S. Dean, 5; 11 00
Springfield, N. J. Presb. chh. to constitute Rev. John Hart an Honorary Member of the Board, 50 00
South Hampton, N. Y. Mon. con. for Greece, 5 00
Stoneham, Ms. La. asso. which and prev. dona. constitute Rev. John H. Stevens an Honorary Member of the Board, 34 16
Templeton, Ms. Chil. of mater. asso. for miss. to China, 1 60
Tisbury, Mrs. D. Pease, 1 00
Troy, N. Y. Second-st. presb. chh. 302,11; and not 413,44 fr. benev. so. in 2d presb. chh. as ackn. p. 240.
Union Corner, N. Y. Presb. chh. (of which to constitute Rev. Leonard Rogers an Honorary Member of the Board, 50;) 72 60
Walton, N. Y. 1st presb. chh. 64 42
Wappingers Creek, N. Y. Presb. chh. 7 00
Warrior Run, Pa. Sewing so. for *John Bryson*, 25 00
Westboro', Ms. Mon. con. in evang. cong. 48 75
Westfield, N. Y. 70 00
West Milford, N. J. Mon. con. 18 00
Wheatland, N. Y., J. A. McVean, 10 00
Williamstown, Ms. Miss S. M. Benjamin, to constitute Rev. Nathan Benjamin an Honorary Member of the Board, 50 00
Wilmington, Vt. Mon. con. 1 50
Wilmington, Del. Inf. s. sch. in Hanover-st. chh. for sch. in Ceylon, 10 00
Wilson, N. Y. Presb. chh. and so. 20 00
Woodbury, N. J. Mrs. Rowe, 5 25
Unknown, (Of which to constitute Rev. Cyrus W. Allen of Norton, Ms. an Honorary Member of the Board, 50;) 100 00

LEGACIES.

Guilford, Ct. Miss Ruth Evarts, ($160 having been rec'd previously,) by H. W. Chittenden, Ex'r, 64 13
Litchfield, Ct. Benjamin Tallmadge, by J. P. Cushman, 1,000 00

Amount of donations and legacies acknowledged in the preceding lists, $12,106 86. *Total of donations and legacies from August 1st, to June 10th*, $146,189 28.

DONATIONS IN CLOTHING, &c

Londonderry, N. H., A barrel, fr. fem. char. so. for Creek Path, 38 00
Medford, Ms. A box, fr. la. Ojibwa miss. so. for Messrs. Hall and Boutwell, 54,77; clothing, fr. juv. sew. so. for do. 8,95; 63 72
Northboro', Ms. A quilt, fr. juv. sew. so. for Sandw. Isl. miss. 5 00
Norton, Ms. A bundle, for Rev. I. Tracy, Singapore, 11 24
Salem, Ms. A box, fr. ladies, for Sandw. Isl. miss. 62 00
Sandy Bay, Ms. A coverlet, fr. fem. sew. so. for do.
South Hadley Canal, Ms. A bundle, fr. indiv. for Mrs. Spaulding, Ceylon, 30 00
West Killingly, Ct. A box, fr. la. sew. so. 11 16
Windham, O. Clothing, 1 62

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds.

James Adger, Charleston, S. C., Treasurer of the Southern Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

Charleston, Mon. con. in 2d presb. chh. 21,12; juv. miss. so. for Mahr. miss. 107,10; R. Wotherspoon, 50; Sumpter dist. T. E. Dicky, 10; Liberty co. Ga. Miss. so. (of which to constitute Rev. Robert Quarterman, Rev. C. C. Jones and Rev. I. S. K. Axson Honorary Members of the Board, 150,) 272,65; Walthourville fem. sem. and Union do. av. of a fair, 290; Spartanburg, S. Morrow, 10; Laurens dist. R. Cunningham, 50; Winsboro', fem. miss. so. for Chickasaw miss. 25; Columbia, (vic. of,) Young la. of fem. institute, 12; Milledgeville, la. of presb. chh. to constitute Rev. John W. Baker an Honorary Member of the Board, 50; less postage, 57c. $697 30

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THE

MISSIONARY HERALD.

VOL. XXXII. AUGUST, 1836. No. 8.

American Board of Commissioners for Foreign Missions.

Constantinople.

EXTRACTS FROM THE JOURNAL OF MR. DWIGHT.

Mr. Dwight was residing in the village of San Stefano during the hot months of summer, for the purpose of securing purer air and better health for his family.

Interviews with Armenians of Influence—Patriarch's Vicar—Priest K.

August, 1835. Last evening Boghos Agha, a rich and powerful Armenian who resides here, and who is chief director, or superintendent, of one of the sultan's powder-works, sent me an invitation to make him a visit, as the Armenian patriarch from Constantinople was there. As soon as I entered, the patriarch expressed much delight at seeing me, and turning to the Armenians present, said, "This is *our friend*." We had a very pleasant conversation, though somewhat restrained by the presence of several Armenians and one Frank, a papist. I exhibited to his excellency the scripture pieces, and the illustrations of astronomy in the magic lantern, with which he was both surprised and delighted.

To-day I called again on the patriarch, and was glad to find him entirely alone. We had a very free conversation, in which he put aside all formality, and talked like a common man. He is a well-read man, and of an amiable disposition, and his remarks upon the Scriptures indicate that the sacred volume does not lie unopened upon his shelf.

Oct. 1. I have been to the village of St. George, to pass the night with Hohannes Agha, superintendent of the powder-works near that place. The sultan has two manufactories for powder—one, previously mentioned, which is situated on the shore of the sea of Marmora, about three miles east of San Stefano, and the other at the head of the beautiful lake of *Kinchuck Chekmeje*, perhaps eight miles from the same place. Hohannes Agha superintends the latter, and it was at his urgent invitation, and in accordance with my own promise, that I visited him at this time. Mr. Goodell being in town, could not accompany me, and I took with me two English friends besides Senakerim. We found him at his place of business near the powder-works, and when he saw me, he remarked to Senakerim, "He is a *just* man, he promised to visit me, and now he is faithful to his word."

After conducting us through the powder-works, he sent us, in his private coach and four, to his own house, he himself following on horseback. Here we were entertained in princely style, and I had abundant opportunity to talk on whatever subject I pleased to introduce. Hohannes Agha is a man of mind and talent and cultivation, and withal he is a very serious Christian in his way. Whether he is really a Christian before God or not, I cannot say; but he seems a most amiable and lovely character, and I should say decidedly that he is not far from the kingdom of heaven. He has a large family of children, and there was an order and stillness about the house, and a degree of discipline and subordination among the children, which are quite uncommon. I could not but pray, May the Spirit of the Lord dwell in this house, and may this man, who occupies so important and prominent a station in the eyes of his countrymen and the world, by his holy, christian example,

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lead many to a true knowledge of the gospel.

Dec. 1. Some days ago, M——, the jeweller referred to in previous communications, called to see the vicar of the patriarch of Jerusalem. The latter is represented as being a man of great bigotry, but more probably he loves the superstitions of his church because he loves the revenues that flow to him from that source. In the course of the conversation he alluded to our two young men, Senakerim and Hohannes, saying that they are infidel in sentiment.

M. "But would you be willing to bring this charge to their faces, if they were present?" "Certainly," he replied. "Well," said M., "suppose for the moment that I stand in their place. I am Senakerim and Hohannes. Prove to me now that I am an infidel. Wherein does my infidelity consist?" The vicar was unable to answer. The fact is, that the people generally, who once feared that these young men were becoming infidels, now give them the credit of being true Christians, probably from finding that, instead of rejecting the Scriptures, they love and study the good word of God more and more. They seem to be growing in favor, not only with God, as we hope, but also with man. They have recently been requested to meet with a council of the great men of the nation, in order to advise with them on the subject of establishing a large college.

To-day S. visited priest K., and found him as usual in a very serious and interesting state of mind. This individual appears much like a true child of God. He never introduces vain talk, but loves to converse about the most solemn and practical truths of the gospel. "Foolish and unlearned questions," he always avoids, knowing that such "do gender strifes." Said he to S. to-day, "I want you to tell me what is the great sum and substance of the gospel: what does it require us to do, and what will it do for us? I have thought much about this, and have my own ideas concerning it, but I wish to have yours also in a few words." S. told him that the substance of the gospel is *Christ crucified for the sins of the world;* that it requires of us repentance and faith, or what is the same thing, *a new heart;* and that it promises to us the pardon of sin, the favor of God, and eternal life.

Hohannes has a Sabbath-school regularly at his father's house, in Constantinople. He also reads the Scriptures and prays morning and evening with his mother and the whole family. It should be remarked, however, that family worship is by no means an uncommon thing among the Armenians of this city. They have a form of family prayer, which many of them are punctilious in observing, though, like all their other prayers, usually in a very heartless manner.

Girls who Pray and speak Truth—Young Men in the High School.

The lamentable disregard of truth among the people, even the ecclesiastics, and the silent but effectual manner in which a reformation in this respect is advancing by means of the study of the Scriptures, are strongly set forth in the following anecdotes.

Besides the Sabbath-school mentioned above, H. goes on the Sabbath to the house of an uncle to instruct in the Scriptures two young and promising girls, his cousins; one about ten or twelve years of age, and the other fourteen or fifteen. Some time since I gave each of them a copy of the modern Armenian Testament, and now they appear exceedingly interested in reading and understanding it; and more than this, they are quite seriously disposed. Every night and morning these two young girls read a chapter and pray together for the guidance of the Holy Spirit. It is more than probable that among the tens of thousands of which this city is composed, not a single other case of this kind can be found.

Not long ago the father of these girls being at home, some person rapped at the door, whom he did not wish to see. He therefore directed his eldest daughter to go and tell the person that he was not at home. "But papa," she replied, "that would be telling a lie." "What then," said the father, "It is a very little thing. You have only to say, that I am not at home." "But, papa," she replied, "the Bible says it is wicked to tell lies, and I cannot tell a lie." The father was very angry and calling his second daughter, he bid her go and say the same as he had told to the other. "Papa, I cannot," said she, "for it is wicked to lie." The father was enraged and astounded, and he made complaint to H. the next time he saw him, that his girls would not obey him in so small a matter, and he did not know what had possessed them. H. told him that they acted properly in this case, for he had commanded them to violate a plain and direct command of God.

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A somewhat similar case occurred in the family of Senakerim's father. The latter is a priest, and he gave a similar command to a younger son, a member of our High School. A neighbor called to borrow something, and the priest unwilling to lend, told his boy to go and say that he had not such an article in the house. The boy replied, "But we have it, there it is," pointing to it. "I know it," said the father, "but do you go and tell him that we have it not." "I cannot," replied the boy, "for that would be telling a lie." "What," said the enraged priest, "are you going straight up to heaven, and will you leave me to hold on by your heels?" Which was equivalent to saying, "Do you, a mere boy, pretend to intimate that you are going to be more holy than me, your father, and a priest."

29. I have for some months past had a class in astronomy in our High School, and I have become exceedingly interested in it. It is composed of five as bright and promising boys as I almost ever saw. Three of them speak English quite passably well, though I lecture to the class in Armenian. I find much opportunity to draw serious and practical reflections from our subject, and I hope this feeble effort will not be in vain.

Jan. 1, 1836. The new year has been ushered in by a most tremendous storm. In the morning the appearance of the weather was favorable, but a little past noon it began to snow and blow most furiously, with but a few moment's warning. In about fifteen minutes our windows were completely covered with the snow, so as to preclude the possibility of looking out upon the storm. We fear that much damage will be done and more than all, that lives will be lost, particularly upon the water.

Those of our scholars who reside over the harbor, in Constantinople, were not able to return to their homes, and of course we were obliged to keep them. Three of them slept at my house. I spent a very pleasant, and, I trust, profitable evening with them; and I felt that I had occasion to bless God for this one good result, that his providence had brought out of the storm,—that he had given me such an opportunity. Among other things, I put it to each one of them to tell me which is the greatest of all the works of God? After some time spent in thinking, S. said that he thought it was *the stars;* A. said *man;* and M. said *the planets.* I told them that A. had come the nearest to being right—*man* being a greater work than the stars, inasmuch as he shall live forever,—long after suns and stars and systems shall be blotted out. Man, however, is not the greatest work of God. After leaving them to think a while longer, I told them it is *the work of redemption:* and upon this theme we had some interesting conversation.

A. and S. are much enlightened, and the latter, particularly, is in a very serious and tender state of mind. M. also appears attentive and solemn, although he has not had the advantages of the other two for hearing the truths of the gospel. I spoke of the subject of prayer; S. said with great simplicity and tenderness of feeling, and with tears in his eyes, "It is a good thing to pray, but I fear M. does not know how to pray."

Call on the Patriarch—Children of Hohannes Agha.

13. This being the Armenian new-year's day, (O. S.), Mr. Goodell, Mr. Homes, and myself resolved to devote it to making calls among the Armenians. After going to the church in the morning, we called first on the patriarch, who received us with his usual politeness.

When he learned that Mr. Homes had lately come from Paris, he inquired what news he brought from Europe. Mr. Homes stated that there has been a great change in Spain and Portugal lately in one respect: that now the sacred Scriptures may be circulated freely among the people.

At this the patriarch seemed much astonished, and asked with much earnestness, Are they not *Christians* there? When told that they are, and that the pope had prohibited the sacred Scriptures to the people, he could hardly credit the statement. I gathered two facts from this circumstance; 1. That the good patriarch is in a great measure ignorant of popery; and 2. That he himself is in favor of the general circulation of the Scriptures among the people. This we have never had any reason to doubt, although there was a time when the Armenian patriarch of this same see made a similar prohibition with that of the pope, thus taking upon himself the dreadful responsibility of shutting out the light of God's word from the people to whom it is especially addressed. The synod at Echmiadzin has done the same thing; but, blessed be God, the time has come in this city, when the patriarch would not dare to issue such an order, were he disposed, much more than the Presbyterian assembly in America would do the same.

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25. Senakerim has been to Yenny Kapoo, where he talked twenty-three hours out of the twenty-four on the great topics of the gospel. He often sits up nearly all night, conversing with the people, mostly with the gospel open before them. He was last evening with M., and the latter became so much interested in the conversation, that he sent out for some of his neighbors to hear the good words. These had never heard any expression of enlightened views before, and therefore M. felt the need of proceeding cautiously. He adopted this course. He proposed to S. questions on many topics that were perfectly familiar to him, but in such a manner as to convey the impression that he was seeking light himself. This led to discussion of subjects of the highest interest, in such a manner as to benefit the visitors, without exciting any alarm.

Feb. 2. Went with Messrs. Goodell, Homes, and Senakerim down to San Stefano. In the evening we called upon Boghos Agha, the superintendent of the powder-works; and as Mrs. B. was with us, we were taken into the ladies' apartments, where, besides the family of Boghos Agha, we found also the wife and children of Hohannes Agha, the superintendent of the other powder-works already alluded to. He has recently been sent by the sultan, through Europe, to England, to collect information in regard to his particular department, and no better man for this purpose could possibly be selected here.

Rarely, if ever, have I spent a more pleasant evening. We were exceedingly interested in a boy about five and a half years of age, one of the children of Hohannes Agha, who exhibited marks of great precocity of intellect. He could read even a written hand with great ease, but our attention was particularly attracted by his most remarkable knowledge of the Scriptures. He repeated several scripture histories, partly in his own words and partly in the words of the Bible, both from the Old and New Testaments. Among these were the account of the first transgression, the story of Cain and Abel, that of the betrayal of Christ, of the crucifixion, etc.; and on each story, he had, and expressed his own peculiar thoughts. When asked how many apostles there were? he answered readily, "Twelve," and repeated some of their names. He then said that "Judas was a rebel, for he betrayed his God."—"What became of Judas?" "He hanged himself and went to hell."—"Then there were only eleven apostles left. Who was afterward put in Judas' place to make good the number twelve?" Here he was at first a little puzzled, having, probably, never read the account in the first chapter of Acts; but, after some thinking, he replied, "Paul was the twelfth apostle." It was a very natural answer, for he knew that Paul was an apostle, and also that he did not belong to the original twelve; but at the same time, it was an extraordinary answer for a child of that age. He made many remarks of his own accord, which indicated a maturity of mind far above his years. We asked the mother if he was an obedient child, to which she answered in the affirmative. He then said, "Sometimes the devil comes and tempts me, and then I am bad." "I do not think," said he, "that there is any *place* called *hell*. When any one does bad, he has hell in his own spirit." His mother assured us that these are his own notions, which nobody had ever taught him, and indeed nobody had thought of them until they were suggested by him.

His little sister was brought in, (older than himself,) and he put several questions to her from an Armenian catechism, which she answered as follows:—Q. "What are you?" A. "A Christian." Q. "What is a Christian?" A. "One who believes in Christ." Q. "What is the sign of a Christian?" A. "The holy cross." Q. "How many Gods are there?" A. "One, existing in three persons, the Father," etc. Q. "Is the Father, God, and the Son, God, and the Holy Ghost, God?" A. "Yes." Q. "Then there are *three* Gods." A. "By no means, for these three are one," etc. At length the little girl got confused by seeing so many strange eyes turned upon her, and unable to answer any more, left the room. The boy mentioned it repeatedly in the course of the evening, that his poor sister had been made ashamed.

This boy reads the Bible every day by himself, and he seems really to be led and taught by the Spirit. His mind is evidently on the stretch, and so excited that I almost fear the consequences. We advised his mother to give him plenty of time for play and exercise in the open air, lest he should become deranged.

It was exceedingly interesting to hear the mother put questions to him about the Bible, which she did with a degree of freedom which indicated that she herself is familiar with the Scriptures and accustomed to give religious instruction to her children. In an Armenian house, and particularly in one of the highest families, this was new and pleas-

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ing in the highest degree. The mother is a very dignified woman in her appearance, and possessed of an intelligent mind; and the father is one of the most amiable and well informed men in his nation. The Lord does seem to be raising up witnesses for himself here and there, in an extraordinary way, among this people, and we are anxiously looking to see what will be the great result of the present peculiar state of things in the Armenian nation.

6. We were invited to attend a wedding to-day at the Armenian printers', in Orta Koy. At the head of this establishment is an old man of eighty-five, still strong and vigorous for work. This old man really seems to have his affections not on the earth, but in heaven. We have had many long and interesting conversations with him; and although from his education, he has, as might be expected, some superstitious notions, yet he is evidently familiar with heavenly things, and delights to engage in heavenly conversation. When this man dies, I shall feel that we have very satisfactory ground to hope that he has gone to that heavenly world about which he so much delighted to converse while here in this pilgrim state. And may we not believe that the Lord has others here whom he knows to be his dear children, although we may be ignorant of them. The Armenians have the Bible; they have the pure gospel of our Lord Jesus Christ; and although they are educated to believe many extraneous things, yet who will limit the Holy One, and say that the Spirit may not make a saving application of the truth that is known, though it be imperfectly, and train up here and there a soul for his kingdom, from among thousands who are left to perish?

22. S. had a long conversation with a very bigoted high-church Armenian. At first the man took very high ground in favor of the forms and superstitions of the church, but S. led him along step by step, until he began to lower his tone very materially. S. said, "Suppose a man should come here in these streets, and swear and blaspheme, no notice would be taken of it by any body, either of priests or people. But if that same man should eat meat on a fast day, he would be called a heretic, and perhaps be disciplined. I ask you now who has commanded men not to swear nor blaspheme?" A. "God." Q. "And who has commanded men not to eat meat on fast days?" A. "The church." Thus you see that the commands of men are of more force and better obeyed, than the commands of God." The man could say nothing more.

This man said of A., "He is an ignorant man. He knows nothing but the Scriptures; and yet he talks in such a manner that no one can gainsay or resist him." He then inquired if A. had not acquired his notions from us. S. assured him on the contrary, he had never seen us. "Whence then have come these ideas, if he has never seen *them*?" S. "The fact is, as I said, he has never seen the Americans, and yet you say he talks from the Scriptures in such a manner, as that nobody can answer him. I leave you to account for this as you can."

A. is an enameller, and he has no equal in his profession in all Constantinople, except one Frank. He is well versed in Armenian history, particularly ecclesiastical, and he has a strong and independent mind. When first he became acquainted with S., he was a violent enemy, but the power of Scripture truth, accompanied, as we have reason to believe, by the Spirit of God, prevailed, and since that time he has been the open and fearless assertor and vindicator of Bible truth, come what will of the church.

The party in the Armenian church in Constantinople, who now receive the Scriptures intellectually, as the only and all-sufficient guide in matters of faith and practice, is large and strong; and it is marvellously increasing almost every day. Still, but a few give evidence of having yielded up their souls to the full influence of the truth. We wait and pray for the descent of the Holy Spirit, as on the day of Pentecost, that all this place may be shaken, and many souls be gathered into the true spiritual fold of Christ. It should be stated in addition, that what is said of the Armenians of Constantinople does not apply to those of other places in Turkey, who in general, I imagine, are far behind those of this city in point of preparation for the coming and kingdom of our Lord Jesus Christ.

EXTRACTS FROM THE JOURNAL OF MR. GOODELL.

Services in Turkish—Progress of Reform—Change among the People.

Mr. and Mrs. Jackson arrived at Constantinople, Feb. 15th, on their way to join Mr. Johnston at Trebizond.

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In a letter accompanying his journal, and dated February 27th, 1836, Mr. Goodell remarks—

I have said nothing about our Turkish meetings though we have now two stated ones every week. Of one of them Mr. Schauffler takes the direction, and the Messianic prophecies of the Old Testament in order are the principal subjects of our attention. Of the other I always make preparation to take the lead; and we are giving the gospel of John a most thorough and critical examination, combining, as far as we can, all that is didactic in theology with all that is practical and doctrinal in religion. Both these meetings, though designed particularly for our young reformers, are yet among our very best ones for our own spiritual improvement.

Respecting the reformation in progress among the Armenians and Greeks, at the date of his letter, he adds—

As to the great work of reform, which has been steadily advancing among the Armenians for the last two or three years, and of which we think it our duty to give you much more full accounts in time to come, for your encouragement as well as ours, I will merely remark that the character of the work seems to be just this,—a simple and entire yielding up of the heart and life to the sole direction of God's good word and Spirit. And none such shall ever be confounded.

The Greek Lancasterian schools are all of them in successful operation: and I am happy to add, that the preaching in the Greek churches this season, has thus far been quite evangelical, to the perfect astonishment and great encouragement of all who are sighing after a better state of things. Whether all this is to be attributed to the influence of the new patriarch, or whether the preacher is himself afraid to rave as in former years against all that is benevolent and good, and is consulting his own popularity in the case, I cannot say: but the fact is a marvellous one.

The reader who is familiar with the account of the religious inquiry and reform among the Armenians, inserted in the numbers for January and February, pages 30 and 41, and especially with the notices of individual inquirers, page 44, will be able more fully to understand and appreciate the statements here given by Mr. Goodell.

September 20, 1835. Sabbath. Since my return from the country, on the 10th instant, I have had several long and interesting conversations with various individuals, and feel much encouraged to urge the claims of the gospel more than ever upon the attention of men. There seems to be a tenderness on the minds of many which can be accounted for only on the supposition of a special divine influence. The agent of the British and Foreign Bible Society recently remarked to me, that the change among the Greeks had been so great, during the last five years, that it really seemed like a difference of twenty-five years, or almost a whole generation. Among the Armenians the change has been still greater. Nor has it been scarcely less among the Turks.

26. The father of M. (the latter being in our employ, and a scholar in our High School, and the former one of the priests of Pera), informed us that he had begun to preach in the church, having for several Sabbaths in succession employed half an hour or more in explaining the gospel; that some of the other priests, moved with envy, had lodged a complaint against him with the patriarch's vicar; that the latter had called him before him for examination; but, that on hearing his explanation, had dismissed him with permission to preach as much as he pleased.

30. Was visited by B. vartabed, the amiable and enlightened bishop of R. His father was with him. They went into the High School, and the bishop, at my suggestion, addressed the young men. He told them that they were now furnished with books, with teachers, and with all the means of instruction; and that, therefore, if they did not make rapid improvement, it was their own fault. He reminded them, also, that they might become very learned, and still not be wise and good; and that the cultivation of the heart was more important than even that of the mind,—*the salvation of the soul being every thing.*

Hohannes, the principal of the High School, informed me to-day that an Armenian from Hass Koy, who has visited me several times lately, and with whom I have had some most interesting and spiritual conversation, died a few days since very suddenly, without any warning. But we have much hope that he died in the Lord. I had told him of our countrymen who are employed here by the sultan, remitting all their funds to America, where they might hereafter enjoy them: and he seemed to wake up at once to the thought which I suggested,

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of making large and immediate remittances to heaven, in order that, instead of being after a few days too poor to purchase a drop of water, he might be eternally rich and blessed.

Oct. 1. The bishop of R. called again, in company with a friend of his. They visited the High School, and I had afterwards much conversation of a truly spiritual nature with both of them.

5. Monthly concert. A., a fine youth in the Armenian High School, came to me this morning and said, that he did not like any longer to play cards with his friends on Sabbath days, but he wished for a Sabbath-school, where he might learn the holy Scriptures. Several of the young men in the school seem to be yielding up their whole hearts and lives to the influence of the gospel. They have come to me at different times for the loan of religious books, and I have had some most delightful talks with them.

Greek Meetings—Khoja Hosep—Visit from three Bishops.

23. To-day I commenced a Greek service at the house of L., to be continued weekly. We have so many meetings and so many services, that I hardly know how to devote an hour a week to this; but it seemed desirable that something of the kind should be attempted without further delay; and it is hoped that a missionary expressly for the Greeks will soon come to take charge of all the schools and religious services in that language. The service now commenced consists simply of reading the New Testament in course, with explanatory remarks. May the blessing of God Most High attend it. May all the readers and hearers be enlightened by the Holy Spirit and become wise unto salvation.

24. To-day I was under the necessity of dismissing Khoja Hosep, one of the teachers in the High School. He is more capable of instructing in some of the branches than any of the other teachers; but his influence is hurtful. He keeps bad company; is given to wine; gets involved in debts, and occasions us a deal of trouble; but there is reason to fear that he will now endeavor to prejudice the minds of the Armenian nation against the school; and it may be in his power to do us much injury.

28. I was visited to-day by three Armenian bishops. One of them was bishop of ——, near Aleppo; and the other two were from the party of the patriarch here, one of them being his chief secretary. The conversation turned on what was *moral*, and what *merely ceremonial*, in the institutions of religion. They all agreed with me that in Christianity the mode, the outward form, was comparatively nothing, while the spirit was every thing.

I afterwards conversed with them on the importance of their doing just what John the Baptist did, when he called upon the people to repent of their sins and forsake them, that they might be ready to welcome the spiritual reign of Christ. They must do what Moses did, when he enjoined it upon the people to sanctify themselves and be ready that the Lord might come down and do wonders among them; for it was very evident to me, that the darkness was fleeing away and the true light beginning to shine among them; and that God was about to visit and bless them.

In the evening the three bishops came again, with two priests, the father and the grandfather of M. We showed them our philosophical apparatus, and exhibited various experiments. Andrew Vartabed, the bishop who is chief secretary to the patriarch, then interceded in behalf of Khoja Hosep, one of the teachers of the school whom I had recently dismissed, begging that I would overlook what he had done, and give him another trial, lest he should be ruined. We replied that he took to such evil courses, that we were afraid he would do injury to the students, by the bad examples he set them; but that, if he would converse with him, and could exert any good influence over him, we would, for his sake, give him another trial.

29. Khoja Hosep appeared this morning, and after kissing my hand, and placing it to his forehead, presented me with a long open letter from the bishop just mentioned, in which the bishop wrote me of the conversation he had had with Hosep, the promises he had received from him, the rules he had prescribed, etc.; and concluded by saying that if he was not punctual, exemplary, and attentive in all respects to his duties in the school, I might, after all my prayers for him, dismiss him without ceremony.

But how strange! it is worthy of particular notice, that, instead of laying hold of this occasion to injure the school, instead of bribing the teachers to leave us, or excommunicating them, if they did not, as we have often experienced heretofore, in our missionary labors,—we find the bishops even helping us, and interceding with us to employ their varta-

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beds, or teachers, and to do them all the good in our power. Surely it is the Lord's doing. It is the hand of our God, which is good upon us!

Visit from a Pasha—Bishop B.—Population of the City—Deacon K.

The pasha of Scutary, a learned man, visited me this afternoon, and spent from three to four hours in examining the school, the philosophical apparatus, etc. Several of the learned effendis accompanied him. He seemed determined to understand every thing; and instead of looking on with a vacant stare, as is generally the case with the great Turks, he made intelligent inquiries, and endeavored to ascertain the nature and use of whatever came under his observation. He was delighted with the various experiments made by Mr. Dwight with the air pump; and from a few words of explanation on our part, he would in almost every case seize hold of the principle. I have seldom seen a man more wide awake. But the electricity, which we afterwards exhibited, altogether eluded his grasp. I contrived to give him various shocks without his being at all aware of it previously, and he skipped and bounded about the room, but could not tell whence they came, or whither they went. And as he was for examining every thing with his own hands, in order to assure himself there was no juggling in the case, he met with knocking-down arguments from every quarter, to the great amusement of the by-standers.

On retiring, he invited us to visit him at his palace, and requested permission to put three of his sons into our High School.

Nov. 8. Sabbath. Preached to-day on the Syro-Phenician woman, or praying mother. The congregation was the largest we have had this season; and it was literally a Bochim. I do not think there was a dry eye in the house. There has been for several weeks a very interesting state of feeling in our own families, and among our own children; and we trust, that something of the same tenderness and solemnity is beginning to be felt by others.

13. Had another pleasant visit from B. vartabed, the interesting bishop of R., who came this evening with an acquaintance of his. Our conversation during several hours was almost entirely about the kingdom of Christ, and the kingdom of Satan; the commands of Christ, and the commands of Satan; a fitness for the kingdom of Christ and the kingdom of heaven, and a fitness for that place of torment prepared originally for the devil and his angels.

I learnt from this bishop, that there are within the walls of Constantinople, according to the public registers, eighty-three thousand dwelling-houses. If we assign now ten souls on an average to each dwelling, (which is certainly very small), we have a population of no less than 830,000 souls in Constantinople proper; and, including the suburbs, we have considerably more than a million. If we take for data the number of each sect, who, according to their own records, pay the capitation tax, the result is just about the same, viz. not far from 1,300,000 souls. This estimate is much larger than travellers generally give; but I know of no other, and of course, of no better data to go upon, than the two given above.

Now, said the bishop, if all these hundreds of thousands could be sent to America or England, for some ten or twelve years, they might perhaps learn something good, be delivered from the power of darkness, and become fitted to belong to the kingdom of Christ. I told him that there was a much easier and safer way, than the one he proposed; that One who was most kind and benevolent had actually come down from heaven on purpose to teach us, and to furnish us with all needful helps; and that instead of taking a long voyage, and then only getting it second-handed, we might, all of us, Armenians, Greeks, Jews, Mussulmans, and Franks, learn directly of him and begin immediately. He had left us an example, that we should walk in his steps.

14. I received a letter this morning from B. vartabed, the above mentioned bishop, whose diocese is all Thrace. In this letter he styles me, "The honorable father,"—"The illustrious preacher of the true gospel," etc.; and he begs me to overlook and forgive a misdemeanor in one of the young men in the High School, who now appeared penitent, and he himself would be guaranty for his good behavior in time to come—another striking instance of the confidence and kind feelings of these high dignitaries of the church towards us and our objects.

Dec. 9. Went with Mr. Dwight and Senakerim to Has Koy, one of the suburbs of Constantinople, and called on deacon K., the learned priest, of whose ordination with fourteen others, and of whose hopeful state you have already been informed. The evidence he gives of being truly "A man after God's own

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heart," is becoming more and more decisive. He was well acquainted with the hopeful Armenian, mentioned in my journal under date of September 30th; and he said that the man's conversation, after he had visited me, was so very remarkable that he had written much of it down; and raising his hand, he added in a tender and interesting tone of voice, "Whoever takes the gospel, and lives according to its holy precepts, becomes a very sweet man."

This priest has the charge of a school, consisting of 375 boys, with some half a dozen under teachers, or assistants. A class of twenty, the finest boys in the school, were attending, under his more immediate direction, to the critical study of the New Testament. After hearing them read, construe, and explain, I expressed the great gratification we felt in seeing them have in their own hands, reading with their own eyes, and endeavoring to understand with their own judgments, the words of eternal life.

New Year's Calls—Manner of illustrating Truths.

January 13, 1836. New Year's among the Armenians. From the church, after the morning service, we went directly to pay our respects, and to express the customary good wishes, to the patriarch and his vicar. We then visited six families, in all of which we saw more or less to interest and encourage us. Our first call was on the mother of Hohannes. As I have already informed you, he daily reads the Scriptures and prays with her and a younger brother of his; and they both, together with a married sister who is occasionally at home on a visit, have evidently been much benefitted by his instructions and examples and prayers.

After satisfying the priest relative to a question which he brought to me, I addressed those present on the wonderful provision made in the gospel for our salvation. I told them that we were more [illegible] his chart several times a day; and in any case of difficulty he does it even several times an hour; and if the vessel be deviating but an hair's breadth upon the chart, from her true course, it is immediately detected and corrected. Thus we have a perfect chart of our whole course to heaven, the Bible; and we may in every instance know exactly what direction to take.

What would be thought of a captain, who never looked at his chart, or even at the course of his vessel, except perhaps an hour on Sundays, and all the rest of the week was carried about at the sport of the winds and currents! Or what, if he never looked at it, except as a mere form and ceremony, because it had been the custom of his father and grandfather to do so, but never asking, or so much as thinking, whether his vessel was steered according to it or not! Would you be willing to take passage in such a vessel? Would you put any goods on board? Would you send even a letter by her? Would such a vessel ever get to Malta? Never—never. And yet thousands would think us very uncharitable, if we so much as intimated that they would never arrive at heaven in just that sort of way.

But the captain, with all his care and anxiety, may still never be able to reach the destined port. A thousand unforeseen occurrences may prevent. But, if you take half the pains to arrive at the haven of eternal rest, you will certainly arrive there. Any little child, who consults his Bible and governs his conduct accordingly, has infinitely greater certainty of arriving at heaven, than any captain now in this port has of getting to Malta, with the best vessel, and best chart, and best seamen, and best management in the world. Will you not then really try to get to heaven? It is not spending your strength for nought.

14. Hohannes informed me that after our return yesterday, he went back to his house where he found Samuel* waiting [illegible]

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sailing to a foreign port, and the captain never consulting his chart.

15. Senakerim told me this morning that his mother being very ill yesterday, two priests came in to see her, and that she talked a long time and very plainly with them about their never preaching the gospel; warned them of the guilt of neglecting this duty; and told them of the folly and madness of a master of a vessel, who on a dangerous coast, and with a rich cargo, and many passengers, should yet never consult his chart.

30. Among other calls on the 13th instant, we made a very interesting one on the parents of Sarkis, who is now Mr. Adger's teacher at Smyrna; but, as I forwarded you a copy of the letter I wrote Sarkis immediately after this visit, I omitted to mention it in the journal. One particular, however, not referred to in the letter is too interesting to be passed over. Sarkis' mother, who seems truly to be taught of God, was feeling very deeply the absence of her son, and I told her of the absence of God's beloved Son from heaven and of the great sufferings he endured, during his whole absence of thirty-three years. To-day Hohannes informed me that she was greatly comforted by what I had said to her of God's beloved Son's being absent thirty-three years from heaven; that, whenever she longed to see her son, she thought of the wonderful goodness of God in sparing his Son, the delight, the glory, the joy of all heaven, for thirty-three years; and his beloved Son being all this time in a state of humiliation, reproach, dishonor, and suffering; while, on the other hand, her son was in a state of improvement, enjoyment, and honor. "Oh what an idea that is!" she often says.

LETTER FROM MR. GOODELL TO SARKIS, DATED JAN. 15TH, 1836.

SARKIS, to whom this letter was addressed, is one of the interesting inquirers connected with the Armenian church, mentioned in the foregoing article, and had gone to Smyrna to be teacher of the Armenian language to Mr. Adger. The letter is inserted on account of the familiar and highly interesting details which it gives respecting families and individuals for whose spiritual good the missionaries have been laboring.

My dear Brother in Christ,—I received your kind letter several weeks ago, but was too much pressed for time to think of a reply.

Yesterday, being new-year's day according to the oriental style, we went over to Constantinople, and called on nearly all our old friends, and on some new ones; and we were encouraged by the increasing evidence we saw, that so many individuals of your nation have actually left the city of destruction, and are travelling on towards the celestial city. We did not pass by the dwelling of the two little girls, *who tell no lies, and who read the Bible and pray together every morning and evening:* and while we gave them a word of advice and encouragement, they gave us some new year's cake.

But our best visit was at your father's. Your mother seemed feeble, being somewhat indisposed from a cold: but when we told her, that Mr. Homes had seen you at Smyrna, and had walked and conversed with you, she immediately arose and kissed his eyes, because, she said, they had looked upon her son. Your mother really appears to be an humble and devoted woman: her face seems to be set directly towards heaven, and her thoughts and wishes all above. She told us, with a tender and trembling voice, that Samuel had just been there to read and talk with her about Christ; and she appeared exceedingly grateful to him for it. And oh! how it rejoiced our hearts to hear so good an account of little Samuel. All the family spoke with much feeling of the letter you recently wrote to your sister. You perhaps already know that she herself was much affected by it. I endeavored to deepen the impression by some remarks of my own.

When Samuel came to school this morning, I told him it made our hearts glad to hear that he had been reading and talking with your mother about Christ. "Yes," he said, "I often go there, and I find nobody who loves to hear about Christ so much as she appears to do. She be very sober, *very sober woman*,"—meaning, that she was very serious and godly. He said that your mother was coming over with him sometime to the great burying-ground in Pera, to show him the spot where she desired to be buried: for, as you are absent, and as your father may not be able to go so far on account of the weather, his health, the distance, or some other cause, she wished him to know the spot, to act the part of a son to her, and to see that she was interred there.

I told Samuel, that, when he preached to others, he must not forget to preach to himself: but, in talking to others, he must

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talk also to himself, according to the direction of Paul the Apostle: and as I was turning to the passage in order to read to him, I was surprized to hear him say, it was in the second chapter of Romans: for it showed a much more minute acquaintance with the Scriptures, than I supposed he possessed. He then, as the tears stood in his eyes, spoke of his obligations to you; that it was you who encouraged him to study; that it was you who still allowed him a monthly stipend to enable him to go to school; and that, had it not been for you, he would very likely have been a vagabond. I told him that if every one of his nation should try and do as much good, as Sarkis had done, the whole nation would be raised up to the most enlightened and happy community in the whole world; and that it was every one's duty, his privilege, and his happiness to do so.

I only add, that I have had many interesting conversations with Samuel, and have lent him also religious books; and that I cannot but hope he knows what it is to repent of sin, to come to Christ by faith, and to worship God in spirit and in truth.

JOINT LETTER FROM MESSRS. GOODELL, DWIGHT, SCHAUFFLER, AND HOMES, DATED MARCH 1ST, 1836.

High School at Constantinople.

INSTITUTIONS like that described below are perhaps indispensable to the full introduction and permanent establishment of Christianity in a country. How can there be a supply of able ministers and teachers, of schools and books, and how can intelligence generally prevail, without such radiating points of knowledge? The progress and reputation of the school here noticed, indicate the feelings of the people on religious subjects. Their most intelligent young men are placed under the care of those whose avowed object is to communicate the knowledge of the Scriptures, and to form their characters on that basis.

This school was opened on the 27th of October, 1834, with three scholars, under the direction of Mr. Paspati. It was commenced in a room connected with Mr. Goodell's house in Pera, and continued in the same place for more than a year. In the mean time the school and its apparatus had so increased, that we found our quarters altogether too strait for us, and the school was removed to a suite of apartments, directly over Mr. Goodell's house. Here is a large room, thirty-two feet by sixteen, in which all the scholars are collected, when necessary, either for the regular morning and evening prayers, or general lectures, or whatever else it may be. Besides this are five recitation rooms, of a good size, all on the same floor with the large room and opening into it. These upper apartments are occupied by the Armenians, who are at present much the most numerous; the Greeks still remaining in the room below, which formerly contained the whole school.

Although this school has come to its present size and importance gradually, yet in the outset we determined to make it a thorough High School, or College, or whatever else you please to call it. At the present time there are taught in the institution, the English, French, Italian, Ancient Greek, Armenian, and Turkish languages, besides a class in Hebrew under Mr. Schauffler's tuition. We have also lessons in grammar, composition, arithmetic, book-keeping, geography, and astronomy, and lectures on the natural sciences to some extent. Our teacher in English is an English gentleman, with whom we have for some time been acquainted. He is a professor of religion, and devotes himself with great fidelity to his work. Our teacher of French is an Armenian, who has been in France and Holland: our teacher of Italian is a Neapolitan, and an accomplished scholar: and our teacher of Turkish is a Turk, who resides on Mr. Goodell's premises. Hohannes, who is already known to you as an enlightened and pious young man, has the general superintendence of the school, and is the teacher in Armenian. Mr. Schauffler has, as we have said, a small class in Hebrew, which we hope will by and by be enlarged. Mr. Dwight has recently finished a course of lectures on astronomy, and he has now a large class in geography. Public lectures are also delivered weekly to the whole school, of both departments, on some of the natural sciences. A course on pneumatics has been completed, and the subject at present is electricity. Many from abroad attend these public lectures, and as the boys are required to take notes and answer questions on the preceding lectures, much useful information is communicated to those who are present. The apparatus with which you have furnished us has been, and is likely still to be, of immense use; and we are anxious to have

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additions made to it, until it shall be complete in every branch.

The boys all board at home, and as most of them reside at a distance from the school, they do not return at noon, but eat together a simple meal, in a room appropriated for that purpose, each one bringing with him his own articles of food. One of them always asks a blessing at the beginning, and another returns thanks at the close of the meal.

We hardly need to tell you the objects we have in view in establishing such a school as this. Teachers are needed for the schools of the Armenian and Greek nation, and here we hope to raise them up. An educated and enlightened clergy are called for, and we look to God daily that he will grant his Spirit, and separate the individuals of his choice, for this holy work. We do feel that we have reason to confide in him, and to believe that he will smile upon our effort to train up devoted young men for his service.

In view of all the facts we have now stated, we come to you with the request, the reasonableness of which you must readily perceive, that you will, with all convenient despatch, send us an accomplished teacher to take charge of this institution. Your missionaries here have a greater burden than they can bear already, and its weight is increasing almost daily. Besides our school now has come to such a magnitude, that it cannot be put off with only a half-way, divided attention to its concerns. It is quite sufficient to occupy the whole time and fill the whole soul of one man; and he must have a pretty large soul too.

Our present teacher in English, we find, is likely to return to England before many months, and unless we have a teacher from America for this department, which is a most important one in the school, we shall really be at a loss what to do.

We want an accomplished man, pious, of course, but if he is not ordained, it will be better. He should not be sophomorical, nor dictatorial. He should be one who is not only "apt to teach," but willing to learn. He should be well acquainted with the natural sciences, as geology, mineralogy, etc., and with the best modes of instruction; and he should not only be prepared to give lectures on various subjects in the style of a professor, but he should be willing to sit down with a class of six or eight full grown boys, and teach them the rudiments of the English language. You must now be able to form a pretty good opinion of the description of a man we need, and we hope you will send him with as little delay as possible.

One thing more—he should, if possible, be acquainted with vocal music, scientifically and practically. More we need not say.

JOURNAL OF MESSRS. DWIGHT AND SCHAUFFLER, DURING A TOUR IN MACEDONIA AND THRACE.

[Continued from p. 250.]

THE extracts from this journal, inserted in the last number, left the brethren at Salonica. After describing the rotunda, (a drawing of which, taken by them on the spot, was given at p. 250,) and the mosque, with some of the objects of superstitious regard, and the fabulous stories relating to them, they proceed to notice—

The Promenade—Population—Trade and Manufactures.

May 20, 1834. Northwest of the city, along the sea-shore, beyond the remains of Constantine's Port, there is a delightful place for recreation and exercise. Towards evening we accompanied thither the lady of our consul and her little family, and another lady of the place. Persons of every description were assembled there. Their number was much larger than usual, because the *nizam*, or regular infantry, were training that day near the sea-shore in that direction. This promenade is in fact but one large grove. A dirty Turkish coffee-house, or rather coffee-hut, is the only artificial accommodation there. But nature has done so much for this lovely spot, that the absence of human ingenuity and taste is not much felt. However, its vicinity to the sea makes it rather dangerous towards evening, and a cold is easily caught under these inviting trees, when a comfortable afternoon hour has put one off his guard.

21. As to the population of Salonica it appears to be impossible to ascertain accurately its real amount. The most contradictory statements were made to us, and by gentlemen who perhaps had the best possible opportunities to be correctly informed on the subject. According to our consul, at the last census, the number of Turks was between 40,000 and 50,000; that of the Jews the same: Greeks about 10,000; and Dunmehs, or Jews converted to Mohammedanism, about 3,000 or 4,000. Of these Dunmehs I shall speak hereafter. This estimate

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may possibly be somewhat too high; but still it is probably not far from the truth. It is sufficient to state that there are at present eighteen large Greek churches here, and eight smaller ones; and that the Jews have forty large synagogues, and some thirty-six small ones connected with private dwellings. Mr. Consinery, who lived here some thirty years ago, gives Salonica 20,000 Jews; and the Encyclopedia Americana makes the number of the Greeks equally large. Either is very far from the number given by the last census. The diminished number of Greeks is easily accounted for by the Greek revolution. The cessation of the important land trade, which Salonica used to carry on with Germany, occasioned likewise, for some time, a decrease of the Greeks, and even of the Jews. But for several years past both have been on the increase again, and if we should put the number of Greeks at 10,000, and the Jews at 40,000, it would be no more than the present circumstances of Salonica and the crowded state of its streets would warrant. The general answer giving to our inquiries respecting the number of Jews here, was 40,000: and the Encyclopedia Americana is certainly very far from the truth in limiting their number to 10,000. The same work says there are three thousand Franks here, which is an over estimate; and one by far too great, if proper Franks, or foreigners and their families only, are included in it. The number of these is exceedingly small.

The trade of Salonica used to be very important, but since the land trade mentioned has failed, it has lost much of its importance. With the improvements of the government, however, and the increasing cultivation of the surrounding country, it must necessarily acquire strength again. The situation and nature of the port, and the richness of the surrounding country are alone sufficient to keep the trade in lively motion, and it is hardly possible that Salonica should ever become a deserted place. The causes which have for several thousand years maintained its claims among the ports of the Ægean, and the vast extent of the neighboring shores more or less remote, will probably uphold it while there are inhabitants living, or while business is done and traffic carried on in the east.

The chief business-men here are the Jews. Such is their number and their influence that absolutely nothing can be done or undertaken without them. That they take every possible advantage of this circumstance is a matter of course. Cotton, tobacco, wool, and corn, are the chief articles of exportation. The silk-worm is also cultivated here; and the thin articles which they weave of their silk, and of which light summer shirts are made, is more highly valued at Constantinople than the same kind made at Broosa. But the most important manufactory of Salonica is a large tannery, heretofore monopolized by the second company of the Janissaries. It is still in possession of the same individuals, though they no longer bear that formidable name. This tannery, which is situated on the west of the city, near the seashore, is rather a nuisance to the neighborhood, and a detriment to the atmosphere.

Villages—Climate—Conveniences as a Missionary Station—Topographical Notices.

Salonica is surrounded with villages. The farmers on the east and the south are Greeks, those on the west are Bulgarians:—a division of land which has subsisted without any sensible change ever since the tenth century after Christ.

The general state of the atmosphere at Salonica is pleasant and healthful. Strangers, however, must be careful in the use of fruit during the summer, and be very particular not to expose themselves to the evening air, nor to sleep with open windows during the warm season. They are stongly tempted to transgress these sanitary rules, and almost invariably pay dear for it by a disagreeable season of fever and ague. House rent is cheap. A house at Salonica, whose rent is 1,200 piastres, is at least doubly as large and as convenient as one at Constantinople for 8,000 or 10,000 piastres. This may appear incredible, but it is not the less true. Articles of food cost but half as much as they do in the capital, and often less. The plainer articles of furniture can easily be procured here; and those of a better kind may of course be obtained from abroad without difficulty. A good European physician is a desideratum. The water which comes from the mountains, at the foot of which Salonica lies, is wholesome. It passes through the seven towers, so called, or the fortress which commands the city. The city is surrounded by a wall which is still in a very good state of preservation. Though the city is respectable in size, there is much room yet within the walls which was never occupied by houses. In con-

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sequence of the rising ground, Salonica presents a beautiful appearance from the sea. Its streets are comparatively broad, and for a Turkish city it is quite neat and cleanly. The Franks live near the sea-shore, which is, in many respects, a convenience. The post goes regularly to Constantinople, Adrianople, and in the direction of Central Europe.

On entering the beautiful gulf of Salonica, and while passing up, three prominent mountains on the north attract successively the attention of the mariner; the Acro Athos, now called Mount Santo; the Mount Solomon, (usually known by the name of Cissus), almost in a straight line with the Acro Athos and Salonica, but inclining a little to the north; and the Corthiat, at the foot of which Salonica lies. Mount Solomon is unnoticed by the ancients, and so is the Corthiat. D'Anville called Mount Solomon, "Disorum," in Greek, Δισορον, or the double mountain. But this name evidently belongs to Corthiat, and not to Mount Solomon, and was given to the former, because from whatever point you view it, it presents two peaks. On the south of the gulf, mountains, valleys, and rivers full of classical interest obtrude themselves upon the notice. Pelion, Ossa, Olympus, the sacred forest of Tempe, Pieria, the cradle of the Muses; and at the foot of Olympus, Libethra, the fountains of poetry, ("carminum fontes;") the Peneus, the Haliacmon emptying into the Gulf, and a multitude of other objects claim attention. But here I cannot help observing how much is yet to be corrected in the classical Atlas of Butler. Mount Olympus, in that work, is at least fifteen, if not twenty, miles too far southeast, and even its main features are mere guess work; for, in point of fact, its higher summit, that on the northwest, is right opposite to Salonica, nearly southwest from it, and can be seen without looking across the promontory of Gigonus, (now Kara Boornoo, the Black point). Mount Ossa, also, is too far southeast in Butler, and should be moved up with his neighbor. On the north of the lake of Pella, he has created an imaginary lake, into which the river Echedorus empties; the river which falls into the lake on the northwest, and the short channel which connects that lake with the sea, are called the Axius. But according to Lameau's excellent map, (1833), the Axius is an independent river on the east of the lake of Pella, and empties through five branches into the gulf of Salonica; and still further east, between the Axius and Salonica, comes down the Echedorus, also independent, to empty into the same gulf. And Pella was not, as Butler would have it, on the north, but on the northeast shores of the lake, near the outlet, where its ruins are still seen. Pella is said to be a place of great interest to the antiquarian, and its ruins to be still in a considerable state of preservation. To us, however, Berea, whose "more noble" inhabitants received the gospel with so much readiness and candor, (Acts xvii, 11), was more attractive than the birth-place of Alexander; and we were sorry that we found it inconvenient to visit it at this time. It is about twenty miles west of Salonica. Some time ago it was inhabited by a mixed population of Turks and Greeks, about 20,000 in all. It is little known or mentioned at present. From its situation it offers no attraction to the merchant; nor has it any for the traveller, for the curiosity of the lover of antiquities is disappointed on finding that some walls and a tower of the middle ages are all which it has to exhibit.

It would be ungrateful for us to conclude these remarks, without mentioning the kindness of Mr. Llewellyn, our consul. The open, Frank, and kind reception which we met with in his house, will ever live in our remembrance. Mrs. L., also, a very excellent lady, did every thing in her power to make our situation pleasant.

Proceeding northerly from Salonica, the first day over rugged and desolate mountains and through deep ravines, and the second over a beautiful and highly cultivated plain, Messrs. Dwight and Schauffler arrived at Serres.

Location of Serres—Reception by the Consul—Population—Ride toward Phillippi.

23. Serres lies below the southern extremity of a mountain which was formerly known by the name of Menikion, by which the Greeks still call it. At present the mountain goes rather by the Turkish name Bozda Daghi, or the Bozda Mountain. Before it on the north lies the beautiful plain of Serres. Our Balkan and its neighboring mountains bound the prospect on the south; on the east it extends to the sea-shore and the southern point of the Pangaion;* and on the west to the range of mountains which separate the valleys of the Echedorus

* Called the Pangaeus by the Latins.

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and the Pontus, which is, perhaps, the ancient "Cercinna Mons." See Thucyd. II, 98. Rich gardens surround the city. In a fine meadow a large number of Gypsies had pitched their tents. The distance of Serres from Negrita is about eleven miles. We arrived about half past nine, A. M., and immediately made ready to call upon the English consular agent, to whom we had a letter of introduction from the English consul at Salonica. He is a Greek. He received us very kindly, and immediately prepared himself to accompany us in our excursions and calls. The most interesting visit was one made to the bishop of the Greeks. He is a very intelligent looking man, and apparently of a very sweet disposition.

We took dinner with the consul. His lady knew nothing but Greek, and I had to summon up all my modern Greek phrases, to quicken the conversation a little. With him it went on very well, for he understands Italian. He told us that his father used to be the English consular agent here; and that about twenty years ago, under his father's administration, two American gentlemen passed through Serres; and he expressed his gratification that he too had now the privilege of seeing a couple of transatlantic travellers under his roof. I could not but manifest on our part much gratitude to him and to his father for their kind services to us, and to express the hope, that before the commencement of another consular era, some more Americans would visit this region. How little, after all, have the Americans thus far, been travelling out of their own country! Almost every where the people marvel that we should be *Americans*, and yet not be black, or copper colored. Once a Turk, hearing that we were Americans, looked at us earnestly and exclaimed, "Are there indeed white people in America?"—which, according to the Turkish idiom, stands for a positive denial of the fact.

We visited the church of St. Dimitri, which is the most interesting they have to exhibit. It is evidently an old building, not in the form of a cross, but long and quadrangular. It is moderate in size, but of beautiful proportions and noble workmanship. A number of fine columns of verd antique are deserving of admiration. There are between 4,000 and 6,000 houses here. This is an indefinite statement, but we could come no nearer to the truth. Some 30,000 inhabitants, half Turks and half Greeks, are said to constitute the population of Serres. The bishop limited the Greek portion to three hundred or four hundred houses, though we understood that there are thirty churches here opened every day for service, and twenty smaller ones, used occasionally.

25. After a sweet night's rest on the ground, in one of the rooms of our *han*, we rose in the morning, tied up our bags and bundles, and partook hastily of our frugal breakfast. About six o'clock we were on our horses again, expecting to spend the coming night quite close to that happy place where the gospel was first proclaimed on European shores. Our course now was east. One of the most delightful and interesting rides awaited us. The sun had risen; the atmosphere was pure and sky clear, except a few clouds passing occasionally to form an agreeable shade; a slight breeze refreshed us; the larks warbled in the air; and industrious farmers were employed every where in their rich fields, ploughing the ground to sow the perishing seed, hoping to reap it again an hundred fold. May they do so! But how many beautiful passages of Holy Writ, how many associations of deep interest are brought to recollection at such a sight! "Break up the fallow ground, sow not among thorns!" Oh, that they, and we all, may do so speedily and daily, in the sense of the prophet; "Sow to yourselves in righteousness, reap in mercy!" May an universal, heartfelt "amen" ere long from myriads, respond to this divine command! And the blessed promise, "They that sow in tears shall reap in joy,"—how sweet! With this sure word of prophecy in our hands, we ought certainly to be willing, like these poor people, to plant and to water, though we cannot give the increase, knowing that God will give that in the best time and way possible; and without thinking of, or caring for tomorrow, we ought, like the little birds about us, to be content with the duty, the privilege, and the burden of the day, and be grateful and cheerful in the situation in which God has placed us. "Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain." Alas, if we had but more *patient, prayerful, husbandmen* in this vineyard of the Lord! Here is a vast, wide field for moral cultivation before us, promising by the voice of inspiration an eternal, spiritual harvest of precious souls. But where are the laborers? Let us all pray that the Lord of the harvest may send them soon. May those of our brethren who are preparing for the gos-

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pel ministry remember Macedonia, the cradle of the church, both in Europe and America; and come out to restore to her the sacred beauty of her ancient churches in Phillippi, and Thessalonica, and Barea, and other places.

Whether the three hundred villages of the plain of Serres (see Mod. Trav. Turkey, or Beaujout, cited there) still exist, I do not know. The part of the plain which we saw, though exceedingly fruitful, was not too thickly settled. Perhaps towards the west, the population is more dense, though this is by no means probable. We must ever remember that Turkey is being drained of its population in a melancholy manner. Of the famous cotton plantations I noticed nothing in passing through the plain, the season being too little advanced; but its vineyards are not surpassed by any I ever saw in the valley of the Rhine, or in my native country.

Thus we went along, on our left a chain of mountains, or rather hills, which runs down in an easterly direction, beginning with the southern extremity of the Menikion, at the foot of which Serres lies; while on our right the lake of Cercine was in full view, and the whole prospect bordered by the continuation of our Balkan, running easterly parallel with our mountains on the north. The breadth of the whole valley between them is apparently from twenty to twenty-five miles.

[To be continued.]

Nestorians of Persia.

LETTERS FROM MR. PERKINS, DATED AT TABREEZ, NOV. 4, 1835.

Arrival of New Missionaries—Plague and Cholera at Tabreez.

THE arrival of Mr. Merrick and Doct. and Mrs. Grant at Tabreez, and also the visit of Doct. G. to Oormiah to make arrangements for establishing the mission there, were mentioned in the last number, page 255. The letter from Mr. Perkins which follows, is of an earlier date than that just referred to, and is inserted here principally because it contains information relating to the state of the country between the Black Sea and the frontiers of Persia. Mr. Perkins aware, from his own experience, of the difficulties which his brethren might encounter in travelling among the lawless bands occupying the country before them, decided on proceeding to Erzeroom to meet them and afford such aid as his acquaintance with the country and the character of the inhabitants might enable him to render.

I left home August 24th, with two attendants and a muleteer to guide us. I took so little baggage as to require no horses additional to the four we rode, and travelled to Erzeroom, a distance of 400 miles, comfortably and safely in eleven days. I pased thousands of Kurds on the road, rambling from valley to valley with their flocks. The men were all heavy armed with swords, spears, and pistols; and often thronged the road in such numbers that I was obliged in passing them literally to rub against them for long distances. But, though entirely in their power, accompanied only by two timorous unarmed attendants and a muleteer, and though, from their recent difficulties with the Turkish government, they were under strong excitement at the time, still, they showed me not the least hostility, or incivility. Europeans have in general little to fear from the Kurds on this route. We cannot, however, pronounce the road entirely safe for travellers. Just after I passed, a Russian commercial agent came on from Erzeroom, and was obliged to pay a Kurdish chief a considerable sum of money to dissuade him from an obvious intention to rob him of his baggage.

Finding that Messrs. Merrick and Grant had not reached Erzeroom, as he anticipated, having been detained at Trebizond, owing to the impossibility of obtaining horses to carry them, Mr. Perkins, after waiting a fortnight, proceeded towards Trebizond, and met the brethren about mid-way. Respecting the journey back to Tabreez, he adds—

Our friends have had a very comfortable and quick land journey. From Trebizond to Erzeroom, 212 miles, they were travelling only seven days. We were detained at the latter place only two days, to procure fresh horses; and from thence to Tabreez, 400 miles, we were on the road only seventeen days, arriving here on the 15th of October. Mrs. Grant has endured, I may better say enjoyed, her journey remarkably well. Doct. G. has excellent health. Mr. Merrick suffered but little on the road, and my own health was perfectly restored, as I had hoped it would be, by the journey. Providentially at Erzeroom we fell in

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company with a caravan of about 600 horses, carrying English merchandise, and escorted by a Turkish guard; and we were thus relieved from even the apprehension of annoyance from the Kurds.

We are all fully convinced from the difficulties of the way, and the comparative ease with which this journey has been accomplished, that it will always be expedient, whenever a new missionary shall join us, at least if he has a lady, for one of our number acquainted with the language to go and conduct them over their land journey to Persia, as I have done in this instance. The expense of so much travel, to be sure, is considerable, but probably much less than would in most cases be paid to a treacherous dragoman. The journey to the missionary who goes will always be an important healthful recreation; and we know of no other effectual means by which to secure strangers coming to this country from exposure to numberless embarrassments and constant apprehension, if not to danger and death.

I have alluded above to mercies experienced on the road. I should not forget to mention also divine protection at home. Though we have been surrounded by "the pestilence that walketh in darkness, and the destruction that wasteth at noon-day," they have not been permitted to enter our dwelling. In my last, of July 1st, I mentioned the fact that the plague had some time before made its appearance in this city. It prevailed here, though not with great violence, until about the time I started for Erzeroom. All was then quiet, and we were hoping that the angel of death had passed by us, at least for this season. But I had been from home only one week, when that terrible messenger, the cholera, appeared. Its ravages were awful, often numbering four hundred per day among its victims. Mrs. Perkins, while such multitudes were dying around her, was graciously preserved from danger and from fear. She tells me that she never was more calm and happy in the confidence that God would shield her from all harm, than during the prevalence of this frightful visitation.

In a former letter I recommended the early establishment of a mission at Erzeroom. My late journey has but confirmed the views I then forwarded to you on the subject. The number of Armenians in that city and the vicinity is constantly increasing. Many who followed the Russians into Georgia are returning. The city is fast rising in commercial importance. The number of European residents is multiplying. And, a circumstance which seems to me to call for despatch in sending a missionary there, Romanism is taking root and extending.

Favors from the British Embassador—Opposition of the Russian Government.

At Erzeroom I had a very favorable opportunity to make the acquaintance of the new English ambassador, the right honorable Henry Ellis, Esq., and his suite, who were then on their way to this country. I boarded at their table the week that I spent at Erzeroom. They all appear to be gentlemen of excellent character. The ambassador is a serious man, expressed very deep interest in our mission, and proffered me every assistance in his power to render. At his own suggestion, I addressed to him a written application, and obtained from him English protection.

The ambassador gave similar passports to the German missionaries in Persia, which were peculiarly valuable to them at that juncture, as the Russian protections under which they had heretofore been laboring were just then expected to be withdrawn, and an order had been received prohibiting their brethren in Georgia to proceed another step with their labors.

The following is a copy of the order from the Russian government, translated into English, communicated in the month of August, 1835, by the commandant of Shoosha to the missionaries of the Basle Missionary Society.

"Gentlemen—In consequence of a memorial from the commander in chief of Georgia, addressed to the minister of the interior, and forwarded by him to the committee of ministers, respecting your missionary establishment located at Shoosha, the committee learning by the real state of things, that you, gentlemen, since the time of your settlement at Shoosha, have not yet converted any body, and deviating from your proper limits have directed your views to the Armenian youth, which, on the part of the Armenian clergy has produced complaints, the consequences of which may be very disagreeable, have concluded to prohibit you all missionary labors, and for the future, to leave it to your own choice, to employ yourselves with agriculture, manufactures, or mechanical trades. As for the rest, to prevent any

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cause of further complaint on the part of the Armenian clergy, they forbid you to receive the Armenian youth into your schools.

It has pleased his majesty, the emperor, to confirm this decree of the committee of ministers."

At present there are five missionaries, four clergymen and one priest, connected with the Shoosha mission, weeping, as you will readily suppose, over the desolations of Zion, whose walls they are thus peremptorily forbidden to repair.

On the north side of the Caucasus mountains, at a place called Karass, is a Scottish missionary colony. It was established under the patronage of the late emperor Alexander, who, you are aware, gave some evidence of being influenced by motives of evangelical piety. Alexander gave to that establishment the prerogatives and form of a colony, for the sole purpose of avoiding the opposition which he apprehended would immediately be roused by the Russian clergy against a Protestant mission. The undertaking, though partially colonial in form, was really and strictly missionary in its object. The Scottish and Basle missionary societies have, one or both, had missionaries connected with the establishment ever since its commencement.

About the time the government order was issued, forbidding the Shoosha missionaries to proceed with their labors, a similar one was forwarded to Karass, commanding the protestant missionaries there, now six in number, one Scottish and five German, to cease entirely from their missionary labors, and stating that missionaries of the Russian church were soon to take their places.

English School opened by a Nestorian Priest.

The communications from Mr. Perkins inserted at pp. 137, 161, and 393, of the last volume, furnish a full account of the bishop and priest who accompanied Mr. P. on his return from his first visit to Oormiah, and became his teachers in the Syriac language at Tabreez, and at the same time were taught English by Mr. P.

As you are aware, the Adjerbijan Turkish is not a written language, and the facilities for acquiring it are, of course, quite limited. I have nearly completed an English and Turkish dictionary of this language, containing about 10,000 words, and one of the German brethren has written an English and Turkish grammar. These aids, though imperfect, will, I hope, greatly assist our brethren who have just arrived, and others who may follow, in acquiring the Turkish of this country. All classes in this part of Persia speak this language, and it is of the first importance that missionaries who come here should acquire it without delay.

Our bishop and priest have not been inactive, since they left Tabreez. A few weeks after they went home, a young Nestorian, happening to be in this city, called on me. He told me that the priest Abraham had commenced an English school in his native village, and was succeeding very well; and added that he was himself one of the pupils. I could not believe the statement, as I had never even intimated to the priest the expediency or practicability of his entering alone upon such an undertaking. To test the truth of the young man's story, however, I produced an English spelling-book, and told him to read. I tried him in several different places; and, to my utter astonishment, he read them with remarkable accuracy. In this very unexpected developement, I hardly knew which to admire the most, the enterprise of the priest, as a teacher, or the talents and perseverance of the boy, as a scholar. This *first English school* among the Nestorians, originated by one of their own ecclesiastics, is, I hope, the harbinger of light and salvation to this long oppressed nation.

JOURNAL OF MR. PERKINS AT OORMIAH.

THE following extracts will show how very cordial reception the missionaries have met with at Oormiah, and under how favorable circumstances they have entered on their labors. As the Lord has prepared the hearts of the people in such an extraordinary manner to receive the missionaries, so may

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Doct. Grant started for Oormiah six days before Mr. Perkins and the ladies, for the purpose of putting the house, which he rented on his former visit there, in readiness for the mission families. Mr. Merrick remained at Tabreez.

Arrival at Galavan—at Oormiah—Interview with the Governor.

November 16, 1835. We started for Oormiah. The weather was delightful. We had long apprehended the commencement of the autumnal rains, but the Lord seemed mercifully to smile upon us, in granting us fair weather at this late season for our removal.

18. Rode six fursaks, on the bank of the beautiful lake, and stopped for the night at Yavshamly.

19. We again rode six fursaks; crossed the mountain ridge which separates the province of Salmas from Oormiah, and reached Galavan, the village of Mar Yohanna, the bishop who resided with me during the last year at Tabreez. Our attendant, who is a nephew of the bishop and belongs in this village, rode forward to announce our coming. A mile and a half before reaching Gavalan, the bishop came full gallop to meet us; and as we approached the village, nearly all the men in it marched out in procession to welcome our arrival. Their repeated assurances of "welcome, welcome, welcome," were long and loud. "Were the whole world to be given them," they said, "their joy on that account could not equal that created by our coming."

The bishop conducted us to his own house, where a large room was neatly spread with carpets for our reception. Every thing appeared very cleanly, and much care and labor had obviously been bestowed, in anticipation of our arrival. A dinner of bread, butter, cheese, melons, and raisins was immediately spread for us. While at dinner, the bishop called his brother, a lad of fifteen, to entertain us by reading English. The boy took an English New Testament from his pocket, and read to us the third chapter of Matthew, as accurately as most boys of his age in America could have read it. We were alike surprised and delighted by this exhibition. The boy had never received any English instruction, save what the bishop himself had given him since he and the priest returned from Tabreez, four months ago, after residing eight or nine months in my family. Both the bishop and priest, immediately after they reached home, commenced, each in his native village, giving English instruction; and this boy's proficiency is a fair specimen of the success which has attended their efforts. That the Nestorians, as a people, have fine talents and an unquenchable desire to learn, we have the fullest demonstrations. "This boy," said the bishop, as his brother closed his book, "I shall give to Doct. Grant. I wish him to complete his knowledge of English, and study medicine." The boy is a very bright, amiable lad, and Doct. Grant has since taken him into his family.

In the course of the afternoon, many friends called to welcome us to Oormiah, with whom we had friendly conversation. At evening, we spread our fare upon our stool, which we used on the road for a table. The bishop had ordered a lamb to be killed, and directed my attendant to cook it for the occasion. A considerable number of villagers were invited to partake with us at our evening meal. And just as we were sitting down, to crown the feast, our German brethren, Messrs. Hoernle and Schneider, rode up to the door, on their return from a tour into Kurdistan. We passed the evening delightfully in conversation with these missionary friends and Nestorian guests.

The bishop and his father importuned us to remain with them two or three days; but our apprehension of rain, which the clouds had for some time been threatening, made us anxious to complete the remaining day's ride of our journey to the city. We satisfied our Nestorian friends by proposing to come and visit them as soon as we shall have become comfortably settled at our home.

20. We rose early and breakfasted, and set off for Oormiah an hour before day, accompanied by the bishop. Eight fursaks, thirty-two miles, lay between us and the city. Just before day it commenced raining powerfully, and continued with little cessation until night. The wind, with the violence of a tempest, blew the rain directly into our faces. The ladies happened to be well provided with cloaks, and by carefully wrapping themselves, and allowing their horses to choose their way, while I drove them before me, succeeded in keeping comfortable for several hours. I had no umbrella with me, and nothing but my brimless Persian cap, which is not the least security against sun or storm, to ward off the violence of the rain. When we reached the city, I was drenched through and through, and chilled almost to inaction. The ladies were also quite wet, though much less chilled than myself.

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Through the mercy of God we none of us suffered serious inconvenience from this day's exposure. We have recognized it as a providential favor. We had previously felt much solicitude respecting the notoriety that must attend our approach and entrance into the city in fair weather. Europeans, and ladies especially, are rare curiosities here: and I had resolved, for the purpose of avoiding publicity as much as possible, to linger near the city until sunset, and enter it in the evening. In that case, however, the gates would be shut, and much trouble must be encountered in gaining admission. But this rainy day relieved us from all trouble on the subject. We entered the city and reached our house, without the notice of an individual. Our house will be quite comfortable when a little repaired. It is our happiness to be located in the most pleasant and beautiful part of the city; and the country around us is one of the finest and most charming on which the sun ever shone.

21. The governor sent his Feraj Bashi, (chief of government servants), to congratulate us on our arrival, proposing also that his cousin, a *khan*, should come immediately in his own stead, and welcome us in a more formal manner. We were obliged to request the governor to defer the khan's visit, until we shall have a room in which to receive him, the only one we now have, being nearly filled with ourselves and our boxes. Numberless Nestorians also called to welcome us to Oormiah, and to our missionary labor. Their animated countenances, and in many instances, their weeping eyes, attested the sincerity of their language.

22. The Holy Sabbath. The bishop and priest who lived with us at Tabreez were with us at breakfast. After breakfast the bishop inquired if we had attended prayers this morning. I answered him in the affirmative, and inquired if he wished to attend prayers with us. "To be sure," said he, "I wish always to unite with you in your religious devotions."

Both the bishop and priest speak English sufficiently to make themselves very well understood. They appear exceedingly attached to us, and seem to take it for granted that they are to live in our families. They are now of great service to us in assisting us to get our house repaired and arranged for winter; besides, they have become so intelligent and *American* in their character, that we find in them very agreeable companions.

23. We received many visits and presents, both from Nestorians of the city and of the neighboring villages. Mooktasi, (the pilgrim, i. e. to Jerusalem), among the rest, came from Geog Tapa, the village of our priest, and brought with him his little son whom he presented to me on my visit to Oormiah last year. "This child," said the old man, "is no longer mine; he is yours. He is no longer Nestorian; he is English. His name is no longer Yohannan: it is John." The old man then told his son to read to me in my own language; and the boy took from his pocket his English New Testament, and read to me a chapter in an admirable manner. He is one of those whom our priest has been instructing in English, since he and the bishop returned from Tabreez. This boy I have taken into my family. He learns fast, and is a very promising lad. I hope and confidently trust that Providence designs him as a burning and shining light among his benighted fellow countrymen.

24. The governor again sent for permission for the khan to call on us, and communicate his congratulations; but we were still obliged to defer him until tomorrow, for want of a place in which to receive him.

25. The khan called to visit us. He is an accomplished Persian, and said all the fine things of which Persians are so capable, in praise of his governor, (who belongs to one of the most renowned families in the kingdom,) and respecting the universal joy which, he said, is spread throughout Oormiah by our arrival. Respecting us, he said, among other things, "Your coming here is like the sun's rising upon the world; hitherto, darkness has prevailed, but now the light has come." The khan doubtless alluded in this figure to the prospect of temporal benefit from Doct. Grant's practice in medicine, and my giving secular instruction; but we hope his remark will prove prophetic in a higher and more glorious sense.

26. Our large yard was full, as it is every day, from morning till night, of the halt, lame, and blind, and the diseased of every description, waiting to be healed. May these multitudes feel the disease of sin, and flee to Christ, the physician of souls.

28. We visited the governor. His excellency lives in more princely state than any man in Adjer-bijan, the prince royal not excepted. He recollected my visiting him last year, and welcomed us with great cordiality. He expatiated at considerable length to the numerous train around him, on the innumerable benefits which, he said, he was sure are to result from our coming to Oormiah. He in-

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quired of Mar Yohanna, who was with us, whether I, whom he dignified by the name of philosopher, had already commenced giving instruction. The bishop told him it was my intention to do so, as soon as I shall have prepared a school-room. The governor replied that he hoped I should, by all means, be able to commence soon; that I must not be permitted to remain idle, when so much is to be done. He seemed to take it for granted that my efforts are to be directed to the benefit and instruction of the Mussulmans, no less than of the Nestorians. After making all due abatement for what was doubtless mere Persian talk, enough remains to convince me that the governor heartily welcomes our arrival.

29. The governor sent to inquire after our health, as he is accustomed frquently to do. Many Nestorians called to visit us, some of them from a distant village. We must discourage their calling on the Sabbath, though this is their visiting day.

Dec. 2. Mar Yohanna's father and mother came to the city to visit us. Their village is nearly forty miles distant. I have never before, in Persia, seen a native accompany his wife abroad. What a change in the condition of this country, could the worth and proper rank of females be appreciated! The bishop's parents are venerable old people. They brought us presents of excellent cheese, almonds, and raisins, of their own production. They dined with us; and though they had never before attempted to use knives and forks, they succeeded very well.

Wedding Ceremony—Priest Gabriel—Various Notices.

3. The Melek, governor, of Geog Tapa called to invite us to his village to attend a wedding.

4. A blacksmith, a very ingenious fellow who had been making us a door-latch, called at my study, and was greatly delighted with my American steam stove. "It is," he said, "an admirable contrivance, at once a fine vapor bath, a metropolis of the province of Oormiah. Almost every day since our arrival we had received invitations from persons belonging there, in addition to the formal one from the governor of the village, to attend the approaching wedding.

We started about nine o'clock in the morning, Mar Yohanna accompanying us. The weather was fine, like a morning of September in America, and our ride was delightful. As we approached the village, a great multitude came out, with trumpet and drum, to escort us. "Welcome, welcome," echoing from a multitude of tongues, and mingling with the rattle of their rude music, made the whole region resound. And the most agreeable circumstance of all was, the frequent salutation of "Good morning," in English, from numerous boys belonging to the English school, originated by our priest in this his native village.

At length, after passing nearly around the village in the midst of a crowd of men, women, and children, so dense as often completely to hedge up our horses' way, we reached the house of the chief man of the village, where the wedding was to be attended. The bridegroom is his adopted son. A fat ox had just been knocked down before the door. We entered the house. The bride stood veiled, in one corner of a very large room, which on our entering was immediately filled to overflowing by the multitude, the bridegroom among the rest, who had been out to meet us.

It is the practice of the Nestorians to have the marriage ceremony performed in their churches, commencing an hour before day-light, because the services are very long, and the nuptial parties, and the ecclesiastics who participate in the performance, are obliged to abstain from food on the wedding-day until the ceremony is completed. But in this instance they had deferred the ceremony until our arrival, ten o'clock in the forenoon; and instead of assembling at the church, for our better convenience, had prepared to perform the service at this dwelling.

As the crowd drew up around us in

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ed her place veiled, in the farthest corner of the room, about one hour, the bridegroom standing near the officiating ecclesiastics. At length they arrived at the point in the ceremony where hands were to be joined. Several women caught hold of the still veiled bride, and pulled her by main strength half across the room, towards her intended husband, and several men at the same time pushed the bridegroom, who was at first equally determined in his modest reluctance, but finally yielded, and advanced towards the bride. A smart struggle then ensued before he could secure her hand. In this, however, he at length succeeded, and both took a standing attitude near the ecclesiastics. An hour and a half more elapsed, and the regular amount of reading was completed. Then, first the bishop, and afterwards the multitude, we among the rest, advanced and kissed the married pair.

In the midst of the wedding ceremony, the father of one of the priests of the village came in, approached Doct. Grant, and formally and very heartily presented to him his son, the priest, as an expression of gratitude for the doctor's having cured the young man of an inveterate disease. During the marriage services, Mar Elias, the aged bishop residing at Geog Tapa, also came in. He saluted us very cordially in English, shaking hands with each of us, and as often repeating, "Good morning," with admirable distinctness. I was much gratified to meet with such a reception from Mar Elias. His cautious distance, when I first met with him last year, I am now confident arose entirely from his apprehension, that I was an emissary of Rome. His evident delight in catching and using a few phrases of our language, as is also the case with multitudes, is very encouraging, as an index of their interest in us and our object. Mar Elias took his seat by my side, and often translated to me in a whisper parts of the services which I could not understand, from the rapidity with which they were chanted.

After the services were closed, the married pair and the officiating ecclesiastics, who had till then, nearly one o'clock in the afternoon, eaten nothing that day, retired to take some refreshment. A table was also spread before us, and wine was passed around. Conversation becoming lively, Mar Elias, as if from a knowledge of our views on the subject of temperance, said to me, "Our country abounds in wine, and my people are apt to drink more than they ought. I tell them to drink little and talk slow on such occasions, but they will not listen to me." There was, however, in this instance, very little that was boisterous, considering the vast concourse assembled; and I saw no one intoxicated from the liberal supply of wine.

We continued a friendly conversation with the bishops and others, until three o'clock in the afternoon. The evident joy imparted to all by our presence was very great. When we retired, the whole multitude thronged around us, and again reiterated, "Welcome, welcome;" and many rushed up to us, after we had mounted our horses, and kissed our hands. Mar Elias was the last to turn back, of those who accompanied us a little distance on the way.

Our ride home was delightful, and our hearts were melted in gratitude to God for these demonstrations of interest in us, and of our unbounded access to all classes of this most interesting people. Oh what hinders that the Lord may not shed down his Spirit upon us and upon them, and gloriously revive his work in our midst!

9. Doct. Grant and myself and Mar Yohanna rode to Ardashai, eight miles from the city, to visit Mar Gabriel, the bishop resident in that village. Mar Gabriel received and entertained us with great kindness and cordiality. On my inquiring whether he would like to come and reside with me and learn English and teach me his language, he replied that he should be most happy to do so, and would come as soon as their present feast is over, which will be in three or four days. He is a very talented man, about thirty years of age, and I have always been anxious to have him under our immediate influence. Doct. Grant now takes Mar Yohanna as his interpreter in medical prescriptions, which occupies him most of the day; and our priest is soon to commence a teacher's school, on our premises; so that I find it not only convenient, but really necessary, to employ another Syriac teacher for myself, and am most happy in securing so promising a man as Mar Gabriel.

10. A meerza (secretary) of the governor of the city, called on me and expressed a desire to learn English. I deferred him until our school shall be completed. Soon afterward the governor sent a servant to borrow a vest, which he saw on me when we visited him, that his tailor might make him one in the same fashion.

To-day our priest asked me how long, if God should permit, we intend to reside in Persia. I replied by asking how long

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he and his people would desire us to remain. He answered quickly, "Always." I conversed with him about commencing our teacher's school. He seems greatly delighted with the prospect, and says that all the Nestorians, ecclesiastics and people are very anxious that we should multiply schools among them to the greatest extent practicable. Mar Shimon, the Nestorian patriarch on the Kurdish mountains, he said, had heard of our coming among his people, and had written to Oormiah that it affords him inexpressible joy.

The Nestorians are extremely apprehensive that our attention and efforts may be diverted from themselves, and directed towards the Mussulmans. "A multitude of Mohammedans in the city," said the priest to-day, "are daily talking about coming to school to you; but I beg you do not receive them." This is a very difficult point to manage—not more because prejudice rears a separating wall between the two nations, than because we have not time and strength to do half we desire for one, much less for both of them.

15. Mar Gabriel came to reside with me. He is a tall, fine-looking young man, of fine abilities. His native wildness and entire unacquaintance with our manners forcibly remind us of what Mar Yohanna and priest Abraham were, when they came to reside with us last year; and of the rapid improvements which they have since made. May the hearts of all of them be renewed and sanctified.

16. I commenced constructing a series of school-cards in the Nestorian dialect. Priest Abraham writes a beautiful hand, and is a very able assistant. The subject of these cards is Christ in the character of the good shepherd. Numberless Nestorians were in at my study in the course of the day. All seemed deeply interested in the business and subject in which we were engaged. They were evidently much delighted to hear reading in their native tongue—a thing they had never heard before.

18. At evening I read with our priest and Nestorian boy the fifth chapter of Matthew. I dwelt particularly on the sin of profaneness there forbidden. The priest remarked, "You talk just as Mar Elias, our bishop, talks; but nobody will give ear to him, *nobody;* and what shall we do? Our people are all great sinners, but not a man of them will listen to reproof or warning." I told the priest that he must preach. "But nobody will listen to me," he replied. I told him he must pray to God for the influences of the Holy Spirit to accompany his message to the hearts of those to whom he spoke. The thought seemed to lodge in his heart.

19. This evening priest Abraham inquired whether I did not think it would be an excellent thing to have the Bible translated into their modern language. I had never suggested the thought to him, but now answered him in the affirmative, and he seemed greatly delighted with the idea. I hope that, by the blessing of God, this great work will by and by be accomplished. Oh how many hearts will leap for joy when it shall be done!

21. An aged priest from the convent near Juleymerk, dined with us. He is uncle and vicar of Mar Shimon, the Nestorian patriarch, who resides at that convent, and is now on a visit to the churches in the province of Oormiah. This priest said that he and the patriarch had heard of our having arrived at Tabreez with the design of aiding the Nestorians, and their hearts had overflowed with gratitude to God on that account; but he was now most joyfully surprized to find us actually in Oormiah. The whole appearance of this aged priest is that of sincerity—much more so than we often see in Persia. And I have no doubt that both he and the patriarch, and in fact most of the nation, do sincerely welcome us to our missionary work. They seem deeply to feel their low estate, are just in the condition to be thankful for help, and in a measure, I hope, to look to God, from whom alone their help can come.

In the evening we and our families spent an hour in singing. Our six Nestorian and four American voices, harmonized much better than the fastidious might suppose. The Nestorians are extremely fond of our mode of singing.

23. We called on the governor. His excellency again received us very kindly. He inquired with evident interest, whether I shall not soon commence a school. We called also on a khan, for whom we had letters of recommendation. This khan introduced a nephew, who is subject to epileptic fits. In describing his case to Doct. Grant, the bishop, who was with us, said, "He has a devil."

25. Mar Gabriel, for the first time, read with us in English at prayers. His joy was very great on the occasion, and his proficiency has certainly been very commendable, in thus becoming able to read our language, though imperfectly, in ten days after first looking at the alphabet.

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27. The Holy Sabbath. In conversation with our Armenian laborer, I inquired whether he now prayed, being away from his church, and separated from his friends and the people of his nation. "Yes," said he, "after I bid you and Mrs. Perkins good evening, I go away every night and pray by myself; and I remember, sir, with great comfort, one thing which you once said, but which our greatest bishop never thought of—you told me that God is always present and knows when we pray alone, just as well as when we go to the church with our priests.

At our bible class this afternoon we collected our laborers as well as the members of our families. All listened attentively. Instead of doing the whole myself, I requested Mar Yohanna to translate into Turkish and expound; and it was most gratifying to listen to his very intelligent and impressive remarks; and especially so, inasmuch as he is becoming quite interested in preaching in the same manner in the churches to his own people. Instead of the many childish, mystic meanings, with which they formerly invested every passage of Scripture, both he and priest Abraham now give as their own the same explanations which I incidentally suggested, as we read the New Testament together from day to day at Tabreez. When all the Nestorian ecclesiastics shall thus preach, and enforce their message by consistent, holy examples, what a glorious revival may we hope for in this now degraded, but truly venerable church! And what a flood of heavenly radiance will thence go forth to regenerate this heathen world.

LETTER FROM MESSRS. PERKINS AND GRANT. DATED AT OORMIAH, DEC. 29, 1835.

Mr. Perkins and Doct. Grant, after a month's residence in this interesting community, send the following—

Plea for more Laborers and a Press—Schools.

One point to which we here refer, is our *need of more laborers.* We feel like two solitary reapers in the midst of a vast and glorious harvest, fully ripe, and fast falling into the ground. And while we drop our sickles for a few moments, and take our pen, to send you our feeble cry for help, we can scarcely spare the time for this even, such is the pressure of our work; for *now,* it seems to us, is literally and emphatically the day of salvation to the thousands and thousands who stand ready to receive the bread of life at our hands. There are a hundred thousand Nestorians to whose minds we have as ready access, as we could have to any population of the same amount in America, so far as willingness to receive our labors is concerned.

Doct. Grant is almost constantly occupied among the sick and the dying. His medical prescriptions, every day, are doubtless twice as numerous, as those of the most active physicians in America. Hundreds at a time, of all classes, throng our houses, waiting to be healed.

That Mr. Perkins needs a clerical companion, to aid him in the education and religious instruction of these hundred thousand Nestorians, you will not doubt. It is impossible for him to do but a fraction of what imperiously demands to be done.

And while the poor Nestorians, are but thus imperfectly provided for, shall absolutely nothing be done, for the millions of perishing Mussulmans? As they witness our incipient efforts for the instruction of the Nestorians, they look upon these christian subjects with feelings of jealousy; and resentfully inquire, "*Are we to be passed by?*" Multitudes of Mohammedans are ready and desirous to put themselves immediately under our instruction. What then shall we do? What can we do? Why, to quiet the minds of the Mohammedans, and keep them from actual retaliation, upon the Nestorians, or ourselves, for entire neglect, Doct. Grant shuts his door against the sick, an hour or two in a day, to teach a Mohammedan school.

But amidst his incessant toil as a physician, Doct. Grant's efforts for the instruction of the Mohammedans, you will readily suppose, must be quite limited—little more, in fact, than an apology for nothing at all. But we can do no more.

We are prepared, therefore, not merely to recommend that you send a missionary to Oormiah immediately, to labor among the Mohammedans, in addition to the one for the Nesterians; but we would *urge* the point, as absolutely indispensable to the quiet prosecution of our work among the Nestorians, as well as imperiously demanded by the readiness of the Mohammedans to tolerate and encourage missionary efforts, which we cannot doubt would lead to their salvation.

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How obviously has the Lord prepared the way of these missionary brethren before them! What could have been more unexpected, than that Mohammedans in a province of the Persian empire, should not only be willing to receive christian instruction, but should actually demand it, and be so impatient to obtain it, that the missionary to a despised and oppressed christian sect can hardly be permitted to prosecute his work in peace, unless he will divide his labors, and bestow a portion of the blessings which he brings on the Mussulmans themselves. Regarding the indications of Providence as being very plain, the Committee have resolved to reinforce the mission as proposed above, as soon as practicable, and also to furnish a printing establishment, as requested in the next paragraph. All might be on their way within a month, provided suitable men for the work, and the requisite pecuniary means were at the disposal of the Board.

Another subject to which we request your attention, is the establishment of a Syriac press, at our mission. Mr. Perkins has already informed you of the great probability that a press would be entirely safe at Oormiah. The Persians understand the use of the press. They have one in active operation at Teherran—the same which was formerly at Tabreez—printing the Koran. They have also a lithographic press at Tabreez, conducted by a Meerza, who speaks our language. When we left that city, he was publishing a Persian translation of an approved French geography.

We have nothing to fear, therefore, from the prejudice of the Persians against our establishing a press here; at least a Syriac press. And the Nestorians, so far from apprehending any thing unfavorable from the measure, are constantly importuning us to procure for them a printing-press.

As property, inasmuch as we have regular English protection, we can possess a press in this country as securely as English merchants can their vast

Just there the Nestorians must remain, save the influence of the few school-cards we may be able to prepare by the slow motion of the pen, until we have a press in operation. They have vigorous, active minds, but no books—*not one* in their spoken language; and the few books they possess in their ancient language—the Scriptures even—are understood by but very few, and by these few but very imperfectly.

Mr. Perkins will, by the blessing of God on his studies, be ready to superintend a Syriac* press, as soon as one can reach us. We sincerely hope this subject will receive the early attention of the Committee, and that a printer† and press will be sent to us, with the least practicable delay.

We are about commencing a teachers' school, in a room in one of our houses. We intend to have it taught on the Lancasterian plan, as a model, until that system shall be fairly introduced among the Nestorians. This school will be under Mr. Perkins' immediate inspection, and under his instruction, until priest Abraham shall become familiar with the system. It is our plan to furnish board gratuitously for one scholar from each of the thirty villages of this province, with the expectation that this scholar will, in due time, become a well educated teacher for his native village. We can procure board for these scholars among the Nestorians in the city for about twenty-five or thirty cents per week.

We have in our own family two bishops, Mar Yohanna and Mar Gabriel; two very promising boys, one of whom intends, in due time, to study medicine; and priest Abraham, who was with Mr. Perkins last year at Tabreez. All are regular in their habits, deeply interested in their studies, and attentive to our religious instructions.

We will only add our earnest request, that you, and the American churches would pray for a *revival of religion* among the Nestorians. Some of them daily read the Bible, and all are ready to listen to the gospel from our lips, as our progress in their language shall enable us to proclaim it. What wait we for, therefore, but the Holy Spirit, that the

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unto the salvation of multitudes, and qualify them to send forth such a radiance of pure christian example, as shall speedily illumine this mighty realm of midnight darkness.

Trebizond.

LETTER FROM MR. JOHNSTON, DATED JAN. 5, 1836.

After giving some account of the ravages of the plague at Trebizond, which in the short space of five months proved fatal to about 2,500 Turks, and one hundred of the various sects of Christians, out of a population of 15,000; and of the consequent interruption which his labors among the people had sustained, Mr. Johnston proceeds to remark on the—

Preparations for a School—Need of a Physician.

I have a room in my own house, which I from the first appropriated for a school, and expected to employ a teacher wholly at the expense of the Board, and have the school as far as possible under my own control; because, unless I do, I may despair of exerting any direct influence in it.

General education is very much wanted among the people, and the increase of knowledge cannot but be favorable to the cause of missions. But schools are important to the missionary more as a means of gaining access to the people, and furnishing him a congregation to preach to, than any thing else. We are regarded with jealousy by the people here, both as heretics and designing proselyters; and hence one of our greatest difficulties is to gain a hearing. I can think of no more likely way of getting the better of this prejudice, than by opening a school which shall be superior, if possible, to any of their own. in connection with the mission, would be a most important auxiliary in our cause. Good physicians are very rare in this country, and are very highly valued. You have probably heard how much Doct. Grant's services were sought for at Constantinople, and how much he contributed by his short stay there to enlarge the influence of the mission; and that, too, while there is no want of European physicians there. But neither here, nor any where between Constantinople and Tabreez, is there a single well educated physician, within my knowledge. And if we had a skilful man here, who united a true missionary spirit with his profession, I have not the least doubt he would soon be sought after by all classes and denominations, from the pasha to the beggar in the street.

But there is another reason I think why you should endeavor to send a physician here, and more than one. I think a physician would be the best pioneer that we could send to open new doors for missionary labor in the adjoining parts of Asia Minor. In many of these interior cities there is a large christian population, among whom it is very desirable that missionaries should be located as speedily as possible; and in none of them, I believe, are there any European residents. Now at every one of our stations in these parts, if I do not mistake, the way had been prepared by secular men. The missionary comes in and sits down among Europeans, who had preceded him, without exciting so much curiosity as to his character and object in coming. But if a missionary should go alone into one of these cities, where the inhabitants are unaccustomed to the sight of Europeans, he would encounter a formidable array of prejudice from both Mohammedans and Christians, and it is doubtful whether his stay would be tolerated. There is certainly no character in which the missionary could go that would be more acceptable and conciliatory, than that of a physician.

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to Vishnoo. It has several small buildings attached to it for the accommodation of devotees, which, with two or three other temples of a smaller size, and apparently of more recent origin, are surrounded with a high wall of masonry. The erection of such buildings is regarded by the Hindoos as a work of great merit; and they not unfrequently have endowments to keep them in repair, and to support the prescribed routine of ceremonial worship. The buildings connected with this temple are occupied by several devotees, who are permanent residents; and frequently by several others, who are there for a few days only. They belong to a class of devotees commonly called Byragees, who profess to have renounced the honors and riches, the pursuits and pleasures of the world. Their rules require a life of celibacy. They are never to engage in secular business of any kind, but subsisting on the arms and gifts of the charitable, are to spend all the time in performing religious duties, or in meditating on divine subjects. They wear no more clothing than the most lax notions in this country render indispensable, and this is worn, if we are to believe them, not on their own account, but because people generally have not attained sufficient purity and spirituality of affection to contemplate men in a state of perfect nudity with feelings of indifference.

Such are the Byragees in profession. But far different is their practice. They are addicted to the use of intoxicating liquors and stupifying drugs, and though less openly, yet as truly, are they licentious in their conduct. A short time ago a house in a village about two miles from A. was forcibly entered in the night and plundered of money and other property to the amount of several hundred dollars. For some days no trace of the perpetrators of the robbery could be discovered. At length suspicion was excited that persons connected with this temple were concerned in the robbery. The place was accordingly searched and no inconsiderable part of the stolen property was there found. Thirteen individuals, all connected with the temple, were immediately arrested, and are now in confinement, waiting for their trial. Thus this temple, whose inmates had professedly renounced the love of the

it lead them to see the inefficiency of the rites of their religion, and to perceive the true character of those who profess to be intimately acquainted with its mysteries and to possess an uncommon measure of its spirit.

Jeoor. 20. Found it difficult on arriving here to obtain any place for lodging, as the number of native travellers who had stopped to pass the night was very large. I at length succeeded in obtaining permission to occupy a small mosque, just outside of the village. Jeoor is supposed to contain 500 or 600 houses. Connected with the village is an unusual number of gardens, as its vicinity to Ahmednuggur, (only ten miles distant,) furnishes a market for fruits and vegetables. Finding but few persons who could read, I inquired how many schools were in the village, and was told, "not one."

23. I have now been here three days and have had favorable opportunities for preaching, for conversation, and for distributing tracts. Many people have called at my lodging place, and I have spent a part of each day in different parts of the village. Many have been urgent in their request to have a school established in the village. Certainly there is much need of one. Yesterday a man of very respectable appearance came and expressed a wish for some private conversation. He had formerly been in the employment of a native prince in the northern part of India, but a recent revolution in the country had deprived him of his situation, etc. I told him that it was not in my power to render any assistance or advice respecting the subject on which he had consulted me. I found him to be an intelligent and sensible man, and that he was going on a pilgrimage to Jejoory, in fulfilment of a vow he had made some months ago. I spoke at some length on the character of the Hindoo gods, the nature of their worship, and of the vows often made to them. He said that he knew so many persons who had realized the fulfilment of their vows, that he could not believe they were useless; much less could he believe that the gods to whom such vows were made were merely imaginary beings. He admitted that many vows failed; but this might be owing to want of faith in those who made them, or because the gods

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to a temple near us. On arriving at the temple, he introduced me to a brahmin who was the *gooroo*, (spiritual teacher) of the company. I passed some time in conversing with them on the rites and doctrines of Hindooism, and in stating the principal facts and truths of Christianity. This subject was new to them. They listened attentively, but could not think that the christian religion was designed for them, or for the people of this country. I gave them some portions of the Scriptures and several tracts, which they promised to read.

Dorgurgun. 27. A few rods north of this village is a place which has acquired the name of the Happy Valley. The upper end of the valley is terminated by high cliffs, from which flow several springs of clear water. These springs are perennial and the rills they form nourish an abundance of vegetation. The lower end of the valley is terminated by an abrupt precipice, over which the water forms a beautiful cascade. The valley is covered with a thick grove of trees, among which are several not often seen in this part of India. These springs are regarded by the natives with much veneration. Tradition says, and the superstitious Hindoos believe, that Ramchunda, an ancient king of Oude, who is regarded as one of the incarnations of Vishnoo, once passed through this part of India with his army; and when at this place, his army being in want of water, he took an arrow, and striking the point of it into the earth, these springs immediately boiled up and have continued to flow ever since. At an annual festival held here great numbers of people assemble to bathe in the water, and to worship in a temple near. In one part of this valley is a large and substantial stone building, erected by the Mohammedans probably several centuries ago. Around this building are the remains of aqueducts and fountains which now show that this was once a place of eastern luxury. This building was partially repaired by the government some years ago, and is now used as a resting-place for travellers. Having lived for some time past in the noisy, sultry, and not unfrequently filthy place in native villages, I have found a day's residence here to be delightful and refreshing.

Parnair—Kannoor—Sabbath at Ahmednuggur.

Parnair. March 6. Arrived here this morning and put up in a small building selected for the accommodation of native travellers. The village, though evidently less populous than at some former period, is still supposed to contain 300 or 400 families. An unusually large proportion of the inhabitants are of the brahminical caste. Several temples show that at some former period the inhabitants were not wanting in zeal, nor scrupulous of expense, in supporting the institutions of idolatry. Two or three of these temples appear at present to be but little frequented.

7. I have been engaged most of the time to-day with people who called at my lodging-place. Sometimes only a few individuals were present, and at other times twenty or thirty were in at once. Sometimes, hearing something which offended their prejudices, they would go away in a few minutes. Other persons would continue for an hour or more. A few brahmins endeavored to defend their own system of religion, and urged their objections to Christianity; but the people generally have manifested more attention and seriousness than is commonly seen. The number of people who can read is much greater than I supposed, and I have distributed many tracts and parts of the Scriptures. I was surprised to see among those who asked for tracts two or three persons of the caste called *dhungurs*. This is a class of people whose principal occupation is the keeping of flocks of sheep and herds of goats and cattle. They are generally regarded as a low caste, and are generally very ignorant and superstitious. On inquiring of these persons, I found that they formerly attended a school supported by our mission for two or three years in Joonnur, a large village nearly fifty miles west from this place. As they could read fluently and were anxious for books, saying, and truly as I believe, that they had none, I gave them some tracts and parts of the Scriptures, which they received with thankfulness and returned to the care of their flocks and herds.

Kannoor. 10. This village is twenty-four miles nearly west from Ahmednuggur. The number of houses is estimated at 400 or 500. The inhabitants, on hearing incidentally, soon after my arrival, that I was expecting to remain here for two or three days, manifested much curiosity to know the reason of my coming, and why I intended to continue so long. This information I had no wish to conceal from them, and accordingly told them that my only object was to communicate knowledge respecting the true God, his character and government, the

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way in which all men can worship him acceptably and obtain his favor. As soon as they perceived that I could use their language, and was ready to converse with all classes of people, they began to call at my lodging-place; and since that time I have had more company than I have been able to attend to as I wished, having been unwell part of the time. Some persons, wishing to call on me in a more formal, and according to their view more respectable manner, than to come in with the common people, sent a messenger yesterday morning, informing me of their wish, and inquiring when it would be convenient for me to receive them. I mentioned a time, and when it arrived twenty or thirty persons called. One of these had formerly been a military officer in the northern part of India, where he had seen many Europeans, though he had been personally acquainted with but few if any. He made many inquiries concerning Europe, or *Velayat*, as the natives generally call it. He had never read any book on geography, or seen a map, yet he had some idea of Europe as composed of several different nations. Of some of these he knew the names, and manifested a desire seldom seen among the Hindoos for information. I always feel a pleasure in briefly answering inquiries of this kind, when circumstances will admit of doing it, as it conciliates their good will and prepares the way for giving an account of the nature, origin, and spread, etc. of Christianity. While I was giving this account of the christian religion, all listened with attention; but when I came to speak of it as the only system of religion of divine origin, and to state its claims to be received and followed by all mankind, some brahmins soon began to manifest uneasiness. Observing this, I gave them an opportunity of expressing their views and feelings by putting some questions to them. They were earnest in endeavoring to show that their sacred books and religious rites were of divine origin, and that Christianity would have no application to the people of this country, certainly not to the Hindoos. The amine the subject, I closed by saying that I would furnish all who would do this with tracts or some parts of the Scriptures. All rose up and requested some, and with the exception of one man, each person received what I selected and gave to him. This man declined receiving any of them, and went away. But as soon as the people had dispersed, he came back, saying he hoped I had some still left for him. I continued in Kannoor three days. I distributed many tracts and parts of the Scriptures, and had daily opportunities of preaching and conversation as far as my health admitted.

Ahmednuggur. Sabbath. This morning at nine o'clock I performed our usual religious services at our place for native worship in the south part of the city. About sixty persons were present. This is perhaps rather more than the usual number. As this house is in a public place, and only partly enclosed, many persons, attracted by curiosity, come and listen for a while—some continuing through the services, and others stopping but a few minutes. Most of the inmates of the poor asylum who are able to come here on the Sabbath, generally do so. Thus "to the poor the gospel is preached:" and to a few of them we have reason to hope it has been the power of God unto salvation.

This afternoon at five o'clock I went to our house for native worship in the north part of the city. Found but few persons there when I arrived. Others, however, came in soon, and it was not long before sixty or seventy persons were present. I first read the account of Christ's healing the paralytic—contained in the second chapter of Mark, and then made this miracle and its accompanying circumstances the subject of my address to the people. As I was telling how Christ showed by his miracles that he had power to forgive sins, which some then present had doubted, one brahmin interrupted me by the inquiry, what I meant by sin? I told him that sin is a transgression of the laws of God. He inquired what laws God had given to

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relation which all men sustain to God—that he is the Author of all our thoughts and feelings, our volitions and actions; and that we cannot act contrary to what he wishes us to do; that, if it were possible for us to conceive and attempt any thing contrary to his will, he has power to restrain us, and would certainly do it.

As I was describing the relation which Jesus Christ now sustains to mankind, one man inquired, "Does Jesus Christ ever appear to those who believe in him?" I replied, "He does not now appear in a bodily form." He then inquired, "How then do we know that he still exists as he left the world, if no one has seen him for eighteen hundred years?" I replied, "What the Scriptures contain about Jesus Christ plainly show that he is the Savior of the world, and that all men should trust in him for salvation, and those who truly do this, do not want the evidence of their senses to be persuaded of his existence and almighty power." As I was saying that Jesus Christ in becoming incarnate and making an atonement for sin had respect to all the world, and that it is the duty of people of every country and every caste to forsake their idolatry, repent of their iniquities, and trust in him for salvation, one man interrupted me with the inquiry, "How can we believe this? It is now eighteen hundred years since Jesus Christ ascended to heaven, and yet in this country we never heard of him or his religion till four or five years ago?" The above is a specimen of what often occurs at this house of worship.

Tokay—Temple at Kaygaum—Zoshees at Pruwura—Sungun—Worship of Clouds.

Tokay. July 16. This village is situated on a point of land terminated by the confluence of the Pruwura and the Godavery. The village is of small extent, but very compactly built. The houses are generally spacious, inclosing an open court. The basement story is ed with the court, who often expended on such occasions large sums of money in charitable gifts and works. For their accommodation at such times they erected palaces. They also expended much for the accommodation and convenience of pilgrims, all such works being regarded as highly meritorious. Since the fall of the Mahratta government, few persons of rank have attended the festivals, and the palaces erected for the great, as well as the meaner houses for the common people on such occasions, are now going to decay. The general appearance of the village now indicates rapid decline. Since my arrival here (yesterday about noon,) I have been almost constantly engaged in addressing people or conversing with them on the principal truths of religion, at my resting-place at the temple, and wherever I found them unoccupied and disposed to listen or to converse. Some have made their objections to Christianity; some have argued zealously for idolatry; some have manifested indifference, and some have sneered and reviled; but generally I have been met with more civility and been heard with more attention than I expected.

Kaygaum. 17. This valley is situated about a mile below Tokay, on the opposite bank of the Godavery. I found K. to be less than I expected. It contains about 100 or 125 houses. I addressed the people in different places as I found them disposed to listen, and I furnished those who could read with tracts. In this village is a temple, dedicated to Ram, which is of very superior workmanship. Unable to conceive how stones of so large size and weight could be raised so high as some such are placed in this edifice, I inquired of an aged man if he knew by what means it was done. He replied that he remembered well when the temple was erected—that as the walls were raised, the inclosed space was filled with earth and stones, and that an embankment of the same materials was raised around the walls, which was extended gradually diminishing at a

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was completed, nothing but the top of it was visible. The earth and stones were then removed, and instead of the mound appeared the temple. This is probably the manner in which those ancient structures, still remaining in some parts of India, containing stones of great size and weight, elevated far above the ground, were raised; and which the present generation, from ignorance of the means by which they were thus erected, ascribe to the gods. This temple was erected about fifty years ago, by a rich merchant who lived in Oujein. Having no son, and desirous of an heir to inherit his estate, he made a vow, (a practice very common among the Hindoos), and not long afterwards he had a son born. Agreeably with the vow he had made, he began to build this temple. Two or three years after this his son died. He finished the edifice as it now is, but several appurtenances, which made an important part of the original design, have never been added.

Pruvura-Sungum. 19. Returned to this place yesterday, having left that part of my baggage here, which was not required in my visit to the adjacent villages. The number of people now stopping in this place is unusually large. They are principally a class of people called Zoshees, who pretend to skill in telling fortunes. They have collected to investigate, and if possible, to settle, some disputes and quarrels which have agitated the whole caste, for several years past. The number collected is supposed to be nearly two hundred, and some of them have come from villages seventy or eighty miles distant. The causes of their coming here to investigate and settle their difficulties were the following, viz:—They had several times attempted to do this, but without success, they therefore fixed upon this spot because it was a sacred place. The quarrels were of long standing and difficult to be determined, and they hoped, that by bathing in the Godavery, their minds would be enlightened, to perceive more clearly what is right and wrong, and they would come to a just decision. They believed that if those who were required to give their evidence on the subjects in dispute, should swear by the Godavery, and give their testimony on its banks, they would have more fear of telling what is false. And they believed, as the quarrels had been of long continuance, and much sin had been committed, that all who had been engaged in it, would here have an opportunity, by bathing, etc., in the Godavery, to remove the guilt they had incurred.

Singwa. 21. Stopped on my way here for a short time in a small village called Mandegunhan. Found several persons assembled under a tree in the village, conversing on their present distress and gloomy prospects. Though a month later than usual the rains have not yet commenced. The price of grain has risen much, and greater scarcity is anticipated. One man said that he worshipped the clouds and repeated the names of the gods every day in the week, but all appeared to be in vain. I told them that the sins of mankind in forgetting the true God, in neglecting to worship him, and worshipping idols and things that are not God, are the procuring cause of the various kinds of distress they suffer. I exhorted them no longer to worship the clouds, or to worship their idols, but to worship and serve the living and true God.

Chass. August 7. Arrived here just after the sun had set and put up in one part of a temple of Hunnooman. In the course of the evening many persons came in and performed their usual worship. As most of them commenced their idolatrous rites immediately on entering the temple, and went out as soon as they had finished, I had but little opportunity for conversation with them. About eight o'clock several men came in bringing a drum and other rude instruments of music with them. While one of them was preparing the lamps which hung around the idol, I engaged in conversation with the others, and mentioned the commands of God forbidding all idolatrous worship, and also my own views and feelings when I saw people engaged in it. They replied, "If God has given such commands to the inhabitants of any country, then they should obey his commands and worship in the manner he has directed; but our ancestors were commanded to worship in this way, and we believe it is right for us to do so." As soon as the lamps were lighted, they proceeded to the idol, and each person having prostrated himself before, and walked several times around it, they arranged themselves in a row in front, and began to sing short verses, consisting principally of the names and titles of the god. This kind of worship was continued with short intervals, for a considerable time. To see men who are intelligent and sensible on all subjects connected with their temporal interests, worshipping a hideous and disgusting

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image of a monkey, and bowing as often as they repeated the name of the imaginary being it was designed to represent, was a painful and shocking sight. When they had finished their singing or chanting each of them again approached the idol and prostrated himself before it.

[To be continued.]

Ceylon.

LETTER FROM DOCT. WARD, DATED AT BATTICOTTA, DEC. 26, 1836.

Church—Seminary—Religious Meetings—Infant School.

At our communion in September, six youths, members of the Seminary, were received into the church. Their names are John Breckenbridge, Nathaniel S. Prime, Gilbert Crawford, Nathan Parker, Warren Fay, and David, son of Ebenezer Porter.

The annual examination of the Seminary took place on the last Wednesday in September. Most of the members of the mission were present, including Messrs. Perry and Lawrence, who had just arrived. The several classes were examined in the studies of the last term. These were Tamul and English language, geography, history, arithmetic according to the English and Tamul modes of calculating, Euclid, astronomy, philosophy, and chemistry.

Hindoo astronomy was taught by Dashiel, and compared with the true doctrines of that science. He has thus incurred the displeasure of the learned natives, by revealing what is regarded too sacred to be generally taught, and by exposing many of the errors of their system, and consequently of their religion. In connection with the study of history, Mr. Hoisington has undertaken to compare the account of events recorded in the Bible with the records of eastern notions, with the hope of destroying the confidence of the learner in the correctness of the latter, and of establishing the truth of the former.

The students returned October eighth, after a vacation of one week. A new class was received of forty boys, whose ages vary from ten to fourteen years. Names sent by benefactors will be given in due time.

On the morning of the seventeenth of November, a series of religious services commenced in the Seminary, which continued till the evening of the nineteenth. The means used were the preaching of the word and prayer. The object was to present truth in a plain, forcible, and connected manner. On the morning of the third day there were eighty-five who professed a resolution to follow Christ. They were all members of the Seminary; many of them of the lower classes. Of some we stand in doubt. But we believe this to be the work of the Holy Ghost, and that there will be fruit unto eternal life. Since the above there has been nothing very peculiar in the religious aspect of the Seminary.

A large part of the instruction given in the Seminary is of a religious character. The Bible is the book we teach. The sciences hold a secondary, though important place in the system of education. Religious services are frequent and well attended. Warning, counsel, or instruction is freely given in cases where it is thought to be needful. This course tends as directly as any we could take to the conversion of the students, and at the same time to qualify them for stations of usefulness. We hope, moreover, it may tend to correct the absurd notion prevalent among Europeans in India, that Christianity should form no part of a system of education designed for the people of this country.

The Sabbath-school taught by the students has been continued. So also has the infant school mentioned in some previous communications. In this school there are 120 children, all boys. They have made better proficiency in learning than was anticipated. Many of them can read intelligibly in English, and answer questions appropriately and understandingly in geography, arithmetic, geometry, philosophy, astronomy, and Scripture lessons, prepared for the use of such schools. They have a better knowledge of the principles and duties of Christianity than their fathers or the children generally in the free schools. Some of them have refused to unite with their parents in acts of idolatrous worship. They come to the station at eight o'clock in the morning, and return at eleven. In the afternoon they attend the Tamul free schools. It should be remembered that some of them are a little older than children who attend infant schools in America. No rewards are given. They use apparatus received from America and England. The principal difficulty in conducting such schools is to procure good native assistant teachers. The business of teaching in this country is not well understood. Teachers seem to regard it a virtue to

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make free use of the rod in inculcating instruction. They also manifest a strong propensity to be indolent and unfaithful. Our hope is that a better state of things is at hand.

Sandwich Islands.

STATEMENTS RELATIVE TO THE POPULATION AND PROGRESS OF THE MISSION.

In reply to inquiries forwarded to the missionaries, a communication has been received, which furnishes a pretty distinct view of the character and condition of the people, when the missionaries landed on the islands, about sixteen years ago, and also of the progress and present state of the mission.

Original State and Character of the People.

In the early part of 1820, the pioneers of this mission arrived on these shores to offer the gospel to a nation to whom Christ had not been preached. The inhabitants were sitting in the region and shadow of death, and were emphatically without God and without hope in the world. The idolatry of the country had then received a decisive stroke by the singular determination of a young ruler, whose licentiousness was unwilling to be hampered by it, vile as it was. By him, supported by a few able coadjutors, the public rites were abolished; not, however, without an opposition which involved the nation in blood, and for a season threatened to overwhelm the bold innovators, and restore the public rites, and establish the ancient religion, the degrading influence of which, on the minds and characters of the mass, still existed.

The tabu system was exceedingly impure, oppressive, and bloody. A vile priesthood, in compliance with its sanguinary and rapacious requirements, often imbrued their cruel hands in the blood of their fellow-men. In league with the chiefs, they kept the people in constant jeopardy from the prayers of their own countrymen, who were supposed to exercise their malice through the agency of the different gods whom they invoked; as well as from the hand of private revenge or cupidity, and the weapons of ruthless warfare.

The glowing descriptions, given by early voyagers, of the happiness of such a people, and the fine speculations of a hollow philosophy on the felicity of the savage state, compared with the civilized, are, it must be acknowledged, sufficiently romantic. And to suppose the inhabitants of the Pacific islands, are happy enough, and safe enough, without Christianity, is, it would seem to the mind of any Christian, sufficiently absurd.

Let it be remembered, for in contemplating the true picture of Hawaiian idolatry it should be distinctly remembered, that the religious services rendered to reptiles, sea-monsters, birds, four-footed beasts, and creeping things, volcanoes, human beings and human bones, and imaginary demons,—which were so universal here—had little or no reference to a future state, and never roused the mind to the hope of a blissful immortality; never awakened the delightful expectation of a better state than the present, or the fear of a worse. It will then be easy to conceive what must have been, and what was actually found to be, the character of the community on which the mission proposed to operate.

Multitudes of mothers—assisted by their husbands or paramours or interested friends, through the influence of adultery, jealousy, or the fickleness of conjugal affection, or through poverty, oppression, laziness, or imbecility, or through want of natural affection—*multitudes of mothers* became the murderers of their own offspring. Sorceries, robberies, murders, suicides, and thefts were common. They were countenanced by the rulers, and practised by all classes. Concubinage, polygamy, polyandry, prostitution, coveting and taking away husbands, wives, houses, lands, clothing, etc.; gambling, drunkenness, and obscenity in songs and conversation were popular on

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the promotion of chastity and piety. As to the means of moral renovation, they had none. The art of reading was unknown to them. Not a single written syllable of their language had the nation to begin with, when we commenced our work; no Sabbath or sanctuary, no worship of Jehovah, no schools but those oi vice, to teach the heathen song and dance or other vile amusements; no Christians among them to pray, or think, or speak of heavenly things. If any had chanced to hear the name of Christ pronounced, it had been in connection with profane oaths and bitterness. Such was the state and character and destitution of the people when the missionaries came among them.

Means Employed to Improve the Nation.

The Press—Preaching.—To meet the wants of the nation in such circumstances, an alphabet of their language was formed, and the language reduced to writing; schools opened in every district; schoolbooks prepared and brought into extensive use; religious tracts published and circulated; the New Testament and other portions of the Bible translated and made accessible to thousands. Three printing-presses are kept in operation to supply the means of light, and a thousand pages of new matter are now added in a year to the amount in use. The preaching of the gospel, very feebly and gradually commenced, is now maintained by preachers acquainted with the language, at fourteen different stations in the islands, is pretty regularly continued at several out-stations, and is occasionally extended through every district where no missionary is located. The congregations where public worship is maintained conduct with decorum. They always give a respectful and often an interested attention to the preaching, prayers, singing of hymns, and the administration of the sacraments in the house of God.

Schools and their Influence.—The attention of the missionaries has from the first been more or less directed to schools. Within about five months after the arrival of the pioneers, a quarterly examination of the first school at Honolulu convinced the chiefs and people here that we could teach them to read and write. An impulse like this was early given at the other islands, and has not yet ceased to be felt. The missionaries and their wives and helpers have, up to the present time, endeavored to cherish the schools as a primary means of reforming the nation. They have had classes under their own immediate instruction, amounting sometimes to not less than a thousand individuals of different ages. But the mass of those who have attempted to learn, embracing those numerous collections of the people in different parts of the islands called schools, have been under the instruction of incompetent native teachers. The aggregate of learners in the islands has, at some periods, amounted to 50,000. Probably more than four fifths of these were advanced to years of maturity, and not a few beyond middle age. Most of them had the ordinary occupations of life to attend to, as though no school existed.

While it has been our business to teach a few hundreds personally, and superintend their efforts to teach others, our steady aim has been to extend a moral and religious influence over the whole community, by means of the widely extended, and in some respects, the loose school system. Whatever may have been the defects of that system, it should be understood that the design of it has not been merely or mainly literary; that mental culture has not been in the schools, especially of adults, our most prominent object; for in those points of view, hundreds of schools under native teachers, embracing thousands of readers, would hardly deserve the name of schools, as that term is ordinarily understood in the most enlightened countries, as the nurseries of science and literature. But the general system was and is intended to supply in some measure the want of family government and education; the want of a well regulated civil government to restrain from vice and crime; and to supply amply, by a mild and salutary influence, the want of the power once derived from a horrid superstition. It has afforded, to a great extent, by the pencil, pen, and book, a substitute for the pleasure which the people once derived from games of chance, of skill and strength, connected with staking property; and in many cases instruction imparted by dictation and the exercise of joint recitation or cantillation of moral lessons by classes, has been a happy substitute for the heathen song and dance, where ignorance of the value of mental culture, or a want of interest in the subject of education, or the incompetency of the teacher rendered a severe method of application impracticable. When this easier method of communicating and receiving some knowledge of what we desired to teach has served to enlist our stupid pupils at all,

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they have been ready to try to learn the art of reading and writing, where the means have been supplied; and as these have been acquired by numbers, the desire for books and other studies has been increased to an extent beyond our ability to meet.

While, then, we have labored to afford the people the means of learning the art of reading and writing, geography, and arithmetic, for the discipline of the mind and the purposes of life, and to facilitate their future access to the sacred Scriptures, it has been our steady aim through the schools, to bring to bear constantly on the dark hearts of pagans those moral and evangelical truths, without the presence and possession of which, the design of their rational existence cannot be secured. While our school system does indeed contemplate the disciplining of the mind, and affords some important means and facilities for it, it has always contemplated chiefly a moral influence over the heart and life, which the want of family and civil government, and the want of an adequate number of the preachers of the gospel has made indispensable. We have, therefore, in our first books, inserted such plain precepts in the science of duty as every reader can understand, and have added evangelical tracts and portions of Scripture, as reading lessons for all our schools; and have endeavored to give them an influence similar to that of Sabbath schools, as far as circumstances would allow. And we believe their agency has been, and still is, far more indispensable than that of Sabbath schools in the United States or Great Britain.

In the spelling-book most commonly used to teach the art of reading among the natives, the first combination of words which makes sense, and which in English contains in five monosyllables the delicate reproof and affectionate call to repentance or reformation of life, given by the Savior to a sinner, "Go and sin no more," appears to be thus understood by many a learner on his first putting these words together. The words of the prophet which immediately follow, "Cease to do evil and learn to do well," confirm the sentiment; and the reader, without an interpreter, begins to feel that the author of our religion is addressing him personally. Many have been led by these plain precepts, to inquire further what was required of them, and have found the light increase, as they have read on, even though they must long spell out their sentences. This light, though it may have been feeble, has, we trust, been salutary, even when the pupils have never been able to read fluently; and where they have not been able to comprehend all that they read, it has helped to fix attention and draw the mind from vanity and folly. It has helped to show the way to heaven. Not unfrequently a school has come together, simply to read together a new book of Scripture put into their hands.

Most of those who have at any time been collected into the schools have appeared to feel ready to hear preaching. The schools, therefore, have afforded the missionary great facilities for proclaiming divine truth, and for exerting an influence over the people by means of the preached gospel, which he would not otherwise have enjoyed. This is a circumstance of no small value among a people so wild as the mass of the Sandwich Islanders were found to be, on the first arrival of the mission. When one of the earliest missionaries first attempted to preach in the northern part of Oahu, ten miles from Honolulu, having with some difficulty collected a few individuals of the place for that purpose, and began with the aid of a native interpreter, to tell them of the God of heaven, and of his salvation, they hastened back to their houses as in a panic. When native teachers had collected numbers of the people in what were called schools, they were by tens, forties, and hundreds, put in possession of some of the leading truths of Christianity—truths read, rehearsed, and cantillated, over and over, till they became familiar to the multitude. Then thousands were easily brought together to hear the gospel preached, both at the missionary stations and at other places whenever a missionary came among them. In many places a considerable portion of the congregation receive Sabbath-school instruction from a missionary or his wife; and in many other places from native teachers.

The plan of a High School is at length in some good degree matured and put in successful operation, and three of our number as instructers, devoted almost exclusively to its interests. The number of pupils is 118. Their studies at present are geography, including that of the Bible, arithmetic, trigonometry, composition in their own language, with the rudiments of the Greek language to a select class. The science of duty here also is, and must be, the prominent object of pursuit; and it is hoped that some will attain to a thorough acquaintance with theology,

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natural and revealed, and be prepared to preach the gospel with acceptance and success.

Mental Acquirements of our Learners.

Of the mental acquirements of the best pupils, both of those in the High School, and others who have enjoyed particular personal instruction from the missionaries, we are disposed to speak with reserve, partly because the amount of attention which the missionary has been able to give any individual is so small, the books and other means of mental culture at command for most of the whole period in question so limited, and the vacancy of mind with which the pupil commenced, though perhaps at mature age, was so great, that, though the difference between his former and present state is considerable, yet all his attainments, placed beside those of the wise and learned of other countries, would appear exceedingly small, and be likely to be regarded as unworthy to be named at all in connection with the idea of a student. It is supposed that fifty or sixty may be found who could now sustain as good an examination in mental arithmetic and topographical geography, as a majority of the students in the common academies in the United States, or as ordinary men of business. A much greater number may be found among the pupils of the High School, the best teachers who have the charge of common schools, and the foremost members of our churches, who are able to give an exhortation, or offer a prayer in public with much propriety. Respectable pieces of composition have been produced by them. Among them are several interesting and useful pieces of evangelical poetry, some by men of middle age, and some by females past middle age, who learned to read and write by aid of spectacles. A considerable number make contributions for a paper. The pupils of the High School

Common schools, under the instruction of native teachers, owing to various causes, mentioned in previous volumes of this work, are not so numerous, nor so vigorously sustained at present, as they were formerly; and cannot be revived and rendered highly useful until the High School, and the schools for teachers at the several stations shall train up an adequate number of well-qualified instructors to take charge of them. Still these common schools, notwithstanding the unskilfulness of their teachers, have not been altogether a failure, even with reference to the ordinary purposes of schools. They at one period embraced as many as 50,000 pupils, or one third of the whole population of the islands. The results are stated below.

It is supposed that the number of readers in the nation now is not less than 23,000; and that the whole number who have been taught to read some, so as to derive, or be able to derive, benefit from the perusal of tracts and portions of Scripture, may be from 7,000 to 10,000 above that number, i. e. from 30,000 to 33,000.

Our school system, then, designed as the means of promoting mental and moral improvement, and social and public order, and spread over so wide a surface, imperfect as it has been in all its incipient arrangements, has, in our view, been well adapted to the condition and wants of the people in its time, has filled a place which nothing else could have filled, and to some extent given order and form to society, which must otherwise have been a chaos, or a mass of human materials dissolving and crumbling into ruins. Even the schools under the most ordinary native teachers, fickle and changeable as they have been, and as unlike to regular schools in civilized countries as they are acknowledged to be, have still had their use, which is not small. The influence

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teachers, or the head-men of districts, or chiefs,—the good of what has been done by them would not all fall to the ground with them. Thousands who have been instructed in them would be found to read tracts and portions of Scripture, should these continue to be circulated by the missionaries; and if no schools were put or kept in operation, it is presumed the art of reading would be preserved; private individuals would learn from their friends, as some have done, and the power of the press would still be felt. And should the press stop, natives now able to write for a newspaper might be expected, through letters and manuscript essays, to convey instruction to their countrymen by the pen, an art as new to the people, almost, as though it had now been conferred by magic or by miracle. Such is the disposition of the people to correspond by letter, that were there nothing printed to be read, we might expect considerable matter would be furnished among themselves, and the art of reading and writing thus perpetuated, and enjoyed to a considerable extent. It appears to be a general impression among them that the mode of communicating thought by the pen is as sure and as intelligible to the reader, as by the tongue to the hearer. More confidence indeed is usually placed in a written than a verbal message in ordinary intercourse. The ability of several thousand of the Sandwich Islands to correspond by letter, to write to their friends intelligibly, and to read understandingly notes and letters, (sometimes not well penned,) received from them, is a decisive mark of progress in our work, and holds out an unequivocal inducement to furnish people with reading, in such kind, variety, and quantity as will be useful.

[To be continued.]

Ojibwas.

EXTRACTS FROM A LETTER OF MR. AYER, DATED AT YELLOW LAKE, OCT. 1835.

Indications of Improvement among the Indians.

After alluding to a meeting held with the Indians at Pokeguma, to which it was pro-

The day after the meeting with the Indians, we had a private interview with the chief, who owns the land, to learn definitely his feelings and purpose relative to settling and educating his children. He said he would settle down by us and would immediately place his children at school. He did not expect that we should feed and clothe his family, and had told the Indians that they should expect no such thing. He seemed to have more correct views of our plans for benefitting his people, than any other Indian of my acquaintance in this region, and to feel that if he sent his children to school, he would be obliged to us, and not we to him.

Another Indian at Pokeguma, who has a large interesting family, has been quite anxious to school his children and cultivate the ground for a subsistence. He and his wife are both unusually industrious. They raised the past season about one hundred bushels of potatoes, twenty of corn, and gathered thirty of rice; besides raising a good quantity of garden vegetables from seed that we furnished them. The man is a half-blood, and his wife a full Indian. We did not converse with any others in private, but were told that some others wished to live in houses and cultivate the ground, but had not concluded to school their children.

Beside the two cases mentioned above, a young Indian who lived with us a few months last year is desirous to locate by us. He, in connection with his mother, cultivated a large plat by us last summer, and raised sixty or seventy bushels of potatoes, several bushels of corn, and also a good quantity of turnips, carrots, squashes, etc. He has renounced the Indian habits, has learnt to read his own tongue in words of four syllables, and has made some progress in English. His mind has at times been seriously impressed, and we have indulged the hope that he was not far from the kingdom of heaven. He is docile, and seems to thirst for knowledge. Three of his sisters, to whom he stands in the relation of guardian (their father having been killed by the Sioux four years since) attended our school last summer. He is desirous that his mother should reside here with

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baptised. He withstood their solicitations for some time, but was at last prevailed upon to receive the ordinance. He says the priest charged him at the time to have no intercourse with us on the subject of religion. This direction, however, he does not seem at all disposed to heed; nor does his confidence in us seem at all diminished. This young man's case is so interesting that we have concluded, if he is discharged next summer by his employers, to hire him a while, and then aid him some in building by us. Though the above cited cases appear to us very promising, yet from past experience we have learnt to rejoice with trembling.

Three or four would be glad to build at Pokeguma the ensuing spring, if we could assist them, but we shall be so occupied in building for ourselves, that it is doubtful whether we can pay that attention to their wants that would be desirable, as we can procure but little aid in our work. We intend next spring to aid effectually in agriculture, all those who will school their children and afford promise of making a right use of privileges, and by another spring aid them some in building. We are prepared to furnish seed for planting to a considerable extent, if necessary.

Removal of the Station—Effects of Religious Instruction.

The principal reasons assigned for removing the mission family from Yellow Lake to Pokeguma are, that the latter possesses great advantages over the former, in being nearer to navigable waters and a market; that it is more abundant in the means of subsistence necessary for the Indians, so that there is less cause for them to spend large portions of their time in other places; that the materials for building are more easily obtained; and that the soil is better, and therefore more inviting as a place for a permanent Indian settlement.

The place we have fixed upon as the most eligible location is about twenty rods. It is about five miles long, and from one to three broad; is at present well stored with large fish, such as sturgeon, buffalo, sheep's-head, and also a variety of a smaller kind. As settlements are made around the lake, the fish will probably decrease, but not so much in this as in many lakes of a small size, as it communicates with the river and also with two or three other lakes, at short distances, all of which are well stored with fish. Game also, principally deer, has been killed in considerable numbers in the vicinity of the lake during the summer. This we must also expect will rapidly decrease when the Indians become stationary around Pokeguma.

The distance to St. Peter's by water is about two and a half days travel in an unloaded canoe. A small river with a portage of six miles connects Snake river with Rum river, which flows with a slow current into the Mississippi, about twenty-five miles above St. Peter's.

The Indians who trade at this post and are usually denominated Snake river Indians, are about forty men, and are divided into two nearly equal bands, one of which spends the summer principally at Pokeguma, and the other about twenty miles further up the river, on a small lake. The two bands are pretty extensively connected by intermarriages. The Sioux of St. Peter's and vicinity are their southern neighbors. For some years past they have lived on friendly terms and still manifest towards each other a pacific disposition. The land about the lake is generally of a good quality.

To a superficial observer at a distance, our labors among this people for two years past may appear to be lost, and the funds of the church that have been expended, to be thrown away; but to Him who sees the end from the beginning, we fully believe it appears otherwise. And even *we* can see sufficient fruit of our labors to cheer us on our way, and lead us to believe that all the seed sown has not fallen into stony ground, and that though sown in weakness, it will eventually be raised in power.

Though we cannot speak with perfect confidence of any saving conversion

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as she was old and decrepit, and had therefore few opportunities for instruction. During her last sickness she was at some distance from us, and I knew not that she was dangerously ill until a few days before her death, when I went to see her and found her deprived of reason. Her friends told me that sometime previous to her derangement, and afterwards, she had spent much of her time in prayer and in singing Indian hymns which she had learnt.

Another interesting case is that of the young man mentioned in the former part of this letter. Others have given evidence that the word of God to them was not altogether a dead letter or an idle tale. Though we should abandon this region altogether, and the sound of the gospel should never more be heard, I should not regret having spent two years here. But it is otherwise. We have been so preparing the way of the Lord, by the gospel spoken in simplicity, by schools and agriculture, that we trust an effectual door is now open for us to a promising field. I believe every step of our way has been directed by God. He has given us favor in the sight of the heathen and others, and I trust he will yet make us instrumental in bringing many of them to glory.

A school was kept up most of the summer, and considerable religious instruction given to the Indians making gardens, and to others visiting here. For several days after my return from La Pointe I had frequent opportunities of imparting truth to the Indians who were waiting here the arrival of the trader. Afterwards they went to their hunting grounds, since which I have seen but few.

I had intended itinerating considerably this winter, but have been diverted from it by unforeseen causes.—Henry Blatchford, our interpreter, a pious young man from the Mackinaw mission, who came to us last summer, interprets or labors with his hands, as occasion may require, and bids fair to be useful.

EXTRACTS FROM A LETTER OF MR. HALL, DATED AT LA POINTE, FEB.

dom some of the benighted wanderers in the remote western forests. Still the missionaries must contend with many difficulties, and need, in as great a measure as any other missionaries, the sympathies of all who love the Indians and the cause of Christ, and their prayers for the influences of the Holy Spirit.

The mission family and church at the present time are enjoying much harmony of sentiment and feeling. Our social meetings have been interesting, sometimes highly so. The Spirit of the Lord has been with us for sometime past. There has been an unusual spirit of prayer among the professed disciples of Christ. Three individuals have within a few weeks begun to indulge hopes of having passed from death unto life. Much prayer has been offered for the Indians. They have had the gospel preached to them with more frequency and plainness the past winter than ever before; and though they do not seem yet resolved to give up their hearts to Christ, I have never felt so much encouraged to labor for their conversion as at the present time. Not that I see any thing particularly promising in them; but because my faith takes stronger hold on the promises of God, than ever before, and because I see more wrestling prayer than I ever have before seen in the people of God. I think Christians have been standing in a longing and waiting posture for some weeks past. Will the Lord let them cry in vain? We shall see a day of harvest, if we faint not. I never felt so much the impotency of human instruments and means, nor so strong a confidence in the strength and faithfulness of God, as during the present winter. Could I not look beyond the instruments, I must sit down in discouragement. I do not know what I can say or do for these Indians more calculated to affect them, than what I have repeatedly said and done. When the Spirit of the Lord comes, the dry bones will shake, but not before. The success of the cause of missions depends on God and not on man. We have abundant reason then to keep near the throne of

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Proceedings of other Societies.

FOREIGN.

TOUR OF DOCT. HALL UP THE CAVALLY RIVER.

Doct. Hall is governor of the colony established at Cape Palmas, Western Africa, by the Maryland Colonization Society. In attempts to introduce Christianity and the arts of civilized life to the natives of this part of Africa, it has been deemed of great importance to secure free ingress, through the low tract which stretches along the shore, to the more healthy highlands and quiet native towns of the interior. Difficulties have been in the way of accomplishing this, which it is hoped will hereafter not be found to be insuperable. Doct. H. ascended the Cavally fifty miles, and reached the mountainous country, without actually encountering opposition, and has laid open a country, teeming with native towns, and presenting a most interesting field for christian enterprise. The mouth of the river is about eighteen or twenty miles west of Cape Palmas. The ascent was commenced on the 17th of October. In the Maryland Colonization Herald Doct. H. thus describes—

The Scenery on the Cavally River.

Picture to yourself a majestic deep river, moving smoothly onward, with an ever calm, unruffled surface, banks elevated from ten to forty feet above its level, indicating, by their frequent ruptures, an incredible depth of the richest soil that any combination of earthly matter is capable of forming. Fancy, as you glide down the stream, alternately on either side, the top of the bank, skirted with a heavy thick growth of impenetrable spear grass, the ready successor to a crop of vegetables or grain, or perhaps still teeming with its rich waving harvest of rice, interspersed with occasional clusters of the Indian corn. Occasionally, on the very edge of the bank, you are astonished to behold one of those huge trees from which the natives excavate their immense canoes, left, as if to declare to the inquiring passenger, we are the original possessors of the soil. On the opposite side you are no less charmed with nature in nature's own garb. The banks, not less elevated, are covered with all the varieties of the African forest trees, from the very tops of which a broad expanse of net-work descends and sweeps the passing current. Beyond this beautiful green drapery fancy alone can penetrate. It may be the abode of water nymphs or alligators, naiades, or anacondas. Leaving them to themselves, just stretch your eye through the long vista formed by these variegated banks, till it rests on that slight elevation, in the distant curve of the river, which gives a brighter reflection of light than the surrounding deep-green forest. This, you will perceive on your approach, is the site of a native town. You soon see the conical haycock houses crowning its summit; for a little distance on either side you will soon distinguish the bright, short green grass, on which are feeding flocks of sheep and goats, with great numbers of sleek, black, fat beeves. A nearer approach will introduce you to nothing more interesting; the din soon commences, which I will spare you and myself too. When you have seen thus much through the dull perspective of my pen, you will have a correct view of the Cavally from Denah to its mouth. Of the face of the country back from the river I know nothing from personal observation. I should think, however, from what I could learn, that it was neither elevated nor marshy, but a continued extensive arable savanna, capable of yielding successive heavy crops of the most exhausting produce with comparative little injury.

Approach to the Mountains—Netea and its Scenery.

A few miles further up, we hove in sight of the Yapah mountains, on the east side of the river. About four miles from Loo, we passed five small towns, on the east side of the river, scattered about on the peaks of little sugar-loaf hills. Some, as Detna and Uto, were considerably elevated—shy from one to two hundred feet. On the west side, a little past these towns, we hove-to a moment under the banks of the sweet little town of Nanya. I have never seen any town that could at all compare with it. The houses are externally plaistered with a light yellow clay; they are located at a convenient distance from each other; the streets are perfectly clean and smooth, skirted with beautiful short green grass. Altogether the place was so charming, that I was for once urged by my kroomen to despatch. We here procured a canoe to conduct us through the rapids, which commence immediately on leaving the town. We had very strong pulling the rest of the way.

About two miles from Nanyah we came to the falls; here the river is divided by an

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island. I did not particularly examine the eastern branch. We took the western, which, after a very dangerous passage, brought us immediately under the foam of the cataract, to Faye, a small beautifully located town, belonging to king —— of Netea. From the best information I could obtain, I should judge that there were a succession of falls and rapids for some miles up the river. The lower one allows a fall of water of about ten feet—perhaps less—and forms one of the most perfect natural mill privileges I have ever seen.

After landing our canoes and luggage at Faye, word came from the head king of the country, at Netea, that we must visit his town, said to be close at hand. Having concluded that neither funds, time, nor duty, would admit of my farther ascending the river, I determined to visit Netea. Leaving our heavy baggage at Faye, we set of for the bush town. It will be useless to attempt to describe the vexations of a jaunt of six miles, through a thick undergrowth of bush and brier, following a zigzag bush-path, when you had only anticipated a distance of half a mile. My patience was completely exhausted; also my strength.

After ascending a mountain of from four to six hundred feet elevation, we arrived at the large town of Netea, which completely covers the apex of this perfect cone. The ascent was in some places extremely difficult, abrupt, and broken. Our foothold, however, was always good, as we followed the water course; or rather, the water from the heavy rains followed the beaten track, clearing the rocks completely of their shrubs and soil. We entered the town amid a mingled shower of rain and musketry, the increasing roar from thousands of extended jaws, and the deep heavy bombing from their mighty palaver-house drum. I have often endeavored (although in vain), to give you an idea of the uproar and confusion caused by my entrance into a native town, therefore I shall not again attempt it. But suffice it to say, I never before saw the human countenance indicate astonishment, wonder, or admiration. I never before heard a full chorus of human voices. I felt that my whole life had been that of still monastic silence till the arrival of this hour.

The whole town is well secured by a high strong palisade of riven plank, on entering which, we were conducted through a long narrow street, inclosed on both sides in the same manner, occasionally passing little openings or doors, which led to the separate inclosures of the different families belonging to the town, each inclosure containing from ten to twenty houses. The great palaver-house is built on this main street, in the very centre of the town, and on the highest point of the mountain. They turned us into one of the inclosures, or pens, containing the king's houses and family. Here we suffered from the combined evils of fatigue, hunger, wet clothes, rain, and uproar, not to mention the extreme danger of suffocation. We were obliged to keep a breathing passage clear at the doors with bayonets. Finally, seeing that we would not really prick or injure them, this failed, and I was obliged to issue forth, cudgel in hand, and play upon their naked craniums; this I did so effectually, that the slightest movement from me would afterwards clear the passage.

I had an opportunity in the morning to view the extent of the town and the peculiarity of its location. As I before said, it occupies the entire summit of the mountain, is completely secured by palisades, is at least one mile in circumference, and as thickly studded with houses as the earth will possibly admit of, and contains at least three thousand inhabitants. The river, from either side, was romantic and beautiful beyond description. There was a world of beauty, magnificence, and grandeur before me, such as I never before witnessed, the view of which abundantly repaid me for my yesterday's toil, vexation, and confusion. On the south was my favorite mount Najiro, although far less interesting now that it had so many competitors claiming my admiration. The whole western prospect to the distant horizon was checquered with hills and dales, the little patches of rice and green-sward, surrounded by the dense dark forest. With the aid of my telescope, I could here and there detect one of the innumerable hills before me, crowned with the sharp points of native houses, indicating that the whole wilderness was inhabited. The northern view differed from that of the west only that in the distance, far as the eye could reach, I could trace the dim blue outline of an extensive, elevated range of mountains, apparently running parallel with the windward coast.

Doct. H. thus describes some of the results of this tour—

I consider this tour as productive of the most important results. In the first place, it has completely vanquished the settled purpose of all the beach tribes to prevent communication between the colony and the bush people, thereby destroying one of the strongest barriers to the propagation of civilization and the gospel. It has completely, and I trust permanently, opened the way for free and unrestrained commerce, thereby greatly enhancing the means of the colonists for acquiring wealth and importance. It has developed to us the resources of the valuable tract of country bordering upon this important and beautiful river, which we now know to be navigable to the extent of fifty miles at least, for vessels of any draught of water that ever can be required for exporting the produce of the country. In fact, in the height of the dry

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season, I do not think that the current in any place would give less than two fathoms on the sounding line. I found not less than four from side to side, and generally six. I speak of these advantages independent of those arising from the acquisition of territory; but the fact that this tribe (the Yeabrehs,) one of the most influential on this section of the coast, whose country is the very hot-bed of bigotry and superstition, possessing, as they do, the absolute control over the navigation of the river and the lucrative traffic with the interior; a people who have ever been wrangling with the natives of Cape Palmas, whom they consider as amalgamated with us, and in some degree Americanized; that they should voluntarily come forward, and without valuable pecuniary consideration, tender their territory to the governor of the colony, and in a measure come under the control, and wish to be joined to, and confederated with, their former enemies, forms the most correct comment upon the effects produced by this colony among the surrounding tribes of barbarians, and the reputation it has established during its brief existence.

DOMESTIC.

AMERICAN SUNDAY SCHOOL UNION.

THE twelfth anniversary was held in Philadelphia, May 23d, Alexander Henry, Esq., the president, in the chair. After prayer by the Rev. Prof. McLean of New Jersey, and the reading of the reports of the managers and treasurer, resolutions were moved and seconded and addresses made by Rev. President Babcock of Maine, Rev. Messrs. Lippincott of Illinois, Taylor of Virginia, Suddards of Philadelphia, and Gen. P. T. Smith of New York.

The annual sermon before the society was preached on the preceding evening, by the Rev. J. B. Taylor of Virginia.

From the report it is seen that twenty-one missionaries and agents have been employed for different portions of time in the western states, in organizing and visiting schools, replenishing libraries, etc.; at an expense of $9,066 62; while books have been furnished gratuitously to the amount of $1,134 91. The contributions to the fund for these purposes amounted to $11,347 06. —Nine agents and missionaries have been employed at the south, at an expense of $3,378 31; and books given amounting to $361 43. The contributions to the southern fund have been $5,421 94.—In the northern and middle states fourteen agents and missionaries have been employed.

According to the register of our auxiliaries, there are 1,250 societies and schools bound to send us an annual report. Only 144 have complied with the conditions on which they sustain this relation. These 144 reports give, as their present statistics, 1,542 schools, 16,647 teachers, and 119,995 scholars. Only thirty-four unions and schools mention the number of volumes in their libraries, and these amount to 137,667. The number of conversions reported by forty-seven unions and schools is 428 teachers, and 2,039 scholars. Besides these, 608 persons are reported, without specifying whether they are teachers or scholars; making the total number in these schools 3,075.

The donations to the foreign fund, from March 1st, 1835, to March 1st, 1836, amount to $2,239 95, making $3,772 66, of the $12,000 proposed two years ago to be raised for supplying American missionaries with copies of our publications, and the means of translating and printing them.

The whole amount has been appropriated to various missions in India, Greece, Persia, Turkey, China, France, Africa, Sandwich Islands, and among the American Indians. Besides these appropriations, the board have made donations of books from the general fund, to the Wesleyan mission in Ceylon; to the English mission at Orissa; to the friends of public instruction in New Grenada, India, Africa, Russia, France, Nova Scotia, and other places. Sets have also been presented to the Prussian government, under the assurance that they would be put to a valuable use in that country, which occupies so interesting a position in regard to education.

In the sale of books, there has been an advance of about $10,000 above the business of last year. The total amount of books sent to our depositories during the year, is $34,959 61; the sales in Philadelphia amounted to $37,817 24, making the whole amount of publications thus disposed of, $72,776 85. The actual receipts from sales were $31,189 48. The number of volumes of *library books* printed in this period was 701,400, making 45,488,500 pages; of *cards, infant-school lessons*, and other publications *in sheets*, 35,860 copies; of *reading* and *elementary books*, 17,000 volumes; of the *Union Questions*, 126,000 volumes; of the *Sunday-school Journal*, 77,592 numbers; of the *Youth's Friend*, in single numbers, 48,000. The total number of publications of all kinds, is 1,004,852, equal to nearly seventy-three millions of pages.

Since our last annual report we have issued forty-seven new works. Of this number, twelve contain from 100 to 332 pages, and the remainder are of various sizes, down to sixteen pages.

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The receipts of the year, ending March 1st, 1836, have been as follows:

Donations to the valley fund,	$11,347 06
" southern,	5,421 94
" foreign,	2,239 95
" missionary,	127 57
" general,	19,185 66
Making the total of donations,	$38,322 18
The amount received for books sold was	31,189 48
Amount borrowed,	2,092 34
Making, with the balance on hand at the commencement of the year, ($920,10,) the total means,	$72,524 10

The expense of the publication department, including all the cost of the preparation and printing of works, was $38,597; of the missionary and agency department, $9,576; of the depository in Philadelphia, $7,480: 67. Loans have been paid to the amount of $8,335, reducing the amount of borrowed capital to $45,625 25.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

THE Assembly convened in the First Presbyterian Church in Pittsburg, May 19th, and was opened with a sermon by Rev. Dr. W. W. Phillips, of New York city. Rev. John Witherspoon, D. D., of South Carolina, was elected moderator, and Rev. W. P. Aldrich temporary clerk. Rev. Dr. Ely resigned the office of stated clerk, and Rev. Dr. John McDowell, of Philadelphia, was appointed to the place. Reports were received from the Princeton, Western, and Union Theological Seminaries, from the Assembly's Board of Missions and Board of Education, which will be noticed below, and respecting the state of religion in the Presbyterian church, and among other bodies in correspondence. The Assembly declined receiving the Western Foreign Missionary Society, heretofore under the care of the Synod of Pittsburg, as a Board of the Assembly for Foreign Missions. The usual ecclesiastical and judicial business of the church was transacted. The Assembly was dissolved June 10th, and another is to be convened in Philadelphia in May, 1837.

THE ASSEMBLY'S BOARD OF MISSIONS.

bit of South Carolina, Rev. Dr. Miller, and Dr. Campbell, addressed the meeting. From the report it appears that the number of missionaries under the care of the Board during the year was 242,—of whom 111 were new appointments,—who have labored in 500 congregations and missionary districts, in eighteen States and two territories. Above 2,000 members have been received to the churches; 300 Sabbath schools established, with 2,000 teachers and 15,000 or 16,000 pupils; and 250 Bible and catechetical classes, with 4,000 or 5,000 learners.

The *receipts* into the treasury for the year was $30,050, and the expenditures, including about $4,000 of arrearages and debts, have amounted to nearly the same sum, leaving about $1,200 in the treasury.

ASSEMBLY'S BOARD OF EDUCATION.

THE annual report of this Board was read to the Assembly by Rev. F. McFarland, the secretary. The amount of its receipts and the number of its beneficiaries were mentioned in the notice of the meeting in its behalf in New York, page 261.

WESTERN FOREIGN MISSIONARY SOCIETY.

THE anniversary of the society was held in the First Presbyterian Church, in Pittsburg, May 26th, Rev. Dr. Herron presiding. Prayer was offered by Dr. Miller. Rev. E. P. Swift, the corresponding secretary, made a brief statement respecting the condition and proceedings of the society; after which resolutions were offered and addresses made by Rev. Joseph Campbell, Rev. S. Scovel, Rev. Dr. Black, Rev. Dr. Neill, Rev. W. J. Armstrong, and Rev. William Ramsey.

The *receipts* into the treasury had amounted to nearly $20,000, of which $7,000 remained unexpended.

The missions are in Northern India, Western Africa, at Smyrna, and among the Wea and Ioway Indians.

GENERAL SYNOD OF THE REFORMED DUTCH CHURCH.

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Wells and Christopher Hunt, clerks. Reports were presented relative to the College and Theological Seminary under the care of the Synod; also from the Boards on Home Missions, Foreign Missions, and Education. The Synod adjourned on the 10th, to meet in the city of New York, first Wednesday of June, 1837.

AMERICAN BAPTIST HOME MISSIONARY SOCIETY.

The society has under its patronage 115 missionaries, in fourteen States, making an aggregate of labor performed during the year of thirty-nine and a half years. From data furnished by the missionaries it is estimated that they have supplied 300 churches and congregations; admitted to church-fellowship 1,776—1,040 by baptism, and 736 by letter; ordained thirty-six ministers, constituted ninety-six churches, and organized seven associations. The receipts were about double those of the preceding year; but the society was still embarrassed by great pecuniary liabilities.

American Board of Commissioners for Foreign Missions.

MISSIONARY CANDIDATES AND FUNDS OF THE BOARD.

It seems due to the christian community which sustains the Board, to the missions under its patronage, and to the heathen, that a few words be said relative to the demand for an increased number of persons to fill the several departments of missionary service abroad, and the deficiency of the receipts into the treasury of the Board to meet the current expenditures; from both which sources much embarrassment is apprehended.

The following laborers seem to be most imperiously demanded—

1. A printer and a book-binder for the printing establishment at Smyrna.

2. Two missionaries, an experienced teacher, and a printer for the Nestorians of Persia, in compliance with the advice and urgent request of the missionaries there, as stated in this number.

3. A printer and bookbinder for Singapore.

4. A printer for Bankok, in Siam.

5. A printer and a number of additional missionaries for a mission recently established among the maritime Zoolahs, in Southern Africa.

6. A pious, thoroughly educated layman, interested in the work of instruction, to take charge of the promising High School recently established at Constantinople.

7. Eight or ten teachers and at least as many preachers, besides those now under appointment, are needed for the Sandwich Islands. Also a layman of good business talents and habits, to aid in superintending the secular affairs of the mission.

8. Three teachers for the Choctaws; one for the Creeks; and a man for the boarding-school at Dwight, among the Arkansas Cherokees, to take charge of the boys out of school and direct their labor. Also a bookbinder.

9. One preacher and two teachers for the Ojibwas.

All these are needed to proceed to their fields of labor within the next five months.

With these calls for laborers, indicating the increasing prosperity of the missions, as well as the additional facilities with which the Board is furnishing its missionaries for more extensive and permanent usefulness, it is necessary to press upon the attention of the friends of the cause the fact, that the receipts into the treasury do by no means keep pace with the growing expenditures, demanded by the exigencies of the work, and the evident providential indications of the will of God. Let it be known by the churches, that very serious embarrassment must arise from this deficiency, if it is not speedily supplied. The christian community must decide whether the missions under the care of the Board shall or shall not be sustained, and annually be extended and rendered more efficient. And that they may decide intelligently, with the whole case before them, it should be plainly and seasonably stated, that the prospect is, that at the annual meeting of the Board the ensuing September, the expenditures for the year will be found to be greater than the receipts by $40,000.

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SANDWICH ISLANDS.

LETTERS have recently been received of as late a date as March 27th. The government was becoming settled, order was prevailing, and the state of things among the people improving. A series of meetings was held six days in succession about the first of February, when the large church at Honolulu was regularly filled with attentive and solemn hearers of the word of God—the number present from day to day being from 4,000 to 5,000. A number of backsliders gave evidence of genuine repentance, the members of the church were revived, others who had remained in doubt respecting their christian character, became decided, and about forty from this class were, on the first Sabbath in March, proposed as candidates for church-fellowship. A considerable number were hopefully converted.—The revised edition of the New Testament, consisting of 10,000 copies had been printed, and the demand for it was very great.—The adult Sabbath-school, superintended by Mr. Chamberlain, embraced from 1,200 to 1,400 learners.

ABERNAQUIS.

P. P. Osunkherhine, a native of the Abernaquis tribe, educated at Hanover, N. H., and who has been employed under the patronage of the Board about six years, as a catechist and schoolmaster among his own countrymen, near St. Francis, Lower Canada, was in January last licensed by the Champlain Presbytery, to preach the gospel; and at the meeting of the same presbytery, at Clintonville, N. Y., June 28th, he was ordained as a missionary.

PAWNEES.

MR. Dunbar writes under date of May 5th, that he had a few days before returned from [illegible] tional laborers are urgently needed, especially two preachers and two teachers. Other large tribes between the Pawnees and the Rocky Mountains are in a very favorable situation for receiving missionaries.

ROCKY-MOUNTAIN INDIANS.

DR. Whitman and Messrs. Spalding and Gray were at the Otoe Agency near the mouth of the Great Platte river, May 20th, in good health. Having been disappointed in securing a passage, as they expected, in a steamboat which proceeds high up the Missouri river, they were obliged to prepare themselves for making the whole journey by land.

EMBARKATION OF MISSIONARIES.

ON Friday, July 1st, Rev. Matthew B. Hope, recently of the Princeton Theological Seminary, Rev. Samuel P. Robbins, from the Andover Seminary, Rev. Joseph S. Travelli, from the Western Theological Seminary, and Doct. Stephen Tracy, the last three accompanied by their wives, embarked at Boston in the ship Brunette, captain W. J. Fales, for Batavia. Messrs. Hope and Travelli and Doct. Tracy will proceed to Singapore by some early opportunity. Mr. Robbins, in connection with Mr. Arms, will commence a mission at some point on the island of Sumatra, if Providence shall seem to direct to such a course. —Mr. Hope is a native of Armagh township, Pa.; Mr. Travelli is a native of Philadelphia, and his wife of Pittsburg; Mr. Robbins of Marietta, Ohio, and his wife of Enfield, Con.; and Doct. Tracy of Hartford, and Mrs. T. of Pomfret, Vt.—On the Sabbath evening previous to their embarkation a public meeting was held at the Old-South Church, when, besides the usual devotional exercises, Mr. Anderson, one of the Secre-

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Donations,

FROM JUNE 11TH, TO JULY 10TH, INCLUSIVE.

Board of Foreign Missions in Ref. Dutch chh.
W. R. Thompson, New York city, Tr. 300 00
Albany, Abeel sew. circle in fem. acad. to aid in mel. the condition of females in China, 632,65; S. Van Rensselaer, 100; 732 65
Bellville, N. J. Chil. of sab. sch. 5 25
Bergen, N. J. Mon. con. in R. D. chh. 23 50
Brooklyn, Abeel juv. so. to constitute Rev. M. W. DWIGHT and ADRIAN HEGEMAN Hon. Mem. 150 00
Broome, La. of R. D. chh. 11 25
Catskill, Mon. con. in do. 30; juv. benev. so. in do. 50; W. Wynkoop, 20; 100 00
Chittenango, Mon. con. in R. D. chh. 10 00
Farmersville, Mon. con. in do. 13 00
Flatbush, Miss. so. 29 68
Geneva, R. D. chh. 85 00
Ghent, Do. 19,47; la. sew. so. in do. for China m. 50; 69 47
Guilford, Mon. con. in R. D. chh. 11 50
Hackinsack, N. J., R. D. chh. 3 25
Hurley, R. D. chh. 3 85
Jersey City, La. of do. to constitute Rev. MATTHIAS LUSK an Hon. Mem. 50 00
Kingston, R. D. chh. 68,39; mon. con. 26,38; sab. sch. 5,25; to constitute Rev. JOHN LILLIE an Hon. Mem. 100 02
Lodi, R. D. chh. 14 50
Long Island, A friend, 3 00
Lysander, R. D. chh. 10 00
Montgomery, R. D. chh. to constitute Rev. R. P. LEE an Hon. Mem. 52 52
Nassau, Mon. con. in R. D. chh. 8; Miss L. V. 39c. 8 39
Newark, N. J., R. D. chh. (of which to constitute Rev. RANFORD WELLS an Hon. Mem. 50;) 70 00
New Brunswick, N. J. Mon. con. in R. D. chh. 46 30
New Shannack, N. J., R. D. chh. 71 00
Newtown, Mon. con. in R. D. chh. 8 00
New York City, R. D. chh. Broome-st. for support of Rev. Jacob Ennis and wife, 700; R. D. chh. Exchange Place, to constitute Rev. JOHN ABEEL BALDWIN an Hon. Mem. 50; fancy article so. of colle. R. D. chh. to constitute Rev. WILLIAM YOUNGBLOOD and Rev. ELIHU DOTY Hon. Mem. 125; a friend, for China m. 5; a fem. for do. 5; T. A. for tracts for hea. 6; C. 3; W. Schuneman, for Rev. J. Ennis, 50; 944 00
North Branch, N. J. Frag. so. for China m. 71 00
Pascack, N. J., R. D. chh. mon. con. 9 25
Philadelphia, Pa. Mon. con. and indiv. in 1st R. D. chh. to constitute Rev. ELBERT NEVIUS and Mrs. MARIA L. NEVIUS Hon. Mem. and for their outfit and support, 680 00
Poughkeepsie, La. sew. so. of R. D. chh. for China m. 10 00
Rhinebeck, Fem. miss. so. (which and prev. dona. constitute Mrs. F. R. HARDENBURGH an Hon. Mem.) 10 00
Rochester, R. D. chh. 25 00
Saddle River, Mon. con. in do. 7 25
Saratoga and Northumberland, R. D. chh. 160 10
Schenectady, R. D. chh. 50 00
Schodack, R. D. chh. and cong. to constitute Rev. JOHN GRAY an Hon. Mem. 69 00
Shawangunk, R. D. chh. 35,96; fem. benev. asso. of do. for Java m. 42,37; 78 33
Six Mile Run, N. J., R. D. chh. (of which to constitute Rev. JACOB C. SEARS an Hon. Mem. 50;) 100 00
Staten Island, Chil. of s. s. in R. D. chh. 3 25
Union Village, Mon. con. in do. 22 00
Utica, R. D. chh. to constitute Rev. N. J. MARSELUS an Hon. Mem. 50 00
Warwick, Fem. miss. so. 14 62
West New Hempstead, Mon. con. in R. D. chh. 11 31
White House, N. J. Do. in do. 5 00—4,302 24

Southern Board of Foreign Missions, J. Adger, Charleston, S. C. Tr. For support of Mr. and Mrs. Wright of Choc. miss. 500; for Sandw. Isl. miss. 500; for China miss. 500; 1,500 00

Brookfield Asso. Ms. A. Newell, Tr.
West Brookfield, La. $50 prev. ackn. constitute Rev. JOHN C. NICHOLS of Stonington, Ct. an Hon. Mem.

Essex co. South, Ms. Aux. So. J. Adams, Tr.
Essex, Gent. 52 17
Salem, Tab. so. Gent. and la. 240,75; s. sch. 4,35; united mon. con. 30,86; do. Crombie-st. 6,10; 282 06—334 23

Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Catskill, Mon. con. in presb. chh. 80; Mrs. S. Benton, 10; 90 00
Greenville, Sarah Reed, 10; av. of ring, 17c. 10 17
Hunter, F. Tyler, 50 00—150 17

Merrimack co. N. H. Aux. So. S. Evans, Tr.
Bradford, La. 10 47
Concord, La. (of which to constitute Rev. JOHN K. YOUNG of Meredith Bridge an Hon. Mem. 50;) 79,42; Dea. N. 2; 81 42
Henniker, Gent. 53; la. 58; young la. Mahratta so. for *Mary Elizabeth Darling* among the Mahrattas, 17; mon. con. 47; 175 00
Pittsfield, Mon. con. 16 27—283 16

Middlesex South, Confer. of chhs. Ms. P. Johnson, Tr. 10 00

Monroe co. N. Y. Aux. So. E. Ely, Tr.
Bethany Centre, Presb. chh. 22 00
Chili, 1st presb. chh. 5 00
East Avon, Presb. chh. 22 89
Gaines, Presb. chh. 40; Mrs. J. E. Hubbard, for bibles for China, 10; 50 00
Lakeville, Fem. miss. so. to constitute Rev. MERIT HARMON an Hon. Mem. 50 00
Le Roy and Bergen, 2d cong. chh. 14 02
Lockport, 1st presb. chh. 109 35
Millville, Fem. miss. so. 4 25
Pembroke, Presb. chh. 79 00
Penfield, Presb. chh. 14 00
Pittsford, Presb. chh. 11 24
Rochester, 1st presb. chh. 23,12; E. Peck, to constitute HENRY PECK of New Haven an Hon. Mem. 100; Brick chh. 74,35; RICHARD DIBBLE, which constitutes him an Hon. Mem. 100; 297 47
Royalton, 1st cong. chh. to constitute Rev. ALVIN INGERSOL an Hon. Mem. 50 00
Wilson, Presb. chh. 15 65—744 87

New Haven City, Ct. Aux. So. F. T. Jarman, Tr.
Mon. con. in 1st and united so. 26,01; do. in 3d chh. 10,18; do. in Yale coll. 8,20; av. of ear-rings, fr. M. H. U. 62c. Durand so. for *Sapphira Marku* at Constantinople, 52,50; 97 51

New York City and Brooklyn, Aux. So.
W. W. Chester, Tr. 1,430 76

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Norwich and vic. Ct. Aux. So. F. A. Perkins, Tr.
Cholsea, Mon. con. 69 69
Colchester, Mon. con. in 1st chh. 30; sab. sch. 13,52; 43 52
Greeneville, Gent. and la. 28; mon. con. 19; 47 00
Newent, Mrs. A. Safford, dec'd, 50 00—210 21
Old Colony, Ms. Aux. So. H. Coggeshall, Tr.
Rochester, Sippican, $50 fr. la. prev. ackn. constitute Rev. OLIVER COBB, D. D. an Hon. Mem.
Oneida co. N. Y. Aux. So. A. Thomas, Tr.
Centre Lisle, Fem. miss. so. 6 37
Clinton, Cong. chh. mon. con. 55,42; coll. 120,80; Mrs. F. Taylor, 50; 226 22
Lenox, 1st presb. so. 10 00
Paris, Mon. con. 5 50
Rome, 1st presb. so. 8 25
Sangersfield, Cong. chh which and prev. dona. constitute Rev. H. AYRES an Hon. Mem. 21 00
Sidney, U. C. Mon. con. 1 17
Springfield, 1st presb. so. 45; B. Rathbone, 20; 65 00
Utica, 1st presb. so. 96,50; Bleecker-st. chh. and so. 67,75; 164 25
Volney, 1st cong. chh. 17 12
Whitesboro', Aux. so. 14 26—539 14
Palestine Miss. So. Ms. E. Alden, Tr.
Abington, 1st par. Gent. 59,78; la. (of which to constitute Rev. JONATHAN WARD of Brentwood, N. H. an Hon. Mem. 50;) 71; 130 78
3d par. Gent. 48,60; la. 38,61; 87 21
Braintree, J. Newcomb, 250; Mon. con. in 1st par. 26; 276 00
Braintree and Weymouth, United so. mon. con. 53,61; young men's so. 25,21; 78 82
Hanover, Gent. 5; la. 20; 25 00
Hanson, Coll. 12 13
North Bridgewater, Gent. 68,42; la. 47,88; 116 30
Quincy, Gent. and la. 20 00
Scituate, Trin. so. La. 21 07
Weymouth, N. par. Gent. 63,70; la. 45; 108 70—876 01
Piscataqua confer. of chhs. N. H., S. Blake, Tr.
East Kingston, Females, 4 43
Hampton, Cong. chh. and so. 29 29
Kingston, Cong. chh. and so. 30 00
Rye, Cong. chh. and so. 18 24—81 96
Rockingham co. West, N. H. Aux. So. M. C. Pilsbury, Tr.
Atkinson, La. 14 12
Candia, Mon. con. 32,21; gent. 30,77; la. 28,47; 91 45
Chester East, (Ack. in June, 90.)
Chester West, Mon. con. 20,87; gent. 9,25; la. 20,50; 50 62
Derry, Mon. con. 23,76; gent. 30,45; la. 73,90; 128 11
Hampstead, Mon. con. 10; gent. and la. 31,62; 41 62
Londonderry, Mon. con. 23,57; gent. 24,87; la. 32,05; 80 49
Northwood, (Ack. in June, 48,95.)
Plaistow and North Haverhill, Mon. con. 15; gent. 13; la. 17,15; 45 15
Raymond, Mon. con. and gent. and la. to constitute Rev. ANDREW H. REED an Hon. Mem. 50 00
Windham, Mon. con. 31,58; gent. 23,81; la. 23,50; 78 89

Cornville, Chh. 6 25
Industry, Gent. and la. 10 00
Madison, La. 5,67; mon. con. 8,53; 14 20
Mercer, Mon. con. 18; asso. 2; 20 00
New Portland, La. 3 25
Norridgewock, Gent. 16,87; la. 25,40; mon. con. 15,25; 57 52
Phillips, Chh. 2 81
South Solon, Chh. 3 75
St. Albans, Chh. 1 76
Strong, Chh. 3,17; mon. con. 19,19; 22 36—189 77
Strafford co. N. H. Aux. So. A. Freeman, Tr. 30 91
Valley of the Mississippi. Aux. So.
W. T. Truman, Tr. 2,790 41
Columbia, Mon. con. 45 00
St. Louis, Mon. con. 35 25
Michigan aux. so. E. Bingham, Tr.
Adrian, N. Finch, Jr. 15; Contrib. 11; Ann Arbor, Contrib. 33,62; Bronson, Contrib. 57,62; Clinton, A friend, 40c. Detroit, A. S. P. 3; I. O. G. 5; Dexter, Contrib. 5,50; Gull Prairie, Contrib. 28; S. Brown, 10; mon. con. 13,25; Homer, Contrib. 5; Livonia, Rev. R. Armstrong, 10; Marshall, Mon. con. 3; Monroe, Indiv. 4; Niles, Mon. con. 40,30; H. B. Hoffman, 15; contrib. 9,70; W. N. 5; W. N. 5; Pontiac, W. Draper, 10; contrib. 8,69; a friend, 50c. Tecumseh, Coll. in chh. 20,12; Webster, Contrib. 26,62; White Pigeon, Contrib. 70,25; Ypsilanti, Contrib. 38,75; 454 32
Western Reserve aux. so.
Geauga co. Madison, 1st chh. 6; Painesville, M. flock, 24,75; Huron co. Lyme, 42,88; Medina co. Guilford, Sub. 7; mon. con. 6,75; Richfield, Misses M. and N. H. 10; Mrs. C. 94c. York, 7,25; Portage co. Freedom, 50c. Trumbull co. Mesopotamia, Mon. con. 2; m. so. 11,50; 119 57—3,444 55
Woburn Asso. Ms. Rev. S. Sewall, Tr.
Lynnfield, Contrib. 5 00
Wilmington, Gent. 12,50; la. 29,02; 41 52
Woburn, Gent. 50,62; la. 56,04; 106 66—153 18

Total from the above sources, $15,009 25

VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. 4th presb. chh. 50; mon. con. in 2d do. 26,95; 76 95
Andes, N. Y. Mon. con. 10 00
Ann Arbor, M. T. Sab. sch. for *Lorrin Mills* in Ceylon, 20 00
Arkport, N. Y. Mrs. E. Hurlbut, 5 00
Athens, Ten. Benev. so. 4 25
Augusta, Me. Mon. con. 50 00
Baltimore, Md. Fem. juv. miss. so. of 1st presb. chh. 2d pay. for *Eliza Conklin* in Ceylon, 20; an indiv. 2d pay. for *Jane Stewart Purviance* in do. 20; 40 00
Bethlehem, N. Y. 1st presb. chh. 16,74; fem. miss. so. 22,26; 39 00
Boston, Ms. A lady, 10 00
Braintree, S. par. Ms. Mon. con. 15 00
Brookhaven, N. Y., A friend, 5 00
Brookline, Ms. Kingsbury so. 20 00
Buffalo, N. Y. 1st presb. chh. 159,40; coll. in do. and Pearl-st. chh. 28,68; 188 08

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Dorchester, Ms. La. miss. so. for sch. at Dwight, 30 00
East Attleboro', Ms. Contrib. by C. C. 5 10
Eastport, Me. C. box of f. p. m. in orth. cong. so. 3 00
Elmira, N. Y. Miss C.'s sch. for sch. in Greece, 5 50
Emmetsburg, Md. D. G. 10; M. W. 10; J. W. 10; W. W. 10; R. S. G. 8,50; J. S. 5; J. H. W. 5; A. E. 5; E. H. 2.50; J. B. 2,50; J. W. 2; 70 50
Fort Washington, Md. H. A. Stinnecke, 10 00
Franklin, Pa. Presb. chh. 12 00
Fredonia, N. Y. Chh. 60; ack. in June as from Frederica.
Geneva, N. Y. Fem. miss. so. 70 00
Germantown, Pa. La. cvang. so. 10 00
Grafton, Ms. Mon. con. in ortho. chh. 28 50
Groton, Ms. Male juv. asso. 5 06
Holliston, Ms. La. b. r. so. for Choc. miss. 20 00
Hubbardston, Ms. Fem. work. so. for Mr. Powers, Broosa, 24 00
Kingsboro', N. Y. Mrs. S. M. 40; P. H. 10; G. G. 10; W. W. 5; J. and B. H. 5; A. B. 4; A. and M. C. 4; W. and M. C. 3; other indiv. 19; 100 00
Kingston, E. Ten. Mrs. E. McEwen, 5 00
La Prairie, L. C. Contrib. of united presb. and cong. chh. to constitute Rev. ROBERT V. HALL an Hon. Mem. 50 00
Lewis, N. Y. Chh. 8 00
Ludlow, Vt. M. W. 10; Mrs. M. S. 50c. 10 50
Maine, Mon. con. by Rev. J. U. 10 00
Milford, N. H. Miss Nancy Barker, dec'd, 74 46
Natick, Ms. Juv. so. for *Erasmus Darwin Moore* in Ceylon,
Newark, N. J. Sab. sch. in 1st presb. chh. for *Ansel D. Eddy* in Ceylon, 20 00
Newburyport, Ms. Mrs. SARAH PETTINGELL, which constitutes her an Hon. Mem. 191 05
New Hampshire, A friend, 50 00
New Ipswich, N. H. Mrs. D. Everett, 10 00
New London, Ct. Sew. so. 21 00
New Sharon, Me. La. miss. so. 20 00
New York city, Young men's for. miss. so. (of which to constitute Rev. CHARLES GUTZLAFF an Hon. Mem. 50;) 600 00
Northampton, Ms. Sab. sch. of 1st par. for sch. in Ceylon, 50; E. of N. 38; 88 00
North New Salem, Ms. Mon. con. 16 00
Norton, Ms. Mon. con. in Trin. cong. so. 71 00
Oakham, Ms. A friend, 5 00
Oakland College, Missi. Miss. so. 45 50
Orleans, Ms. A friend, 5 00
Philadelphia, Pa. Ann. contrib. of Central presb. chh. 600; juv. miss. so. of 1st do. for Mrs. J. Eckard at Madura, 50; indiv. for a child at do. 12; a friend, 15; 677 00
Pittsburgh, Pa. A friend for tracts for China, to constitute Rev. JOSEPH S. TRAVELLI an Hon. Mem. 50 00
Poland, Me. Mon. con. 17 44
Portland, Me. Class circle, for *Mary C. Oxnard* in Ceylon, 20 00
Reading, S. par. Ms. Mon. con. 35; ls. cent. so. 15; to constitute Rev. AARON PICKETT an Hon. Mem. 50 00
Roxbury, Ms. Gent. and la. asso. in Eliot so. 100 00
Sandwich Islands, Miss Maria Ogden, div. on bank stock, 123 00
South Salem, N. Y. Mon. con. 54 65
Springfield, O., J. G. W. 5 00
St. Johnsbury, Vt. T. Fairbanks, 50 00
Summit, N. Y., L. Ives, 30 00
Upper Beverly, Ms. A friend, 12 00
Waltham, Ms. Fem. char. so. 33 00
Walton, N. Y. Fem. b. so. of 2d chh. 20 00
Warren, Me. Mon. con. 44; a friend, 1; Mrs. C. av. of ring, 50c. 45 50
Wattsburg, Pa. Presb. chh. 9 63
Westboro', Ms. A farmer and his wife, 200; chil. of m. asso. for China, 2; 202 00
Wheatland, N. Y. Fem. miss. so. 36 06
Winchester, Ten. An indiv. of Cumberland presb. cong. to constitute Rev. ALBERT G. GIBSON of Lincoln co. an Hon. Mem. 50 00
Unknown, A lady, by her brother, 10 00

LEGACIES.

Cherry Valley, N. Y. Mrs. Elizabeth Putnam, 50 00
Galway, N. Y. Miss Mary Rowley, 150 00
Wendell, Ms. Squire T. Allen, by Mrs. C. Allen, Ex'x, 50 00

Amount of donations and legacies acknowledged in the preceding lists, $19,423 50. *Total of donations and legacies from August 1st, to July 10th*, $165,561 67.*

DONATIONS IN CLOTHING, &c.

Augusta, Me. A box, fr. two juv. societies, 30 00
Boston, Ms. A box, fr. P. Whitney, for Mr. Lyman, Sandw. Isl.
Centre Lisle, N. Y., A box, fr. fem. miss. so. for Mackinaw.
East Berkshire, Vt. A box, fr. cong. chh.
East Randolph, Ms. A box, fr. F. D. Holbrook.
Enosburgh, Vt. A box, fr. la. asso. 20 00
Essex, Vt. A barrel, fr. la. asso. 30 60
Hannibal, N. Y., A box, fr. la. of cong. chh. for Mr. Williams, Bethabara, 35 00
Ludlow, Vt. A box, for Mr. Emerson, Sandw. Isl.
New Haven, N. Y., A box, fr. fem. miss. so. for Mackinaw, 35 00
New York city, (via.) A box, for Mr. Gulick, Sandw. Isl.; a box, for Mr. Forbes, do. fr. Rev. W. Townley; a box, for Mr. Whiting, Syria; a box, for Mr. Hall, Ceylon.
North New Salem, Ms. A box, fr. fem. char. so. 19 53
Otsego, N. Y., A box, fr. la. sew. so. 39 07
Owego, N. Y., A bundle, for Brainerd.
Parker River Village, Ms. A box, fr. fem. read. so. for wes. miss. 30 29
Pelham, N. H. 17 yds. cotton and wool cloth, fr. fem. char. so.
Philadelphia, Pa. Drugs, fr. F. Brown, for miss. to Singapore, 17 00
Princeton, Ms. A box, fr. fem. benev. so. 22 20
Reading, Ms. A box, for Mr. Parker, Sandw. Isl.
Richmond, Va. A box, for Mr. Houston, Scio, 80 00
South Reading, Ms. A box, fr. miss. sew. circle and an indiv. for Mr. Parker, Sandw. Isl.
Upper Beverly, Ms. Fancy articles, fr. young la. of Mrs. Barnes's sch. for Mrs. Temple, Smyrna.
Warren, Ms. A box, fr. fem. Dorcas so. for Mackinaw, 29 50
Warsaw, N. Y., A box, fr. ladies, rec'd at Seneca.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds.

James Adger, Charleston, S. C., Treasurer of the Southern Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

Charleston, Gent. m. asso. of 2d presb. chh. 136; fem. m. so. of do. to constitute Mrs. A. M. HENRY an Hon. Mem. 100; Olney, Ga. Chh. to constitute Rev. ROBERT MCALPIN an Hon. Mem. 50; Cherokee Corner, Ga. Chil. of Rev. H. S. for China miss. 5,62; Greenville chh. coll. 6; Nazareth asso. 40; Liberty co. Ga. Two chil. of Rev. R. Q. 2; Columbia, (vic. of,) Sew. so. in fem. coll. inst. to constitute Rev. A. M. EGERTON an Hon. Mem. 50; Columbia, La. asso. (of which to constitute Rev. J. LEIGHTON WILSON an Hon. Mem. 50;) 64; Chancellor Dessaussure, 10; $463 62

* Of sums ackn. in June, $51,11, overpaid by mistake, was returned.

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THE

MISSIONARY HERALD.

VOL. XXXII. SEPTEMBER, 1836. No. 9.

American Board of Commissioners for Foreign Missions.

Mahrattas.

EXTRACTS FROM THE JOURNAL OF MR. ALLEN.

[Continued from p. 304.]

Hurrudas—Native Schools—Incantations to obtain and to prevent Rain.

August 7, 1835. About ten o'clock this forenoon a company of ten or twelve persons called at my lodging-place. One of them was a *hurrudas*, one of a class whose principal employment is to celebrate the exploits of the gods and ancient heroes, as described in the Hindoo sacred books. These persons travel about the country performing *kuthas* wherever they can find sufficient patronage. In these kuthas the hurrudas is himself the principal actor. He describes, with much exaggeration, and in highly figurative language, the exploits of some fabled god or hero. He is generally assisted by three or four individuals, who sometimes personify characters which are introduced, and sometimes give relief to him and variety to the performance by singing songs or playing on instruments at intervals. These kuthas are always performed in the evening, and are often continued for several nights in succession. They constitute a favorite amusement of the Hindoos, and, being of a religious character and founded on their sacred books, they exert much influence on the opinions and character of the people. The hurrudas who called on me was a shrewd man. He made many inquiries about Christianity, and urged some of the common reasons, though with more than common ingenuity, in defence of idolatry and other parts of the Hindoo religion. Having satisfied his curiosity, or perhaps being dissatisfied with something which had been said, he rose suddenly and was preparing to go out, when I expressed a hope that he would examine the nature and claims of Christianity, adding that if he wished to do so, I would furnish him with any books I might have by me to assist in his inquiry. He replied that he wished to know nothing more about it, and went away. The rest of the company continued for some time, and expressed a wish for tracts, which were accordingly given to them. During the forenoon many persons came to the temple to worship, but as they generally stopped no longer than while engaged in their idolatrous rites, I had but little opportunity for conversing with them. Among these persons I observed one man bringing his little boy, apparently not more than two years old, in his arms. It was painful and affecting to see this father teaching his child, who could hardly lisp, "my father," the different parts of idol worship. Thus early are the Hindoos initiated in the rites and practices of idolatry. In this village I have had various opportunities for communicating a knowledge of Christianity and distributing tracts and parts of the Scriptures.

Kamburgaum. 9. Arrived here last night and put up in a small house erected for the accommodation of native travellers. A brahmin called, saying that he had a school under his care and wanted some books for the use of his scholars. On my inquiring concerning the state of his school, he expressed a wish that I would visit it. I promised to do so, and mentioned a time. I found eleven or twelve children present, of whom four or five were good readers. The teacher has instructed in this village for many years, and most of the people who are

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able to read learned in his school. Formerly his school consisted of twenty-five or thirty scholars, and afforded him a comfortable support. The increasing poverty of many families prevents their sending their children, unless he will instruct them gratuitously. The amount of compensation he now receives is sometimes less than two and never more than three rupees per month; and as he has no prospect of its being increased, he must soon discontinue the school. He earnestly requested that I would assume the support of the school, and then make it free to all who wished to send their children, or assist him to continue it as it now is. Several persons who were present confirmed the truth of his statement, and concurred in his request. I not unfrequently find schools in this state. Apparently a little pecuniary assistance may be the means of continuing them. But without such assistance they will soon be discontinued, and the village will then be without any school—probably for some years.

Ranjungaum. 12. To-day I have distributed many tracts and parts of the Scriptures, and had much conversation on the truths of Christianity in different places. Among those who applied for tracts, I was surprised to see several children of a very low and despised caste. One of them was a girl, perhaps nine or ten years old. To my inquiry where they had learned to read, they said that one of their caste who could read was accustomed to teach the children who would come to him. I gave these children some tracts, and on going to the place where they live, (for they are not permitted to live in the village,) I found the account they had given to be true. I saw the man they spoke of. I expressed my approbation to him of what he had done, and gave to him and to the children which I there found, some small books to encourage him and them.

Akoolnair. 13. Arrived here last night. As the people were generally engaged in their ordinary occupations, I found but few at leisure for conversation or disposed to listen to any thing addressed to them on religious subjects. To-day I have found people unoccupied in several places, and have addressed in all perhaps seventy-five or a hundred persons. I have spent most of the forenoon in this way, and have distributed many tracts and parts of the Scriptures. Among those who applied for tracts was a school-teacher, (the only one in the village,) who brought nearly or quite all his scholars with him. I furnished him and them with a considerable number of tracts on the assurance that they should be used as class books for reading in the school.

Ahmednuggur. 15. The rains, excepting a few showers which fell unusually early, commenced very late this year. Much anxiety has been felt lest there should be a failure in the crops of grain. The common people have been making offerings to the gods, to the winds, and to the clouds; and some of the brahmins have spent a part of every day in performing ceremonies prescribed in their sacred books to procure rain. The price of all kinds of grain rose to nearly double what it was a few months ago. This was severely felt by the poorer classes of people, while the future was contemplated with the most intense anxiety. But the price of grain and the prospect of increasing scarcity was regarded with very different feelings by the dealers in grain, who generally belong to the Jaina religious sect, and who have large quantities, the produce of past years in store. They have been anxious for a season of scarcity, that they might dispose of their stock, and at a high price. With this view they hired their priests, who profess to understand magic, to perform rites and ceremonies to prevent the fall of rain. The present drought and scarcity has been ascribed to their influence, and much indignation has been manifested against them. Two days ago some encouraging indications of rain were observed. This excited much joy, not unmixed with fear, lest the Jaina priests should interpose by their magic, and prevent what was so much desired and needed. At that time several native men happening to go out to the river, a little west of the town, unexpectedly discovered one of the Jaina priests on the bank, busily engaged in performing his magical rites. He had stuck several sticks into the ground, and in a state of perfect nudity was walking round them, muttering to the clouds and to the winds, and throwing handfuls of grain and water in different directions, sometimes into the air and sometimes to the earth. To see him thus engaged, and at such a time too, excited feelings of indignation not easily restrained. The poor priest was immediately seized and forcibly brought into the town, where a great crowd collecting, he was treated with much abuse and violence. After some delay and consultation in respect to what further to do to him, he was conducted, surrounded and followed by two hundred or three hundred people, treating him with every indignity and insult which they dared to

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inflict or to show, to the magistrate, and there accused of having caused by his magic the present drought and scarcity, and of using the same means to produce yet greater distress. The magistrate took charge of the poor priest, who was put in custody for a short time to secure him from the violence of the multitude and preserve the public peace, and then was set at liberty. Had this occurred under a native government, he would have been severely punished, perhaps have been put to death. In some parts of India, as I am assured by persons who were eye-witnesses, such punishments have been inflicted. Surely darkness covers this part of the earth, and gross darkness the people. Who, in view of their wretched state, will not pray that the Sun of Righteousness may arise and the darkness be dispelled?

Ashtee—Jamkeyr—Kurruda—Barsee—Return to Ahmednuggur.

Ashtee. Sept. 6. Soon after I stopped two young brahmins from Newass, a large village where I spent two or three days some months ago, being here on a visit to their friends, called on me. On their return into the village they informed their friends of the business on which I had come. It was not long before fifteen or twenty persons came in. After some conversation, I gave books to a few of them; but as it was growing dark, I told the others to come again in the morning. These persons remembered what was said, and came at an early hour. Till about ten o'clock I was engaged most of the time in conversing with those who called, and addressing them on the principal truths of the gospel and in furnishing them with the Scriptures and tracts. At ten o'clock, at the request of a brahmin who has for some time past instructed a school in the village, I went to see it. The school contains about fifty boys. I was much pleased with the teacher and scholars, and at their urgent request furnished them with books for reading in school. Near the schoolhouse, I had an opportunity of addressing a large collection of people on some of the most important doctrines of Christianity. I gave away all the tracts I had with me, and a crowd of people whom I could not supply followed me to my lodging-place.

Jamkeyr. 6. The clamor of a byragee, who protested against my stopping at the place assigned for travellers, near Vittoba's temple, caused my arrival here, as well as the object of my coming, to be generally known through the village, and to-day my lodging-place has been crowded much of the time with people who have called. Among these were several persons who informed me that they had heard me preach at different places in Ahmednuggur, when they were there on business. So many called that I had no occasion to go into the streets or public places to find hearers. In this village is a native magistrate and a native collector of the customs; connected with whom, as assistants, clerks, etc., are twenty-five or thirty persons. Most if not all of these called on me and requested tracts and copies of the Scriptures. When I was preparing to leave the village, one of the clerks in the native court came and said that they had all been hoping I should stop over the Sabbath, as they should then be at leisure to hear a more particular account of Christianity than their engagement in business allowed them to hear to-day. Such an expression of feeling, apparently made in sincerity, and by one who had himself heard the gospel preached in A., was unexpected, and I felt a strong desire to remain. But I had made arrangements to pass the Sabbath at another village, and my lodging-place, though the best I could obtain, was very uncomfortable, and should a storm come on, (of which there were some indications), would be quite uninhabitable. So I told him to say to all that I could not remain, nor was it necessary, as they could learn from the tracts and parts of the Scriptures I had given them, and which they had promised to read, what doctrines Christianity contained and what duties it enjoined.

Kurruda. 10. This morning I found, on looking over my stock of tracts and the Scriptures, that it would be quite insufficient for the remaining part of my tour, and so I immediately despatched a man to Ahmednuggur, fifty-six miles, for a fresh supply. As the route I designed to pursue had never been travelled nor intersected, so far as I know, by any missionary, and is not likely to be again for some time—perhaps for years to come, I felt it would be my duty to make a more liberal distribution than I commonly do in those places which have been visited before, or are likely to be soon visited again. And for this reason I started with a larger quantity than I ever took before on any tour. But I have found several villages to be more populous, and the proportion of people who can read to be greater than I expected,

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Having removed to a new lodging-place, it was not long before the house was crowded and the doors thronged with people. I then addressed them on a few of the most important truths of Christianity, stating also briefly the contents of the books I had, and with what views and feelings they should be examined. I then proposed to give one book or more to every person who could read, adding that I should regard his receiving it as a promise that he should read it. Agreeably to my custom, I required every person who asked for a book, to read a sentence or more as evidence of his ability to read, and I then selected and gave him what I thought to be most suitable for him. Applications were made faster than I could supply them. In this way I was occupied till the exertion I had made in speaking and the confined air of the place rendered it necessary for me to go out for a change. I then walked out of the village, and sat down near one of the temples. While sitting here my feelings were deeply affected with a view of the character of God as displayed by the beautiful scenery around, contrasted with the disgusting objects of Hindoo worship then before me, and the ignorance and infatuation of those I saw engaged in worshipping them. I began to address several persons who were near me on the folly of worshipping such senseless, disgusting objects, and on the reasonableness and importance of loving and serving Him who is the creator of all things, and the author of the beautiful scenery which then surrounded us; who gave us existence, and who preserves and sustains us every moment we live. On returning to the building I before occupied in the village, (and where my books, etc., remained), I found a crowd of people waiting for me. I was here again engaged for a considerable time in the same manner as before, till, having distributed nearly all the books I had with me, and finding the place too uncomfortable to remain any longer, I said to those around, that if any more persons wished for books, they might come to my former lodging-place, out of the village, to which I should now return. Here so many people came that I had no occasion to go into the village for an audience till the time arrived when I had made arrangements to leave. On examination I find that I have given away to-day nearly half the tracts and Scriptures which I had on hand this morning, and I should have given away many more were I not expecting to want them yet more in other villages before I can obtain a new supply from Ahmednuggur.

Barsee. 17. In the afternoon a man with whom I became acquainted in Kurruda called, bringing several of his friends with him. They are of the sect called Lingaits, and worship none of the Hindoo gods, except Sheeva. Their priests are called jungums, and belong to their own caste. The Lingaits have no connection with the brahmins—indeed they appear to despise them, and are in return, despised by them. To Sheeva, or Maha Dav, (literally great god), as they call him, they ascribe the highest titles and attributes. On my objecting to his being a suitable subject of worship, and mentioning the prominent traits of his character, and some of the attributes ascribed to him in their books, one of them, who is a *jungum*, said, "It is not for us to impute sin to god, (meaning Sheeva), or to think that he ever did, or can do what is wrong. He is not under any law, and can do as he pleases."

Ahmednuggur. Oct. 1. I have been mercifully protected and preserved through my tour, and returned safely to this place, which I regard as my home. On no tour before did I ever distribute so many tracts and parts of the Scriptures, or preach the gospel to so many people. This is principally to be attributed to the curiosity and excitement occasioned by the first visit of a missionary. A desire to hear what he will say and to see what his books contain, and not any dissatisfaction with their religion, are the motives which induce people to listen to his addresses and to apply to him for tracts and the Scriptures. As soon as these feelings of curiosity are gratified, indifference and apathy generally succeed. And when the claims of Christianity on those who are in this state of mind are enforced, they excite opposition and enmity; and are sometimes met with ridicule, scoffing, and blasphemy. Affecting instances of this kind are known to every missionary who has had much intercourse with the Hindoos or Mohammedans of India.

Singapore.

LETTERS FROM MR. TRACY, DATED DEC. 31, 1835.

AFTER mentioning the state of the dispensary, where about thirty patients receive medical attention daily, Mr. Tracy proceeds to notice the—

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Meetings for the Chinese—Operations of the Press.

In the month of August Mr. Parker and myself invited some of the Chinese who were best acquainted with Christianity to meet us for friendly religious conversation. Ten or twelve came, and more than half that number expressed belief in Christ and a wish to be baptised and belong to his people. A weekly meeting with these individuals and a few others has been continued till this time. Their instruction in the leading and practical doctrines of the gospel has been chiefly aimed at.

In October a Bible-class was commenced, which has been attended by nearly the same persons who attend the Sabbath evening meeting. There are generally fourteen or fifteen present. I have had much satisfaction in attending these two meetings. The constant attendance of all who have expressed a wish for baptism has been highly gratifying. I have always come from the meeting with a heart grateful to God for what I am permitted to see, and cheered with the hope that the truth communicated will be the means of their sanctification; and that the Lord will carry on the work and increase the number of believers. We sing a hymn in Chinese; I pray, or call on Achang, Afa's companion in persecution and exile, or Chae hoo, who was baptised in October, to pray; then we attend to the reading of the Scriptures or some instructive book, with occasional remarks; and then sing and pray again.

In consequence of several of these persons speaking other dialects than the one I study, I can converse with them very little, and cannot judge very well respecting their piety. I see no reason to doubt it, unless it be their neglecting to observe the Sabbath strictly. I hope some of them, at least, will be found heirs of the kingdom of God. Three of them work with Achang, and I hope will afford him eternal joy, that will compensate ten thousand fold for the pain of banishment from his children and wife.

The printing of tracts in Chinese has gone on steadily under the direction of Achang. The number manufactured during the year is 39,000, containing 158,000 leaves. Blocks have recently been cut here for a number of new tracts, one of which is on the evils of using opium, and was prepared by myself, partly from a Chinese broad-sheet published by a native in Canton.

Three Malay tracts have been reprinted, and two Bugis tracts—also a spelling-book in English. This last seemed to be very much needed, and I trust it will pay for itself; as there is no doubt of our being able to sell a considerable proportion of them. This work was prepared chiefly by Mrs. Tracy. It has many defects, but we think it will be useful here.

Correspondence, the translation of tracts for the Tract Society, and other writing, have occupied much of my time during the last four or five months. During this time I have written over more than three hundred large foolscap sheets, besides letters. My progress in the language during the whole year has been much hindered, and by no means such as I might have made, if I could have given myself wholly to it. I regret this exceedingly; still I suppose my usefulness is on the whole greater.

The present aspect of missionary affairs here is at least as favorable as at any past time. Preparations have been commenced for an enlargement of our printing operations; and a brick printing-office for Chinese, sixty-five feet by seventeen, is to be completed within three or four weeks. Materials are also rapidly gathering, and workmen are probably on their way from China.

There is a great and increasing eagerness for christian books among the Chinese generally, and also among many of the Malays and Bugis. We want men to go every where and sow the good seed of the word.

It is evident that our labors have commended themselves and the religion that we teach to the minds of many of the Chinese and others in Singapore, and not a few from abroad; and that the way is preparing for their listening to the gospel with a mind less prejudiced than formerly. We must go on, trusting in God, and the idols will fall and Jesus be exalted ere long.

On a review of the mission during the last year, my mind is sometimes filled with grief and shame, and sometimes with gratitude and joy. I am grieved and ashamed when I think how little has been done compared with what has been needed, and what there have been opportunities to do. But I do feel assured that the blessing of God has attended the mission in a very encouraging degree, especially considering the incipient nature of our labors. Some souls have been born into the kingdom of God; and some others have been evidently under

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the influence of the Holy Spirit in some degree. A beginning of the work of salvation among the long neglected Chinese is evidently made. The regular worship of God on his holy day has been commenced, and the voice of prayer and praise from Chinese lips has begun to ascend from the social circle as well as the private closet. All these things have existed before in a degree in other places, and in connection with another society's labors; but a beginning, which I can but regard as most auspicious, and an evidence of the readiness of God to bestow more abundant blessings, has been made here in Singapore, and in connection with our society during the year now closing.

I conclude by commending the mission to the prayers of friends of the heathen at home. The station is important, and daily becoming more so. We have much need of wisdom to guide, and grace to sanctify; and the heathen around us need the influences of the Holy Spirit to convince them of sin, and change their hard hearts. May Christians pray more and more, and better and better, for them till they receive the gift of the Holy Spirit, and become the children of God.

In a postscript, written February 5th, Mr. Tracy states that patients at the dispensary were still numerous, there having been more than two hundred since the year commenced. The printing-house referred to above was finished and twelve printers at work. The new version of the New Testament was in hand, and would be printed as soon as possible. A dwelling-house and other buildings for the mission were in progress.

Siam.

EXTRACTS FROM THE JOURNAL OF DOCT. BRADLEY AT BANKOK AND CHANTABUN.

THE temporary removal of Mr. and Mrs. Johnson and Doct. Bradley from Bankok to Chantabun was mentioned at page 267. The following extracts from his journal furnish an account of the circumstances which seemed not disposed to make himself known. After staying a little time he made as if he would depart without leaving his name. In the verandah he met with my young man John, to whom he gave his name, who immediately told me, and to my surprise it proved to be Luang Nai Sit, the first son of the Prah Klang. We entreated him to come back and sit with us longer, which he did, and rendered himself very agreeable. He speaks the English language a little, and writes it with much freedom. On taking leave, he invited us to make him a visit tomorrow evening. He has just returned from Chantabun in a new brig which he has constructed after the European style. His father is still at that place, superintending the building of war vessels and fortifications.

24. Mrs. B. and myself have just returned from a visit to Luang Nai Sit. He lives a little distance from us, in a house which he has had built and furnished in the European style. There is an engraving at the door in large Roman characters, which cannot fail to attract the attention of every visitor. It reads, "This is Luang Nai Sit's house—welcome friends." We found that indeed friends were welcomed to enter and participate in a bountiful bospitality. We were delighted to see in this heathen city such a display of kindness, and so much, not only in the manners of the young nobleman and his family, but also in the style of the rooms and furniture, which reminded us forcibly of scenes in our own dear America.

26. Have been to see a brig which Luang Nai Sit has recently finished at Chantabun, and brought to Bankok, with a view to present it to the king. It is about the first essay the Siamese have made to imitate European ship-building. Considering that the young nobleman had no pattern by him; that all his knowledge of European shipping had been gathered by here and there an observation, the vessel certainly reflects very great credit upon him. No doubt he is a young man possessing an uncommonly acute and capacious mind for one in his circumstances. He is now making two ships of two hundred or three hundred tons burden, at Chantabun. It is

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is extremely fond of the society of Americans and Europeans. Her attendants were three or more females, who rowed the boat for her and bore her betel-box and its accompaniments. The attendants remained at the door in a crouching posture, while their mistress visited Mrs. B. Her dress consisted of a *pharang* of ordinary cloth, a Burman jacket of fine crimson crape, a scarlet sash of the same material, and a leaden colored shawl of the richest damask silk. As a whole it looked very neat and rich.

Nov. 6. Mr. Johnson has just informed me that Luang Nai Sit has invited them to go with him to Chantabun to spend six months in his family, teaching himself and wife and children the English language; and at the same time having the liberty to distribute tracts to the multitudes of Chinese that reside at that place. This seems to display clearly the hand of the Lord, and is very encouraging, inasmuch as heretofore there have been no opportunities for us to explore beyond the boundaries of this city. We think that we can hardly mistake, when we infer that providence directs some of our company to embrace this opportunity to visit that section of the kingdom. It is suggested that my health seems to require a change of air, and that such an excursion would very probably benefit me.

9. It is concluded that Mr. and Mrs. Johnson go to Chantabun with Luang Nai Sit, and that I accompany them, chiefly in quest of health, and return in a month or six weeks. The brig which is to bear us is to sail in two days.

12. One of the most delightful mornings I have ever seen. As the brig floated down with the tide, I called upon my brethren in company with my wife, where I took my leave of her. The brig had made more progress than we were aware, which subjected us to the inconvenience of overtaking her in an open boat and under a burning sun. She was under full press of sail before we reached her, and it was with no small exertion on our part to inspirit our men, and on theirs at their paddles, that we got aboard at twelve, M. The cabin was exclusively occupied by the mother and sisters of Luang Nai Sit, who being high in rank as females, must of course have the best accommodations on board. The mother is nearly allied to the royal family, and consequently ranks higher than her husband, the prah klang, though he is one of the first in point of office, being commander in chief of the Siamese forces, and prime minister of foreign affairs. An awning was spread for our accommodation on deck; but this was little thicker than brown sheeting, and therefore did not screen us effectually from the powerful sun. After an hour or two Luang Nai Sit ordered an atap covering to be superadded to the awning.

The more I dwell upon it, the more I am interested in the providence that has brought us on board this vessel. But it may be asked, What is there peculiarly interesting in it? Why, here is a new Siamese brig, recently presented to the king of Siam, as the first specimen of a successful imitation of European shipbuilding, on her first voyage, volunteered by one of the first men in the kingdom to bear a company of missionaries to a province of Siam, carrying the everlasting gospel to a people who have never heard its joyful sound; and who, to use the expression of the nobleman who has volunteered to take us thither, "have no God, no religion, and greatly need the labors of missionaries among them."

13. On awaking this morning I found that we were lying at anchor opposite to Packnam, where the mother and sisters of our noble friend are to disembark. It is truly affecting to witness the kind attentions of Luang Nai Sit, and to observe how ready he is to anticipate our wants and prepare to meet them. Last evening, while we were singing, a company of native singers removed their seats at the forecastle, and sitting down near to us, began to bawl out in the native style. Luang Nai Sit soon came to us and requested that we should go to the upper deck, and take seats which he had prepared for us; saying, "There is too much confusion for you to stay here; go up yonder and bless God undisturbed."

These native singers, I am informed, are now practising with a view to sing to the white elephant at Chantabun. They sing many times a day, of which I have become heartily sick. This is to be in worship probably of some one or more of the departed spirits of the Siamese sovereigns, which, according to the superstitions of this people, enter or become white elephants.

Mr. and Mrs. Johnson and myself have spent the chief part of this day on board the brig Sparta, lying near us, where we have received much attention from Capt. Leach, his officers, and crew.

14. Weighed anchor very early in the morning and sailed with the tide in our favor to the bar. A little after sunrise we came in sight of the mountains of Keo, which to me was a peculiarly grat-

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trying sight. I had for months signed after something of the kind to interrupt the dead monotony of Bankok. There, do what you may by the means of telescopes and towers, you will discover nothing but one unbroken plain.

15. Sabbath. Arose at four in the morning and found that we were at anchor a little south of the Keo mountains, having Coh Chang or See Chang on the west, eight miles distant, and the coast of See Mara Chah on the east, five miles distant. I know not when I have been so delighted with natural scenery as at this time. Not a cloud was seen in the heavens. The moon walked in brightness amid myriads of twinkling suns and shining worlds. A balmy and gentle breeze just ruffled the bosom of the deep. Lofty mountains and a rugged and romantic coast darkened the eastern horizon. At five o'clock Luang Nai Sit invited brother J. and myself to go ashore with him. Thinking that he would make no parade inconsistent with the sacredness of the day, and that we might do good by a visit to the settlement, in searching out the spiritual wants of the precious souls there, we readily accepted of the invitation, and accompanied our friend to the village of See Mara Chah. The scenery as the dawn brightened was most exhilarating. The mountains, hills, and plains were covered with vegetation in the liveliest green, with here and there a cultivated spot. We reached the village a little after sunrise, which we found to contain 300 or 400 souls, chiefly Siamese. It was a matter of not a little regret that we had no tracts to give them. The people seemed to live in somewhat of a tidy manner, not very unlike a poor villager in our own country. Still their houses were built of bamboo, and elevated, according to the Siamese custom, as on stilts. We called at several houses and found the females engaged in eating their rice. We attempted to penetrate the jungle behind the settlement, but did not go far, as there seemed to be but little prospect that we should descry other settlements.

Entrance of Chantabun River—Bung Ka Cha.

19. The curtains of a tempestuous night having been removed, very much [illegible] found this morning that we

ing their extreme ignorance, it seems peculiarly providential that we have not been lost.

We have enjoyed much interesting scenery while tossing about to-day. There are many bold islands in this vicinity, with rocky bases, and crowns of luxuriant vegetation. Coh Chang lies fifteen or twenty miles south of us. It is a large island with lofty peaks, and is said to be famous for elephants. There are several thousand souls upon it. Prit Prote are three small islands, interesting only as affording pleasant objects to the eye of the naturalist. Coh Nom Low is a very curious pinnacle near the entrance into the mouth of Chantabun river. With a small base, it arises out of the sea probably 400 feet. The mouth of the river is admirably guarded by an arm of a mountain ridge, which extends out into the sea and embraces the harbor which is also artificially protected by two batteries. The coast extends east by southeast. That part of it east of the river, in the immediate vicinity of the sea, is level, low, and covered with a thick jungle. The main body of the trees appear low, having interspersed among them many that are lofty, with here and there small hills handsomely attired. Parallel with this coast, and apparently ten miles from the sea, the mountain Sah Bap towers into the clouds and stretches a long way to the north and to the south. The coast west of the river is rugged and mountainous. In the apparent direction of the river there are several sublime peaks. As far as the eye can command, vegetation appears luxuriant, but is quite different from that of Bankok. The palm, which is the queen of all the jungles in that vicinity, is not to be seen here. The appearance of the water about the mouth of this river is perfectly clear, while that of the Meinam is extremely muddy.

21. We left the brig yesterday in a small junk, which Luang Nai Sit sent for us, and arrived at the Siamese dock-yard about four this morning. The house assigned to us here is situated over the water, exposed to the strong north winds that blow from the opposite side of the river. It is built of bamboo slats and small poles, so as to operate as a kind of sieve for the bleak winds. The most of the floor is also of bamboo slats, and admit strong currents of air through them,

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These were politely assigned to us by our kind friend, who is ever ready to deny himself to oblige us. This would be a delightfully cool place in the spring and summer months, but at this season of the year it is unpleasantly chilly.

This place has no importance only what is connected with the ship-building carried on here. There are now on the stocks not less than fifty vessels, consisting of two ships of 300 or 400 tons burden, thirty or forty war boats or junks, and a number of smaller craft. There is a cleared plain in the immediate vicinity behind, of fifty or sixty acres, which is covered with a species of wild paddy. About this place there are very comfortable paths for walking, which I have already found to afford me quite a luxury. It is next to impossible to enjoy this privilege at Bankok. So far as getting about is concerned, a person may there almost dispense with legs, for he must always go out in boats if he goes at all.

23. Mr. Johnson and myself have today made an excursion up the river as high as the prah klang's establishment, where we left our boat and proceeded by land two or three miles to Bung Ka Chah. The river up to the place we left it is exceedingly serpentine, the banks are low and overflowed by the tides, and covered with an impenetrable jungle of low timber.

As we drew near the prah klang's, there appeared pleasant fields of paddy, and at a distance a beautiful acclivity partially cleared, around which government is building extensive fortifications. The works are rapidly advancing. The circumference of the inclosure when finished will not vary much from two miles. The embankment is forty feet above the surface of the ground, and the depth of the ditch on the outside will increase it six feet. The earth is of a remarkable red color, and gives the embankment the appearance of solid brick. This is to be surrounded by a breastwork six feet high, with port-holes, and literally made of brick dug out of the earth, which, a few feet from the surface, possesses the consistence of brick that had been thoroughly dried in the sun. Blocks, eighteen inches in length, nine in breadth, and six in thickness, are cut out by Chinamen and Malays, which, with a little smoothing, are prepared for laying into the wall.

We were objects of great curiosity to the natives. Probably they had never before seen a white man. Our passport was, to tell them that we came from Bankok in Coon Sit's ship, and this was perfectly satisfactory. With the idea that Bung Ka Chah was but a little way onward, we continued to walk, being very much exhilarated by the sight of palmy plains and palmy hills and extensive rice plantations. The country appeared to have a first rate soil, and to be very extensively cultivated. The paddy fields were heavy laden and well filled. It was harvest time. In one direction you might see reapers; in another gatherers of the sheaves; in another threshers; one with his buffalo treading out the grain, another with his bin and sack, against which he was beating the sheaves. The lots were divided by foot-paths merely, consisting of a little ridge thrown up by art.

In Bung Ka Chah we found a settlement of 4,000 or more pure Chinese. Our guide conducted us to a comfortable house, where, much to my comfort, we were offered a place to lie down and presented with tea and fruit. We had not been in the place ten minutes before we had attracted around us hundreds of men, women, and children, who were more eager to examine us than Americans were to examine the Siamese twins. Probably the face of a white man has never been seen in this village before. It was painful to leave them without dispensing to them a portion of the word of life, which we were obliged to do for the want of a knowledge of their language, and our tracts for the Chinese, we had as yet been unable to obtain from the brig. But it was good to tell them that we would come again and give them sacred books. This intelligence they seemed to receive with gladness. The inhabitants appeared remarkably healthy. I could not discover a sickly countenance among them. There were many very aged people. Children were particularly abundant and interesting. How inviting a harvest, thought I, is here for the future missionary. I cannot doubt that Bung Ka Chah will be a good location for one or more Chinese missionaries. The field is wide open for their labor. The people would most gladly receive them; and there are no officers of government that would raise an opposing voice to such effort. The place would probably prove more healthy to our American missionary than Bankok. The houses are mostly built of brick after the common style of Chinese architecture. The streets are crooked, narrow, and filthy. At four o'clock, P. M., we returned to the house of Luang Nai Sit, who lives near his father, the prah klang, where we were refreshed with a good dinner, after which we took to our boats

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and arrived at our lodgings at seven o'clock in the evening.

Chantabun—The White Elephant—Appearances of the Country.

24. Have made an excursion to the town of Chantabun. It is about nine miles from the place where we stay. It is on the main branch of the river, while Bung Ka Chah is on a smaller one. After we passed the prah klang's, there was much to be seen that was in no small degree interesting. The river was from sixty to eighty yards wide, apparently deep, and extremely serpentine. The banks were generally cleared of wild timber, gently elevated, uniformly smooth, and cultivated. As we approached Chantabun the margin of the river was most charmingly graced with the clumps of the bamboo, and several fields were bounded with the same plant. We passed near the foot of the lofty mountain Sa Bap, from which point we could also see several other mountains. The top of one was lost in the clouds. Near Chantabun the river is quite lined on one side with Siamese war-junks on the stocks. The reigning passion of the government at present is to make preparations in this section of their country for aggressions upon the Cochin-Chinese, and for defence against the same.

We reached Chantabun at two, P. M. The natives discovered us as we drew near their place, and congregated by scores on the banks of the river to look at us. They were exceedingly excited, the children particularly, and scarcely knew how to contain themselves. Some ran with all their might to proclaim in the most animated manner to the inhabitants ahead, that we were coming. Others jumped up and down, laughing and hallooing most merrily. We preferred to pass up the river to the extreme end of the town, before we landed, that in coming down by land we might form some estimate of the amount of inhabitants. The town is situated on both sides of the stream, which is probably eighty yards wide. As we passed along we observed one of the most pleasant situations occupied by a Roman Catholic chapel. Its appearance, together with some peculiarities in the inhabitants, led us to fear that the Catholics had got a strong foot-hold here. We saw only four Siamese priests, and no temples. The houses on the river were built principally of bamboo and atap. They were small, elevated five or six feet above the ground, and wore the aspect of old age. The ground on which the town is situated rises gently from the river, and is a dry sandy loom. There were a number of middling-sized junks lying in the river, which proved that the stream is sufficiently deep to admit of the passage of such craft.

Having reached the farthest extremity of the place, we landed and walked down the principal street. We were thronged with wondering multitudes, who were Cochin, Tachu, and Hokien-Chinese. We saw only here and there a Siamese. The inhabitants looked healthy, and were more perfectly dressed than we usually observe in heathen villages in this climate. The day being far spent we could not prolong our stay more than one hour. When we got into our boat to return, the people literally surrounded us, although it was in the water. Some stood in the river waist deep to get a look at Mrs. J., and petitioned that she should rise from her seat that they might see how tall she was. As we pushed out into the river the multitudes shouted most heartily. The sight deeply affected our hearts and excited the solemn question, Shall they be shut out of the kingdom of God through any neglect of the servants of Jesus? I think there cannot be less than 8,000 or 10,000 souls in Chantabun, and probably thousands in the immediate vicinity. Would not this be another favorable location for missionaries? I see no reason why it should not be a healthy place, but think I can see many why it should be remarkably favorable in this respect.

On our return we stopped at Luang Nai Sit's, and spent an hour or more. In looking about the premises we heedlessly entered a large bamboo house, where to our surprise we saw a monster of an elephant, and his honor, the prah klang, who beckoned to us to enter, and directed us to seats. We learned that this elephant was denominated white, and was an object of religious veneration. It was as far from being white as black. There appeared to be a little white powder sprinkled upon his back. He was fastened to a post, and a man was feeding him with paddy-grass.

25. All the days that we have been in this place, have been very uncomfortably cold. We have not only wanted winter clothes, but have found ourselves most comfortable when wrapped up in our cloaks till the middle and sometimes till after the middle of the day. The natives shiver like the aspen leaf, and they act much as an American in the coldest winter day. It is quite remarka-

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ble that there should be so much difference in the temperature between this place and Bankok. I see no way to account for it, but from the fact that this place is nearer the sea, and in the vicinity of high mountains. The northeast monsoon sweeps over the mountains, and I think produces a current downward from this high and cool region of air, which retains nearly its temperature till after it has passed this place.

28. A Hokien-Chinese woman called upon us this morning, who could write her own language in the Roman character with a readiness that quite astonished us. She could neither read nor write the Chinese character. She was probably taught to write by the Roman Catholic priests. I suspect that these indefatigable men have continued to Romanize the Chinese language.

Dec. 2. Have been happily engaged in studying Siamese, though without a teacher. I want much to become a master of a heathen language, that I may speak freely of the love of Jesus to the multitudes about me who are without hope and without God. I long to have my tongue unloosed. I have reflected to-day with lively interest on the 2d Timothy, ii, 10. The prospect of eternal glory has greatly animated my soul.

3. Luang Nai Sit commenced his studies of the English language this evening. Since we came to this place he has built him a comfortable house nearly adjoining the one we occupy, in which he designs to spend much of his time, that he may be near his ship-building and his studies. His family, I learn, are to remain at his father's, six miles farther up the river. From his conversation this evening we have gained much information relative to this country. It seems that there are a great number of settlements within the circumference of a few miles as large as Bung Ka Chah; that the country is admirably watered by three rivers; that the soil is rich and peculiarly adapted to the growth of pepper, of which large quantities are raised. There is a small mountain near by, much fewer obstacles to contend with than at Bankok.

5. Accompanied Mr. Johnson as far as Luang Nai Sit's, on his way to Bung Ka Chah and thence to Thamai. He returned at sunset, having walked sixteen or eighteen miles. He found a ready and thankful reception for all his books, 240 in number, before he went to Thamai. The country intervening between Bung Ka Chah and Thamai is under a high state of cultivation, being almost exclusively occupied by Chinamen, who cultivate rice, tobacco, pepper, etc. The face of the country is pleasantly undulated. Thamai contains 400 or 500 souls, chiefly Chinese.

7. Accompanied Mr. J. on an excursion to Nung Boah, which lies east from this place about four miles by the course of the river. It is not a condensed settlement, but an agricultural and horticultural district with thirty or forty dwellings, perhaps, on every square mile. It is situated on a large plain, a little distance from the foot of the mountain Sah Bap. Not more than a quarter of the land is cultivated, while the remainder is covered with small and shrubby junglewood. Multitudes of charming flowers lined both sides of the paths as we walked from one farm to another; and many a bird was seen of beautiful plumage and some of pleasant note. The graceful tops of cocoa-nut trees we found a never-failing signal of a human dwelling, and sometimes of a cluster of them. The land is almost wholly occupied by Tachu-Chinese; a few of them have Siamese wives; the remainder are single men. They cultivate but small portions of land, which they bring under a high state of improvement. They raise chiefly sugar-cane, pepper, and tobacco. The soil being a rich loam is well adapted to the culture of these articles, as well as of a great variety of horticultural plants.

Plicoo—Visit to the Prah Klang—Return to Bankok.

8. We have continued our surveys of

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line of half a mile, are rice fields far surpassing in excellence any I had before seen. Here again I was forcibly reminded of youthful scenes while I beheld the reapers, the multitude of sheaves, the carts ingathering them, and the stacks of grain. The grain was nearly all cut, and a large proportion of it gathered. They need no barns, and therefore have none. At this season of the year they have no rains to trouble them. The rice is threshed by buffalo. All the preparation that is necessary for this is to smooth and harden a circle around each stack. Siamese carts have wheels not less than twenty-five feet in circumference, placed four or five feet apart with a small rack in which the sheaves are placed. These are drawn by a yoke of buffalo. The person who loads, guides the team by means of ropes, which are fastened to the septem of their noses by hooks. This circumstance reminded me of the Scripture, "I will put my hook into his nose," etc., a figure which had, it is quite probable, a similar origin.

Our way to Plieoo led us across one section of the rice fields, nearly a mile wide, into an agricultural district consisting of here and there a cultivated spot with its usual accompaniments of cocoa-nuts and betel-nuts. Much of the remainder of the land had the appearance of having once been cultivated, but which had been abandoned for richer spots in the same neighborhood.

We found but few Chinamen on our way who could read our tracts, and therefore gave away but few. At Plieoo we first went into a blacksmith's shop, where four Chinamen were employed. The master was very polite and did all he could think of to make us comfortable. He prepared his couch for us to rest upon, got us a cup of tea, etc. We gave him one of the histories of Christ, for which he was abundantly thankful. We next went to the market, where we disposed of a few books. Entering into the house of a Chinamen we were surprised to find three Siamese priests. time we returned to our good friend, the blacksmith, and merely suggested to him our want of food. The hospitable man seemed very happy that he could have an opportunity to render us such kindness, and hastened to prepare us a dinner. The old man went himself to market and purchased a variety of articles for our comfort. The table was soon well supplied with rice, eggs, greens, and various nameless Chinese nick-nacks.

In the village of Plieoo there are only a few hundred souls, who are mostly Tachu-Chinese, and cannot read. Their wives are Siamese. We conclude from what we were able to learn, that the vicinity is densely populated. The inquiry, what shall be done for their souls, is overwhelming to our spirits. We have not the power to labor for them, and there are none, it would seem, who shall ever break to them the bread of life. Oh! there must be more prayer for the special influences of the Holy Spirit, to accompany the leaves of the tree of life, which are for the healing of the nations. These can be given them, and God can bless the work.

9. In compliance with an invitation from the prah klang, we made him a visit this evening. To make as much of the day as possible, much of which would of necessity be required in making this visit, we left our lodgings early in the morning, taking with us several hundred tracts for distribution at Chantabun. Leaving Mrs. J. at Coon Clin's, we proceeded in the name of the Lord to the field of our labor, which we reached at one o'clock, P. M. Mr. J. took the left hand side of the river, and I the right hand, on which stands the Catholic church. I found a dense population living in bamboo houses, with no such thing as a street and scarcely any thing like a foot-path. The dwellings were generally more comfortable than would seem to an observer from the river. Most of the inhabitants appear to live by cultivating land back of the village. There were but few on that side of the

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clothed than the other natives. Judging from the appearance of the church and cemetery adjacent, the papists have long occupied the ground. The cemetery was large and densely populated. While surveying these premises, the Catholic priest sent for me to go and see him. I went to his house, which was a little in the rear of the church, and spent eight or ten minutes with him. As he could not speak a word of English, and very little else beside the French and the Annam, we could not converse to advantage. However, he contrived to make me understand, through the Siamese language, that I was engaged in very bad business, circulating tracts which contained nothing but heresy; and this he said without any knowledge of the books, as he could not read them. There were fifteen or twenty young men in the room, who seemed to be pupils. They laughed heartily when they heard their teacher triumph over me, destitute as he was of reason or the shadow of it. There were scores of little children about the premises, which I presume have been gathered into a school and are training up under the nurture of the "mystery of iniquity."

Mr. Johnson was cordially received, and disposed of more than two hundred books in a very short space of time. He found more Chinese than he had anticipated.

At four o'clock we returned as far as Coon Sit's, (Luang Nai Sit's) where we waited until evening for an interview with the prah klang. In the mean time we walked out to view the fortifications which are in building. While there the prah klang, who happened to be on the ground, espied us and sent a messenger to invite us to his presence. We had a pleasant interview with him. Having taken dinner at Coon Sit's, we went over early in the evening to make the appointed visit. The prah klang received us in his garden which forms his door-yard. Mats were spread on the ground covering a large space. Several shaded lamps were placed on the same, which made the premises quite distinctly visible. His honor sat in the centre of the area, and invited us to take seats at a little distance. The music was most enchanting. I know not when I have heard a more masterly performance of musicians. There were no less than fifteen varieties of instruments, all of them of fine tone, and some of superior workmanship. By Mrs. J. I was informed that the personal appearance of the women was no less fascinating than their music. They were elegantly dressed and surprisingly modest in their deportment. These circumstances show that Siamese females are susceptible of great cultivation.

Having sat a little time, interchanging occasionally as well as we could sentiments with the prah klang, we were invited to partake of the juice of the sugar-cane, pamalo, sweet-meats, etc.; all served in dishes of European manufacture and style. A very rare cocoa-nut was exhibited, at least three feet in circumference—about treble the common size. It was a growth of this country. About eight o'clock the prah klang inquired whether we intended to return that night, and being informed that we did, he bade us good night and retired.

12. Coon Sit, in keeping with his usual kindness, has prepared large stores for my use on the passage to Bankok. He is going also to send with me a Portuguese servant who speaks the English language some, and will act as my cook. Yesterday I proposed to make my honorable friend a present, but he would not for a moment think of taking it. He evidently esteems it a great privilege to give us of his fulness. Oh may God bless his soul with his salvation.

Jan. 9, 1836. I returned to my family on the 21st ult., with rapidly improving health. I now enjoy excellent health and spirits.

Constantinople.

JOURNAL OF MESSRS. DWIGHT AND SCHAUFFLER, DURING A TOUR IN MACEDONIA AND THRACE.

[Continued from p. 288.]

Approach to Philippi—Sabbath at Pravista.

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the river but little in that direction. At the utmost point to which I could follow it, it seemed to burst out from below a solid mountain. But this was probably an illusion, produced by two mountains standing near together. A little farther east from the bridge, we crossed an easy swell of hills running from north to south, and connecting two rows of mountains. As we gently mounted higher, the prospect backward into the fruitful and shady valley of the Strymon became very beautiful. I could not forbear stopping to look back and enjoy the lovely sight. But it was soon to be hurried into oblivion by an impression past utterance, which awaited us at the next turn of our winding path. The horizon had rather become cloudy by this time. It was not overspread with a monotonous veil of chilly vapors, but spotted with the shining clouds of a comfortable spring day, which, while sailing through the air on their wings, are shading fancifully hills and valleys with the transient view of dark green, now melancholy, now threatening, now smiling. After having passed the bridge of the Strymon, we had turned soon towards the south, still ascending the swell of hills before us, through a rather devious region, we continued in that direction for some twenty minutes, steering for a mighty mountain which was touched with show and wrapped in clouds. That mountain and our hills joined after the latter had spread themselves out into a delightful plain of high land. We reached the top of our hill, near the foot of the mountain, on the northwest of it; and as we turned our horses to the east, behold the plain of Philippi was spreading out under our feet in all its transcending beauty. What a majectic sight! What wonder and delight came rushing into the mind through the little medium of the eye, as a swelling river pressing through the opening flood-gate. What a panorama of sacred and classical associations! Here Brutus, the reckless republican, was conquered, and Cassius, "the last of the Romans," rolling in his own blood: there were the unconquered, unconquerable heroes of a better cause, Paul and Silas, Timothy and Luke. Here were heard the clang of battle and the groaning and cursing of dying armies: there songs of praise at the midnight hour and in the stocks; there the sweet harmony of the gospel and the voice of prayer. Here was the grave of Rome's political freedom: there the cradle of the spiritual liberty of all Europe.—Nothing can surpass the various beauties of the scenery which met our view. The towering mountain, at the foot of which we were, is the southern point of the Pangaion, or Pangaeus, as the Latins have it. It is, as it were, the nucleus of that projection of land which separates the gulf of the Strymon from that of Pieria, in the bosom of which is situated Cavalla, or the ancient Neapolis. Its lower parts were clad with verdure, and its peak touched with pure snow and enveloped in lowering black clouds. Its surrounding soil is variously red or reddish, dark and light, delightfully shaded in its different parts, but of exuberant fruitfulness: and where it was not just ploughed up or sown fresh, it presented a richness of dark or light green, according to the crop which had been sown upon it. The most faithful representation of it on canvass would be called exaggeration. A village at the foot of the mountain, and laborers in the field, finished the attractions of the scene. A landscape without human beings, even if it were the most beautiful and interesting one, who would ever look at it more than five minutes, without feeling his bosom heaving up a "Homo sum." This point of the Pangaion runs east, becoming lower and lower, and keeps branching away towards the sea. Then some miles on the west of Neapolis, it turns up to the north into a chain of mountains coming down from the north, from mount Necrokop, and the whole of which I suspect to have been anciently termed Pangaion.

The traces of the famous gold mines of that mountain, of which Strabo speaks, are still to be seen, they say, in the "Pilaf depeh," on which account I agree with Lameau so far as to take it for the south extremity of the Pangaion. From hence, several miles behind Philippi, i. e. on the north of it, the range of mountains descending from the Necrokop sends off a branch west, towards the Strymon, and parallel with the course of the Pangaion from its southern summit, opposite to which, it rears a mountain of equal size to it, and like it dressed in white on the top. Between the giant arms of these mountains lies the plain of Philippi, into which they pour a most exuberant supply of excellent water. Rills are collecting every where, and steal down towards the Strymon on the west. Pools of water and morasses are not wanting, since nothing is done to drain the country. Reeds and high grass occupy the marshy places, but rich fields cover every inch of ground, reclaimed from the too plentiful irrigation of the Pangaion.

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About half past six o'clock, we reached Pravista. Its distance from Serres is some fifteen hours, or forty-five miles. Tired with the exertion of our journey, we turned into our kahn, glad to find a tolerable room for ourselves, where we could rest our limbs on the ground; and still more glad to have before us another Sabbath, of which we seemed to be in much need, both bodily and spiritually.

26. All the fore part of the day we were alone and undisturbed. We had our little beds spread out on either end of our little room, and we considered ourselves quite privileged to be permitted to rest from our journey in so comfortable circumstances. Having no place of worship which we could visit for edification, we read the New Testament together, and as we had the ruins of Philippi within sight, what portion could be more interesting to us, than Paul's visit to that place, and his sweet, affectionate epistle to the mother church of all Europe and America, that of Philippi. Many a congregation in christian lands may have been reading at the same time with us a portion of what we read, but none, I am bold to say, read or heard it more like a living reality than we did in the dark room of our Turkish kahn. Towards evening we visited the Greek bishop. He seemed truly pleased to see us. We talked much of the recent improvement made every where in schools, and the increasing liberty which existed in reference to that subject. We found the bishop so much disposed to talk, and to hear of serious things, that we became confident to make remarks of the most direct religious nature, with all of which he and his attendants seemed much gratified. According to him the mingling population of Pravista, Turks and Greeks, inhabit some two hundred houses. One Greek church is here, but no school. According to the bishop's statement, there is a Greek monastery on the Pilaf depeh which is inhabited by two hundred monks. Pravista has important iron

the foot of it to the south and southwest. Our serudjee was good natured enough to undertake to get up to the Acropolis on our horses, but we soon found it impracticable, and dismounting we led them up the rest of the way. Our Tartar, who was no such lover of antiquities as we, remained below. It was truly hard work to ascend, but the prospect at the top rewarded our labor. The remains of the fortress consist of three ruined towers and considerable portions of walls of stone, brick, and a very hard mortar. One of the towers we could mount by a winding staircase of stone.

Our descent to the plain was painful, especially to our poor horses. We arrived at the foot of the mountain, and soon stood amidst the ruins of the city. They are but *ruins*—nothing hardly but heaps of stones and rubbish, overgrown with thorns and briars, was to be seen; nothing of the innumerable busts and statues and the thousands of columns, and all the vast masses of Palmyrian ruins, which more ancient travellers saw and described, does now appear. Ruins of private dwellings were visible yet; also something in the shape of a semicircle—probably a market or forum, perhaps the one where Paul and Silas received their undeserved stripes. But all was mere rubbish and heaps of stones. According to what the bishop of Pravista and other Greeks there related, much of the remains is now covered with stagnant water and can be seen at the bottom, but that part of the town was too far out of the way to be visited by us. In fact it required days, not hours, to explore a place like this. The most prominent part of the ruins is the remainder of a palace, the architecture of which is grand and the materials costly. A draft taken by Mr. Dwight, will give you the best idea of its proportions;* though the beauty of its ornaments is lost, as Mr. D. had to take it at a considerable distance, on account of the rubbish which surrounded the building. Its pilasters,

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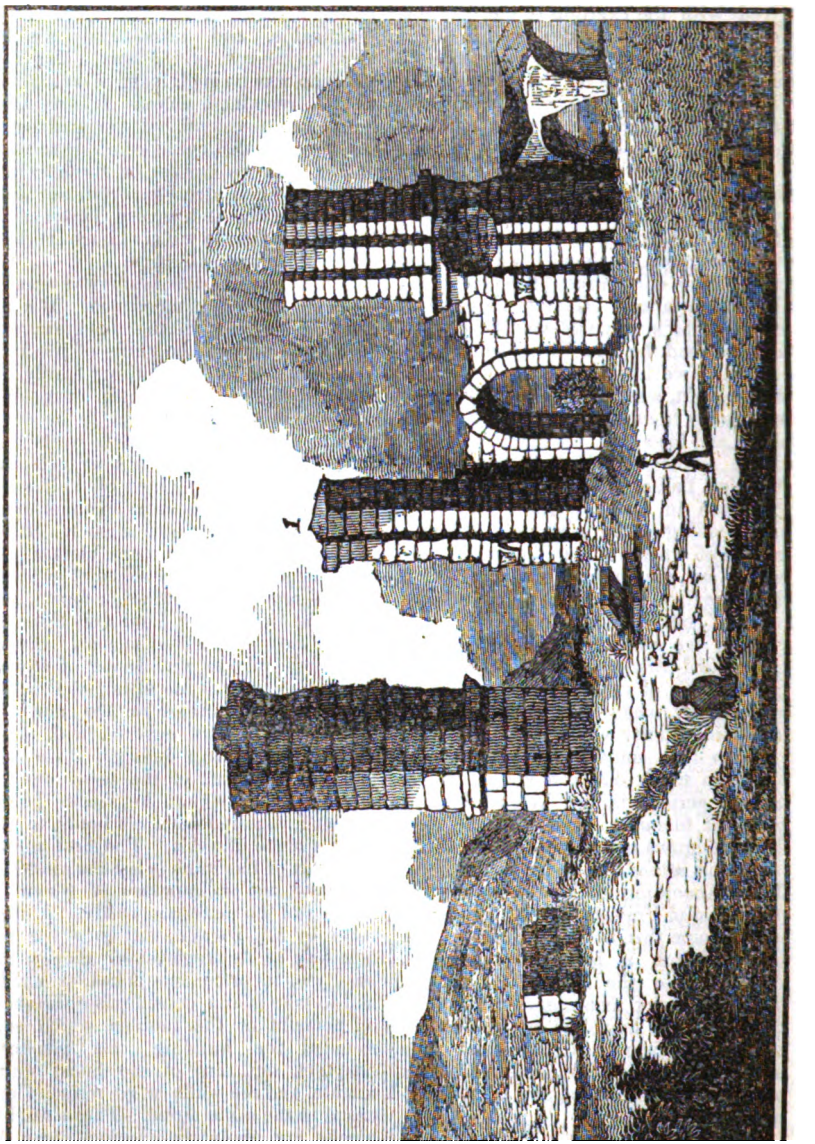
A RUINED EDIFICE AT PHILIPPI, NOW CALLED DJIMDJIMA SULTAN SERAI.



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We stopped about three hours among these interesting remains. What enthusiasm would have seized us, if we had discovered the prison of Paul and Silas, (if such a thing were possible,) and the dwelling of the happy "θεσμοφυλαξ," or "keeper of the prison!" Gladly would we have given up the privilege of seeing and copying the splendid remains of sultan Djimdjimeh's palace, and all the old walls and towers of the Acropolis, where Paul never placed his foot. But so it is. We could see but little of the whole, and examine still less; and what remains of this cradle of Christianity in Europe is exceedingly disfigured. As it was, our Tartar and surudjee got almost out of patience with us, wondering what interest there could be in seeing old rubbish, and stopping among stones and dust and bushes, in the burning sun, and without the all-sweetening comforts of either pipes or coffee.

On the east of the Acropolis, in the valley, there is a Turkish village; but, as I have already observed, no comfort can be derived by the weary traveller from such a neighborhood, and we felt no desire to visit it. At last we returned to our little kahn, and stopped once more to rest ourselves before proceeding to Cavalla. I improved this interval, and took a view of the country from that point.* It was near the water, and who knows, I thought, but this is the water "where prayer was wont to be made?" We love to indulge such fancies, though we may not be able to attain to any certainty on the point.

Much pleased with this excursion, we turned back to proceed to Cavalla, and our ride thither was truly a pleasant, sociable one. Every where were farmers cultivating their fields, people going to and fro, etc. When we arrived at the end of the valley, on the east borders of it, we had to pass a moderate swell of mountains. The road was cut through its more impassable parts and paved throughout. This was beyond question, truly a more inspiring prospect cannot well be fancied. The road is broad enough and the hill so widening towards the plain, that a very large and rich part of the latter becomes visible at once; and the direction given to the road is such as to throw the hill projecting, with the Acropolis on its summit, and the city of Philippi at its base, right into the centre of the picture. I shall never pardon myself for not having taken a view of it from this point, for it is altogether the more interesting one. I have no doubt Paul and his little missionary band stopped here with wonder and delight, and looked down into the plain with anticipations of absorbing interest. It may be they sat down upon some of these rocks, to rest themselves, after the wearisome mountain was gained, and to strengthen each other in the Lord by pious conversation, and by a repetition of many a precious promise respecting the conversion of the whole world and the eventual universality of Christ's kingdom. It may be they withdrew a little into a solitary place among these woods, to join in prayer for yonder Philippi, for all Macedonia, and for a fallen world. May another similar band of missionaries soon visit Macedonia, and bring her once more that light which she enjoyed in those happy by-gone days, but which is now extinguished, and has given place to the chill and darkness of the tomb. She still cries for help, and may her voice be heard ere long across seas and oceans! One glance more, and I turned my face towards the east, not without an effort. Soon the Thracian sea appeared with her scattering mountainous islands, and her cheerful swelling sails, and a prospect opened up the gulf of Saros, (formerly the Melanes Sinus), as far as the eye could reach. Soon the ancient Neapolis, too, became visible, and I may well add, "beautiful for situation," on the lofty promontory which she occupies; and as we rather felt the need of rest, we were not

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PLAIN AND ACROPOLIS OF PHILIPPI.

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sea* from Neapolis to that inland city. This makes an entirely wrong impression. Paul and his companions proceed on their journey from Neapolis by land, and of course on foot. It was easy for them to walk that distance, and the same day to make every requisite arrangement for lodging, etc., at Philippi, for the distance is not above ten miles, and perhaps no more than nine, though it is in part mountainous and tiresome. The pavement on the road is the work of the Turks.

[To be continued.]

Southern Africa.

LETTER FROM MR. GROUT, DATED FEB. 12, 1836.

THE visit of Messrs. Grout, Champion, and Adams, to Port Natal and the country of Dingaan, the field of their contemplated labor, was briefly noticed at page 276, as was also the return of Messrs. Grout and Adams to Algoa for their families. The following communication furnishes additional information respecting their visit to Dingaan, and the prospects which the Lord seems to be opening before the mission. The decease of Mrs. Grout, however, at this early stage of the mission is a heavy affliction to her husband and associates.

Population at Port Natal—Visit to Dingaan—Plan for the Mission.

Doct. Adams and myself returned from Natal by the Dove, the ship that carried us up, coming to anchor in Algoa Bay February 8th. Our voyage up, in consequence of a strong current and much head wind, was thirteen days, sailing from Algoa Bay December 7th, and coming to anchor off Port Natal December 20th. The 21st, upon a spring tide, we entered the harbor with twelve feet of water upon the bar. At low water there is eight or nine feet. The entrance is about a quarter of a mile wide. The harbor is of a circular form, and its average diameter I should judge to be six or seven miles, all of which, at high water, is completely covered, but at low water there is no part of the harbor where ships could anchor, excepting channels perhaps a quarter of a mile wide, having eighteen or twenty feet water. One of these channels runs along the sand-bank that divides the harbor from the sea, so that a ship may anchor for unloading within ten rods of the land, and a ship may anchor outside within three quarters of a mile of the land. The bar so breaks the sea, and the land so breaks off the wind, that a ship in the harbor lies as still and easy as it would upon a pond.

We found at and about Natal about thirty white people, two white females, and a married woman. The white people are either traders or hunters. It is found to be profitable business to hunt for the elephant, the buffalo, and the hippopotamus, all of which are numerous not far from Natal. Most of the white men have under them Zoolahs and control them as chiefs. There are also at and about Natal some two or three thousand Zoolahs and Caffers, some runaways from Dingaan, and some remnants of tribes destroyed by Chaka and Dingaan. They consider themselves under the protection of the whites, who, though few in number, think themselves able with their guns to oppose many thousand Zoolahs with their assegars and shields. These natives all speak the same language as Dingaan, and missionary labor among them, so far as reducing the language to writing is concerned, would be the same as among Dingaan's people.

Cattle we found to be scarce at Natal, though we were able to get a span for the wagon we had taken by ship. Horses have always been tolerably plenty with the white people, till a few months ago most of them sickened and died.

We passed the whole month of January, which is considered the hottest month in the year, with a part of December and February, in the country about Natal. We had no time when the thermometer in the shade rose higher than ninety-six degrees, and only two days as hot as that. The atmosphere was not oppressive as it is in other countries with that heat. I travelled on foot one of these hot days as I judged more than thirty-five miles. Perhaps the average height of the thermometer in the shade at noon during the month of January would be eighty-

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twelve degrees. It was towards the close of the rainy season when we were in the country. We had frequent rains and showers, but I think not quite so much as we have in our country.

Our course to Dingaan, almost half the way to the Umtogala river, was near the coast, perhaps from six to ten miles. The distance is about seventy miles. The whole of that distance, and it is the same at Natal, is the finest country I ever saw. The soil is very deep and rich, and was completely covered with thick long grass, often higher than my head; and they say it always remains so, except when it is burned over by the hunters, as it is once every year. The people at Natal say they can raise two crops a year of all their productions, and of course they can have a ripe crop every month as well. There is an abundance of wood at Natal, and some of pretty large growth; but all the way to Dingaan there is no large wood, and much of the way you would not be in sight of even a bush. The people, however, always find more or less wood, so that, with the help of a little dry cow-dung, they do not seem to want for fuel. Perhaps we did not travel any time more than ten miles without finding running water, and often the streams are very frequent. From Natal to Umtogala, there is no human inhabitant. Fifteen years ago, however, it was well peopled. The country was completely depopulated by Chaka. We passed the site of old kraals every few miles, and were told by those with us, that had it not been for the thick long grass, we should have seen great quantities of human bones.

From the Togala to Dingaan's place, which by some is thought an hundred miles, but I think it will fall short of it, the country appears not as good: no doubt, however, it was owing in part to the fact that the cattle eat down the grass. This part of the country is mountainous, and what is remarkable, the mountains are the most fertile and most thickly peopled. In fact the mountains are full of kraals; sometimes they stand on the top of very high mountains, where a wagon could not go. To the Togala we followed a road made by the hunters; beyond, we had no road, having often to go ahead to see where we could get along.

We arrived at the king's after about two weeks slow travelling. Having been advised by captain G. before we left, not to proceed, lest we destroy all the good he had done; and at the same time, being told by him there was little hope of our success, we felt the importance of going deliberately and cautiously to work. We, however, were received with the utmost kindness and attention. We remained at his place six days. During that time we were furnished with two cows and a goat for slaughter, and night and morning with plenty of milk and poco-meal for pudding. And when we left, he gave us five more bullocks for slaughter on the road. Every day while at the king's he sent for us to his palace, and conversed with us upon various topics; and when he learned that we had a turning-lathe, he requested that it might be brought up and he see it work. He was so delighted that he called out all his women to see it, and then his chiefs and his brass-smiths; all of whom, of course, did not fail to express a great deal of wonder and delight.

He attempted to work at the lathe himself, and so far succeeded that he wanted we should leave it with him. After we had, at several interviews, attempted to interest and enlighten him upon various points of civilization and religion, we expressed a desire, at a proper time, to explain more fully our object in visiting him. He said he was then alone, but he would the next day get some of his chief men with him, and would then hear us, and so it was. After hearing and asking us questions, he says, "I consent; but on important points I consult my chiefs; we will hear what they have to say." They made some objections to our coming into the country, fearing what Farewell's interpreter many years ago had told them might come to pass; viz. that one white man after another would come into the country and want to build a house, and live in the country, till at last an army would come and take the country from them. The chiefs proposed that we build our house at Natal, and make that our home, and then have a school in the country. Dingaan immediately fell in with that. He said we must first build us a house at Natal, and make that our home, and then we might come to him again and he would assign us a place for a school; and added, "If you succeed in teaching my people to read and write, you must come immediately to me and teach me and my chiefs to read and write, and then I should want schools in all my country." We very readily fell in with this proposal, for we had already determined in our own minds, that it would be best, as soon as we could do it, to have a station at Natal.

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Readiness to receive Teachers—Decease of Mrs. Grout—Access to Natal—Character of the Zoolahs.

There is also a community of Zoolahs about a weeks journey with the wagon in the interior, whom we had not time to see; but from many persons who had seen them and had learned their condition pretty definitely, we concluded there would not be the least difficulty in getting ready access to them. More than this we cannot now say; but if the Lord go before us and with us, as he most signally has done thus far, we shall expect in a few months to write home for a large additional supply of missionaries. At present it appears that, if Dingaan's people are capable of learning to read and write, he will want schools in all parts of his dominions; and if he once says the word, he will be almost out of patience, if he cannot be almost immediately supplied. And if he once sees the utility and practicability of the thing, he will be greatly impatient till all his chief people have been taught. I think this field would be a fine one for school-teachers; and I would suggest whether it would not be an important thing, as you have large, loud, and urgent calls for missionary help, to look out well qualified teachers, and if we find the door opened, as we trust in God it will be in a few months, to send them here. Infant school teachers would do immense good here; in fact I believe that that kind of instruction would be most generally useful, for a few years, a little modified, even for the older persons. There is even now at Natal, not only no obstacle to such, or to any teachers laboring among the people there, but both white and black people would rejoice exceedingly at it.

Thus can you and the good people who have sent us out see how the Lord has helped us. We have never felt that we were rash or hasty in any of our movements, but I think we have never had our confidence greatly shaken, that we were to be Dingaan's missionaries. We doubt not but we have had the prayers of good people at Cape Town, Port Elizabeth, and Bethelsdorp, for our success. And I think I can say I have never seen the hand of the Lord so plainly at every step, before and behind us, as in this whole matter. I have not the least doubt but the way has been in a state of preparation during our delay. We seem to have arrived in just the right time. And all our journey, crossing the Togala river almost as by a miracle, our favorable reception by the king, our unexpectedly prosperous journey back, so as to come by ship in three days from Natal, instead of six or seven weeks by land, though we had to travel on foot one hundred and twenty miles, to be in season to sail. Who, I am ready to say, with a christian heart, and such circumstances before him, would not be ready to join our song in the hymn, "Thus far the Lord has led us on," etc.

But I have not yet said all I have to say. Scarcely had we come to anchor in Algoa Bay, when a note came on board, informing us that Mrs. Grout was very ill, and advising us to come off immediately. We did so, and through the kindness of friends we found ourselves in a short time at Bethelsdorp. About the end of December a severe cough and the wasting of her flesh but too plainly told the work going on upon her lungs. She was obliged to keep her bed most of the time, and the doctors soon told her they had no hope that she would recover. The day before our arrival, her life was not expected from one hour to another. She, however, revived a little, but is daily and hourly losing her flesh and strength, and should she this hour or the next close her life it would not be unexpected. All this, however, among our blessings, I am not disposed to consider as a frown. It is indeed taking from me my chief and almost my only earthly comfort; but I have to reflect that it is the hand of Him that cannot do wrong which inflicts the blow, and were it not best, he would not do it. I know not his reasons for the course he takes, neither do I feel anxious to know. I would say, "It is the Lord, let him do as seemeth him good."

Before our arrival Mrs. Grout had given up her child, her husband, and all things into the hands of God, and closed up her arrangements for her departure, and was calmly and quietly waiting for the summons; and now she appears as quiet and happy as I can conceive it possible she could be, while in the flesh. When thinking of the good cause in which she has embarked, and especially when she feels what a wide and effectual door is apparently open for us at Natal, she would go and help us; but if the Lord will otherwise, she will give us her blessing, lay her body to rest at Bethelsdorp, and wing her way to glory.

February 28th, Mr. Grout adds—

I have now to communicate to you the distressing intelligence of my dear wife's

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death. She died February 24th, at a quarter past nine in the evening. We had for two weeks thought her getting better, at least she daily gained strength, but her end was peace.

We now have the prospect of entering immediately upon the work of reducing the Zoolah language to writing, giving them instruction and making them elementary school-books. We left Mr. Champion in Dingaan's country. He was to get to Natal as soon as he could, where he was to select the most suitable place for our location, put up a temporary house, and make arrangements for our work. Our station with Dingaan must be prominent with us at present, and if we succeed with Dingaan, as we hope, we shall probably be able to do but little at Natal till we can get a reinforcement from home. We are here making arrangements as fast as we can to proceed with our families to Natal by land, sending most of our goods and stores by the next ship opportunity. We must go by land ourselves in order to take what animals we want.

We believe it would be perfectly safe for an India ship to call at Natal, and land what it might wish, especially about June or July. A ship may anchor in twelve fathoms water, not more than a mile or a mile and a quarter from the landing-place, where, with her long boat and one or two boats which the men have in Natal harbor, might in a day or two unlade much cargo. We were at Natal in what is called the most unfavorable season of the year. We arrived December 21st and left February 5th, and captain Haddon said there was not a day in that time when the ship might not have lain safely at anchor outside the harbor; but all admit that there are sometimes strong winds from the sea, but they do not continue long, usually changing every day—one day northeast, the next southwest.

From all we could learn we think the Zoolahs have two most remarkable traits of character for a heathen community, honesty and chastity. On our journey and at Dingaan's place, hundreds and hundreds came about our wagon and looked over and handled our dishes and our tools, and for some of them importuned us much, and had many chances that they might have stolen them; but we did not miss a single thing. Such a crime would have been punished with death. And it was very seldom that we detected them in a falsehood. The people all consider white men as a superior race to themselves, and both fear and respect them. Dingaan himself has a regard for white men. So far as safety is concerned, with what I now know of the Zoolahs, I would sooner trust a sister or a wife alone, for days and nights, than in my own country. Indeed I did not apprehend the least danger from them. Mrs. Wood, the only white woman that is now at Natal, (the other came away in the ship with us,) used to travel about among the blacks and whites without the least apparent thought of danger, and as her husband is a carpenter she is left alone much.

EXTRACTS FROM A LETTER OF MR. LINDLEY, DATED AT GRIQUA TOWN, DEC. 28, 1836.

MR. Grout and his associates, whose proceedings were stated in the last article, it will be remembered, are destined to that portion of the Zoolahs who live near the sea-coast, under the government of Dingaan, while Mr. Lindley and others mentioned in the communication which follows, are on their way to another portion of the Zoolahs, whose country is inland, some hundred miles west of Dingaan's country, and constituting a separate nation, having Mosalekatsi as their chief.—Griqua Town is a station of the London Missionary Society, where the mission families were kindly entertained and refreshed by their brethren laboring under the patronage of that society, previously to their entering the country of Mosalekatsi.

Delay at Griqua Town—Preparation for commencing Labors among the Zoolahs.

When we reached Griqua Town on the 16th of May, our oxen were so poor and their feet so worn, we could proceed no further at that time. Nor have our oxen been in travelling condition since that time, till within two weeks. Even now some of them could hardly carry themselves to the end of our journey. The early rains of this country, which are expected to fall in the month of September, were this last spring withheld, and in consequence of it the poor cattle have suffered greatly. In all the inconveniences of our journeyings, and in all our losses of oxen, we have experienced only what is common to travellers in South Africa.

Mr. Hughes, of this place, was pleased to make himself exceedingly useful to us,

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by preparing a grammar of the Sichuana language, which had never before been done; and by enabling us to make a vocabulary containing between two and three thousand words, which is also a new work, the first, and therefore the best of its kind. This kind brother has set many a long hour with a company of Bechuanas to help him in giving us the meaning of Sichuana words. But the grammar he prepared for us, is far the most important aid we have received.

At Griqua Town, after we had advanced a considerable way with our vocabulary, we were able to make use of the Mochuana there, who speaks the Sitebeli, in putting into the form of a vocabulary between 1,500 and 2,000 words of this language. As Puti reads the Sichuana, and is an assistant in the school, we took from his mouth, as he is unable to write, a translation of a few chapters of Genesis and of a few Psalms. What we obtained from him will be to us a very considerable help in learning the language of Mosalekatsi.

From the Sitebeli words given us by Puti at Griqua Town, we have prepared a small spelling-book, which we hope to print in a few days, with the assistance of our brethren here, to whom we are already much indebted for their kindness. We have had means of satisfying ourselves of Puti's general correctness, and therefore we have resolved so to do. We shall print it in the form of cards. The Sitebeli is much the same with the Sichuana in its structure, many words are the same in both languages, and many more so little changed in the Sitebeli as to be immediately known by one acquainted with Sichuana. A grammar of the latter is at least half a one of the former.

It has been determined that Mr. Venable and myself shall go forward, as soon as we can make the necessary preparation, to Mosalekatsi, and make ourselves and our object known to him as well as we can. We are sure of a civil reception. We intend to explore his country to some extent and prepare some sort of a house to live in. The natives have no houses such as we could occupy, their only shelter being a low, small, round one, made of grass mats. You enter them on your hands and knees, and when in them, it is impossible, I believe, to stand erect. Our wives we shall leave at this place till we return for them. Doct. Wilson will also remain here. The brethren here strongly advise us to execute the above mentioned plan. We shall make use of a Mochuana, who speaks Dutch very well, as our interpreter. How long we shall be absent from our families is uncertain, probably four months. Mr. Venable has gone to a place fifty-five miles distant on business, preparatory to our movement. We hope to set out shortly, though a midsummer's sun will make our travelling in this woodless land, very warm. Mosalekatsi's residence is situated about two degrees south of the tropic of Capricorn. I forgot to say, when speaking of the book we have prepared in the Sitebeli language, that we have adopted pretty nearly the same alphabet employed in writing the Sichuana. We give to the vowels what are called the foreign sounds. Of the consonants, g, q, r, and x, are not used, as we believe the sounds represented by them are not heard in the language. G and r are employed in writing Sichuana, the former representing a deep guttural sound, not easily made by an American at his first attempt. In the Sitebeli this guttural uniformly becomes k. The Sichuana is a fine language, but the one spoken by Mosalekatsi is more agreeable to the ear, with the exception that many words are uttered with an ugly, inimitable click, immediately following, as a general rule, the first syllable. A paradigm of a Sichuana verb, when fully written out, is little less in size than a map of the United States.

Western Africa.

LETTER FROM MR. WILSON, DATED AT CAPE PALMAS, MARCH 7, 1836.

Schools—Openings for New Stations.

HAVING mentioned a visit which he made to Monrovia during the month of January, where he printed a primer prepared by him, in the language spoken by the natives at Cape Palmas, Mr. Wilson adds—

Since our return my wife has recommenced her school, and has continued it without any interruption for more than four weeks. The number of boys at present is only ten—six Americans and four natives. We design to increase the number to twelve or fourteen as soon as the house is completed for their accommodation. The American boys that we have are all promising; and three of them will be qualified, if their and our lives are spared, in the course of eighteen months or two years, to make respectable teachers. We have two native

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boys of much promise, but we have not and cannot have any security that they may not leave us or be taken away. I bind their parents or guardians over by written contracts, and this confers some sanctity upon the agreement, but cannot be regarded as perfect security. The house which is now building will be completed in the course of two weeks, and will be sufficiently large to accommodate twenty or twenty-five boys. Its cost will be about $125. The expense of each boy for board, clothing, etc., will be about twelve or fifteen dollars per annum. The expense of the American boys will be something more, inasmuch as they must be clothed differently from the natives. These prices, however, are all estimated according to the prime cost of goods. Mrs. Wilson has the entire charge of the school at present, and it is not our intention to increase the number of scholars beyond twelve or fourteen, until it is ascertained that her health is firmly established and I am enabled to devote a part of my time to assisting her. We think we shall accomplish more real good by educating a few boys thoroughly, than by teaching a great many superficially. And we regard it all important to have those boys we wish to train for teachers in our yard, and constantly under our inspection. American boys need this supervision as much as natives, and it is equally important they should be separated from their parents.

Mrs. Strobel is now teaching a school of thirty-five American children. I visit it and examine the scholars once every week. This is the only school for American children, and it does not embrace more than one third of them. There are more here whom I might employ for this department, but I have not felt at liberty to do so without special instruction.

The lawless depredations of the natives upon the property of the Americans frequently threaten serious consequences and we know not what moment it may lead to open hostility. We have no particular fears on our own account, for our destiny and mission are in the hands of our Heavenly Father. Besides, I trust that our personal influence would be a sufficient guarantee of safety from any violence from the natives; and I hold myself aloof from all matters of dispute between them and the Americans, in order that I might be a days-man in case of serious collision. The pilfering habits of the natives must be suppressed, or the Americans cannot live here; and it cannot be expected that a practice so strongly sanctioned by time, by inclination, and by law, can be forced down without opposition or difficulty.

So far as governmental protection is necessary to missionary operations, Cape Coast Castle is decidedly preferable to this place or Liberia. And since I have alluded to Cape Coast, tallow me to say that I feel more than anxious that you should locate a mission there. In some important respects, besides that of the protection of the English government, it proposes advantages over every other point along the coast. It is unoccupied by any mission; the natives are numerous and intelligent; the country is beautiful, and compared with other parts, it is healthful; access can readily be had to the Ashantee people. Indeed, if I may quote credible authority, a missionary might take up his residence with entire safety at Commapie, the capital of their country. Medical assistance could be commanded at the English settlement, and if not, missionaries going there might stop here till they become inured to the climate, as the climate there is similar to what it is here. And lastly, I would mention that there would be frequent communications between that place and this. Indeed, when I think of this and many other places to the east and south of it; when I remember that there is not a solitary missionary between us and the Cape of Good Hope, a distance of twelve or fifteen hundred miles, and reflect on the vast number of human beings who inhabit this extent of country, the willingness of the people every where, and their anxiety in many places, to have christian teachers, I turn towards my brethren at home involuntarily with a rebuke on my lips. Where is their zeal; where is their compassion; where is their adventure? If it is said that the exposure of life is too great, I have only to say that European traders in large numbers have found habitable homes at Senegal, Gambia, Goree, Sierra Leone, Cape Coast, Acra, Fernando Po, and many other places. Yes, not five days ago there was an American trader from one of our large cities here, who has lived the principal part of the last nine years among the natives of this country for the purposes of trade, and he designs soon to take up a permanent residence not far from this. How ought such things as these to address themselves to the consciences of Christians? And even with those brethren who are bending their courses to other sections of the heathen world, may I not enter a remonstrance? I think I may without evincing any unholy jealousy. The claims of Africa I

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would only bring side by side with those of other parts of the world, and ask for nothing more than an equal and impartial examination.

Health—Excursion to Garroway.

Our health does not now need a change of climate. We should now apprehend as serious consequences to our health from going to the United States, as we did in coming here in the first place. We love our work and do not wish to leave. Should our health at any future time seem to require change, we think it would be best for us to take a voyage up or down the coast in a trading vessel. At present we enjoy what we call here good African health; that is, a little chill and fever about once in a month or six weeks, but seldom so severe as to confine us to bed as much as a whole day and night. And while we have not strength to do as much as we might in other climes, still we feel exceedingly grateful that we can do any thing at all for the advancement of the Redeemer's kingdom in this benighted land.

March 15. Since writing the above, I have been on a visit, in company with Dr. Hall, to a native town up the coast, called Garroway. It is twenty miles distant from this place. Our conveyance was a large sized canoe; and as we had a fair wind, we used a sail instead of oars. We kept near to the beach, and passed three native settlements. Of the first of these, Rocktown, I gave you some account in a previous letter. The next, and the most important of the other two, is called Fishtown. The population is about the same of this settlement. The situation is not so elevated and commanding as that of Rocktown, but in other respects it is more beautiful. It is situated in the midst of a beautiful grove of lofty palms, which points out its location to traders. An English factory is kept at the place, but on a small scale. Garroway is about ten or twelve miles from Fishtown, and its situation is known to mariners by a very high and large tree, which is a much celebrated tree, though its size and altitude I do not certainly know. The settlement of Garroway is composed of four small villages, which have a population of twelve or fifteen hundred. Its trade is considerable in rice, Malaguetta pepper, and palm-oil. We were cordially received and entertained by an old trader whose English name is Duke. He is a man of more urbanity and real politeness than any other native I have seen on this part of the coast. He can speak English intelligibly to those of us who are familiar with the Anglo-African dialect. He cannot read, but uses a slate, and can count and tally croos of rice as fast and as accurately as any body else. His dress was a fur hat and long calico gown. The house in which he entertained us was constructed after the native style, except that it was of a square form and much larger than the usual size. The interior also was differently arranged. There were four apartments in it. One of them was kept as a common parlor, in which the cooking was done; one was used as a sleeping-chamber for the duke himself; the third was for strangers; and the fourth was situated directly in the centre of the building as a store-room, resembling the dungeon of a jail, inasmuch as it was not penetrated by a single ray of light, and was beyond all expression close and hot. We had our supper soon after dark; and contrary to all African customs, our host took his seat with us at table, or rather at the chest on which our food was placed. Our supper consisted of a boiled chicken, rice, and soup. The duke made his repast of a fish so much tainted as to render it unpleasant for us to eat at the same table. He was much surprised that we would drink no rum or gin with him, and still more so, that we tried to persuade him that it was wrong for him to use it. I chose the common parlor for my sleeping-room, as I could swing my hammock in it, and thus be freed from any annoyances that I might be subjected to by sleeping on a native mat. I slept comfortably, but was aroused early, as the fowls slept in the same apartment, and announced the approach of day within a few feet of my head. In the morning we were "dashed" with a goat for our breakfast. In this country a goat or sheep is not killed and served and set before a stranger; but it is brought in the first place alive, and he must order it to be cooked. In this way the host has the credit of dashing a whole sheep or goat, notwithstanding he and his people consume the principal part of it. After breakfast he took us aside, and with no small share of satisfaction, presented us with a handsome bullock which he had tied to a tree. He did not fail, however, to beg a full equivalent, and thus prostituted the excellence of character which we at first thought him to possess. We set out for home about ten o'clock the next day; and though threatened by a heavy storm on the way,

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we reached our place in safety. These excursions to the surrounding towns afford me opportunity to become acquainted with the people, and may thus increase my usefulness among them at a future period.*

Syria and the Holy Land.

JOURNAL OF MR. WHITING AT JERUSALEM.

Dissatisfaction of the People with the Priests and Rulers.

October 5, 1835. Three men from Bethlehem, of the Latin church, called on me to implore my intercession with the government in behalf of their friends, the twenty young men (Christians) who were taken by the pasha from their village, after the rebellion of last year, and sent to Egypt. I of course told them that this was an affair in which I could not interfere, however much I might be disposed to do so. They besought me, for the love of God, to use my influence in their behalf, saying that they had sought the aid of their convents and priests in vain, and that not only themselves, but more than two hundred people, their neighbors and friends, men, women, and children, were now directing their eyes to me as the only person that could help them; and assuring me that if I would procure the release of the unfortunate men, they should all be my servants, my children, and my disciples forever. I expressed my sincere sympathy for them, and my wish to do every thing that I could with propriety do for the relief of the distressed; but told them that I was neither a consul, (as they had supposed I was,) nor held any civil office, and had no power or right with any government affairs. It was difficult to convince them that I could not, if I would, effect the object of their wishes. They complained bitterly of the oppressions they were suffering, of the apathy and sin as their cause, of the necessity of repentance and pardon, and of being prepared for that world where the wicked cease from troubling and the weary are at rest.

I have frequently been applied to by persons from Bethlehem, to receive them under my protection. So little attachment have they in principle or in affection, to their church, that nine tenths of them would, I am persuaded, become protestants in a moment, if I would only assure them of the protection of the American flag.

8. Had a visit from a Greek priest, of Beit Jaalah, a large village near Bethlehem. He appeared exceedingly friendly to the object of education, and expressed much regret that it was so much neglected. He also spoke in high commendation of our books, which he had seen in the hands of some of his people to whom I had given them. He expressed his astonishment that any professing to be Christians and christian ministers, should dislike our books and oppose our benevolent efforts to instruct the people. How much of this was sincere I cannot say; but it was delightful to find one priest ready to encourage schools, if we would open them among his people. He showed also in his conversation much knowledge of the Scriptures, a thing which is, alas, far from being universal among the clergy of this country.

25. Rode out to the village of Beit Jaalah, with Yoosef, the teacher of our boys' school, to see what encouragement we could find for a free school there. We called at the house of priest Elias, the man who lately visited me, and wished to have a school established in his village, but he was not at home. We had some conversation with another priest of the village, and with some of the principal men, on the subject of a school for their children. All expressed great interest in the object, and a strong desire to have it undertaken. But at the same time they feared that the convent would oppose it; (meaning the Greek convent

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nation, and give them the protection of my flag. Some even begged that I would come and live among them, and be their pastor. After sitting a while in the house, we walked out to a threshing-floor in the midst of the village, where a large company of men and boys gathered around us, with whom we had much conversation, distributing tracts to such as could read. The tracts were received with eagerness, and many asked for them whom I was obliged to refuse, having taken only a small bundle with me.

Among the multitude, I was interested to find a number of men from Kerek, who came to this village with their families after their town was destroyed by the pasha last year. They are Christians of the Greek church, and it was pleasing to find several of them who could read. I gave them a few tracts which they received very thankfully. The dress and manners of these people from Kerek are precisely like those of the Bedouin Arabs.

Dec. 13. Sabbath. Three English gentlemen, travellers, who arrived yesterday, attended our service this morning. I spoke from John v, 24. In the afternoon read and expounded to the Arabs the 14th chapter of Luke's gospel.

14. A woman who belongs to the Latin church called to see Mrs. W., and said it was her wish, with her husband and children, to join our sect. She was told that we had no wish to draw her away from her own church, but were willing to instruct her and her children, as far as we were able, in the knowledge of the gospel, and should like to have her children sent to our school. She promised to send the boys to-morrow.

15. The woman of yesterday came again, and begged that her husband and herself, with their children, might be received into our denomination, or at least, taken under our protection. She complained bitterly of the unkind treatment of the convent. The superior and the friars, she said, were unmerciful, destitute of the fear of God, caring nothing for the poor among their people, nor woman asked with astonishment, "What, do you believe in Christ? Do you worship Christ? They told me you were not Christians, and did not worship Christ." When asked who had told her this, she replied, "The friars in the convent;" and added, imprecating an awful curse upon them, "they told me too that you were worshippers of the sun." This is not the only instance in which the same evil report has reached us, and been traced to the same source.

Hostility of the Ecclesiastics to the Schools.

We have here another proof not only of the hostility of these people and their jealousy of protestant influence, but also of their want of confidence in their own cause. Afraid to rely upon truth, or reason, or righteousness, or to let the people judge of our religion by its fruits, they must needs betake themselves to base lies for refuge, and fill the people with a pious horror of us and our doctrines, by making them believe we are idolaters. Attempts have been made in the same quarter to break up Mrs. W.'s female school. This school consists almost entirely of the children of Moslems, and it was scarcely to be expected that if Moslems were willing to place their children in it, the Christians would give themselves much anxiety on the subject. But the fact is otherwise. The inveterate and well known hatred of these people towards the Moslems, it would seem, is all at once changed to love; insomuch that they cannot bear to see the children of the latter exposed to the corrupting influence of protestants. Several of the girls having absented themselves from the school for a time, their teacher sent to inquire the reason. They came and said their parents would not allow them to come. On being further questioned why their parents would not let them come, they at length said that the friars of the Latin convent had alarmed their parents by telling them that "that American woman, the teacher, was not a good

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reports were perfectly unfounded and false; and the children, as soon as permitted, returned to their school with great joy. How long it will be before these attempts will be renewed we know not.

Under date of January 16th, Mr. Whiting gives the following account of the close of the school for boys, mentioned at page 254.

Our boys' school, which, as I have previously informed you, struggled long for existence, I am sorry to say is extinct. I kept the teacher here two or three months after the boys ceased to attend, employing him as well as I could in translating and giving instruction in Arabic to Mrs. W. and to our two little girls. But seeing no prospect of reviving the school, I at length thought it best for him to return to Beyroot. The whole difficulty in regard to schools is with the convents. I have not the least doubt that, were the people left to their own choice, numbers both of the Greeks and Latins would gladly have placed their children in our schools long since. We might also have flourishing schools in the neighboring villages, as well as in Jaffa, Ramlah, and Lyd. I am perfectly persuaded, also, that in such villages as Beit Jaalah and Bethlehem, I might have opportunities of preaching to the people, even in their churches, as often as I could visit them, were it not for the influence of these convents in Jerusalem. The village priests, some of them at least, would readily second my efforts, both in establishing schools, and in preaching and distributing books and tracts. I shall make it a point to visit the villages in the neighborhood as often as may be, and to do what I can in the way of tract distribution, conversing with the people, etc.; praying the Lord to open other and more effectual doors of usefulness.

Mrs. W.'s female school continues to meet with opposition. It would not be surprising if our enemies should succeed for a time in breaking it up. But we still hope they will not. The number of pupils increased to twenty; but the regular attendants are much less, especially during the present month of Ramadan. When this fast is over, Mrs. W. hopes the number will again increase.

The opposition of the convents extends to our books. To this cause I ascribe it, that I do not succeed as well in disposing of Scriptures and tracts among the pilgrims as I did last winter and spring. The same opposition I fear will prevent the execution of the benevolent plan of Mr. Ross, in regard to a school for Greek pilgrims.

EXTRACTS FROM LETTERS OF MR. SMITH, DATED AT BEYROOT.

UNDER date of June 20th, 1835, Mr. Smith makes the following remarks respecting the—

Importance of the Station at Jerusalem.

I feel bound to assure you that my conviction of the importance of continuing the Jerusalem station has been very much increased by my visit. That place is emphatically a city set on a hill. To it are the eyes of the oriental christian world turned, as the seat of the holiest rites of their religion. From the conduct of Christians there, and their ceremonies, does the Moslem derive his deepest impressions respecting the nature and influence of Christianity. When he sees the disgusting and bacchanalian scenes acted in the church of the sepulchre during easter, he attaches the scandal of them to the whole christian world, and the report of them flies far and wide through the regions of Mohammedanism. Now, shall such a spot be left under no influence but such as strengthens the superstitions of Christians, and deepens the disgust of the followers of the false prophet? Let the standard of evangelical religion be raised there, and the gospel trumpet be blown, that the Moslem may know that a purer Christianity exists than he is aware of, and that all Christians do not participate in the abominations that he despises. Let this be done, and an impression be made upon Christians there, and it will be sounded abroad with a louder echo among the churches of the east, than from any other spot. In a word, the evangelical protestant churches ought to be represented at Jerusalem.

Among the pilgrims, extensive opportunities will in time be found for missionary labors. This year they numbered more than 7,000. And though from Mr. Whiting having but recently arrived, it was not known among them that he had books until the last of the pilgrimage, some called daily to purchase while we were there. It was interesting to inquire from whence they came—from Macedonia, from Constantinople, from Asia Minor, from Armenia, Georgia, Russia, Persia, Mesopotamia—in a word, from almost as many countries as were represented on the day of pentecost. A pe-

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culiar value and sacredness is attached to whatever is taken from Jerusalem, for the blessing there is in it; and the Bible purchased there is more highly prized than it would be if obtained elsewhere. And is it worth nothing to put into the pilgrim's scrip among his crucifixes and beads from the Holy City, the pure Word of God, which really contains the greatest of blessings?

Among the inhabitants of Jerusalem and its suburbs there is an important field of labor. The Christians resident in Jerusalem are not few in number. As might be expected, they are probably more superstitious, and being under the control of a powerful body of monks, are less accessible, than in some other places. Time and perseverance may be necessary; but we labor under an authority more powerful than the influence of bigoted monks, which must sooner or later prevail. Among the villages of the district of Jerusalem, accessible from thence, are ten villages containing Greek Christians, in some of which they are numerous, and have children enough for schools.

As a place of residence, Jerusalem is much more desirable than I had supposed. The climate is cool, not at all favoring bilious affections, though inflammatory diseases may be caused by it. Except when the east wind blew, we needed to guard ourselves against the chilliness of the atmosphere, and Mr. Whiting, under a late date, writes that he finds himself no more than comfortable in walking out in a winter dress.

Writing again, December 2d, Mr. Smith gives an account of the—

Condition and Embarrassments of Mechanics and other Laborers at Beyroot.

On the 15th of May we entered a new house which I had previously rented for a number of years, for the accommodation of my family and the press. Its situation proved airy and salubrious, so that we were able to spend the summer in it with little inconvenience; while all the rest of our company removed early in the season to the mountain. It was

The government assumes the right of commanding their labor at any time, and for as long a time as it wishes, either at the place of their residence or elsewhere, at pleasure; putting them under the lash of overseers, and tardily paying them about half-price. In this way a Lazzaretto has been building here for the last six months. Into this work quarry-men, masons, carpenters, camel-drivers, and burners of lime were all pressed, at the time I wanted to build the two rooms in my house. To purchase stones I must pay for them beforehand, and then my man was sure to be pressed, at least every other week, to labor for government, and would consequently delay indefinitely fulfilling his contract. Carpenters and masons were subject to the same impositions, and sure to be taken away quite as often in the midst of their work; or if the asylum of an European's house secured them from being seized while at work, their own houses were liable to be sealed up by government, their families turned out of doors, and they themselves subsequently bastinadoed. Government having demanded for itself all the lime that was for sale, no owner of lime-kilns in the mountain dared sell to friend or foe, nor could it be brought down without being seized. Nor were any camels to be hired to bring a stick of timber from the mountains, because all were either pressed into the service of government, or kept at a distance for security. Under such embarrassments how was I to proceed? The natives have to work their way through them as they can, and either by bribing, or by waiting for favorable moments, get on slowly with their work. Europeans can obtain favors which natives cannot, and I had recourse, as all others in similar cases do, to consular influence. Not that our consul could claim any rights in my behalf, but government officers, out of regard to him, would do me favors at his request. In this way I could get a mason, or a carpenter, or a camel given to me for a certain time: or rather I could get the promise of them. But the charge of the public buildings being committed to two officers, apparently without a proper division of authority, what one would

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Mine has been actually taken from my house, and has had no other way than to come, after working all day for government, and labor until midnight in order to finish it.

I relate these circumstances chiefly to inform you of the condition of the poor mechanics and laborers of the country, and not to complain of my own perplexities. Though I am willing thus to show you how much the patience of the missionary is drawn upon, and how his time is liable to be wasted by mere secular cares. I should be exceedingly ungrateful, however, were I not in this connection, to express my thankfulness to God, that he has at length provided me with a house so convenient as the one I now occupy for my family and the press.

Intercourse with the People—Arabic Preaching—Missionary Labor among the Druzes.

Referring to his situation at Beyroot during the summer, while all the other mission families were residing in the mountains, Mr. Smith remarks—

It is an interesting feature in the character of this people that their social propensities are so strong. It gives us more opportunities of intercourse with them than we can possibly avail ourselves of. We might spend all our time in social intercourse with them, in which as much religious conversation might be had as we could wish. Among those who have visited us this season, many have been attracted by a desire to see the electrical machine which you sometime since forwarded for the use of our schools. I have not learned that such a machine has ever been seen here before, and scarcely one has ever heard any thing of the science. The governor himself came among the number that were attracted by curiosity to witness its wonders. I took the opportunity to exhibit to him also the pneumatic apparatus, and the globes and orrery. He was greatly interested in the whole, and made many intelligent inquiries respecting the several experiments. But he could hardly allow the merit of such discoveries to Christians, and remarked in the end, that Mohammed knew all this, quoting at the same time a passage from the Koran in confirmation of his opinion. Indeed he seemed fond of showing his religion, and would not allow me to begin my experiments until he had asked for a carpet and said his sunset prayers.

The Arabic preaching I was able to continue every Sabbath, exchanging once with Mr. Bird, who had a similar service on the mountain. It was variously attended, but always by sufficient numbers to give me encouragement. And now that all our number are again in their places, I have a congregation varying from fifty to eighty, including the children of the Sabbath-school.

Being providentially released for a season from my close confinement to the superintendence of the press, an opportunity was afforded me to execute a resolution I had formed some months before, of making an experiment of more direct missionary labors among the Druzes. For this purpose, and for the sake of recruiting the strength of myself and family by a purer and cooler air, we went up on the fourth of September to our brethren who were still on the mountain and remained till the 23d.

It is not now in my power, for want of time, to enter into the nature and history of the Druze religion, though, as I have some important documents on hand relating to the subject, I hope to be able to do it at some future time. You are aware that their religion is secret, and that they accommodate themselves externally to the dominant religion of the country where they live. In fact, if conversing with a Christian, they will approve of his faith; and if with a Mohammedan, they are like him. While it is known that they secretly curse Mohammed, and it it generally believed that they worship idols. Among this people, especially since by revolutions in the mountain their power has been humbled, we have had a strong hope of finding a door of entrance for the gospel. Our summer residence in the mountain has extended our acquaintance, both among their nobles and the common people; and they have received from time to time a considerable number of copies of the sacred Scriptures. But none have made any movement indicating a resolution to forsake their religion until last spring. Then some began to express a wish to join our denomination. We had reasons to fear, however, that their motives were not pure. They were expecting to be called upon to furnish recruits for the pasha's army, and probably hoped, by becoming Christians, to escape the levy. For, so completely are things reversed under the government of Egypt, that the condition of Christians is now more eligible than that of Moslems. In such circumstances we inferred no more from this movement, than that their religion

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perhaps sat rather loosely upon them, and that a door was about to be opened for freely preaching to them the gospel.

In this expectation we have up to this hour not been disappointed. Mr. Bird, on his early removal to the mountain, opened a service for them on the Sabbath, and had generally an encouraging number to listen to his preaching, besides more or less daily intercourse with them. The two Sabbaths that I was at the same place, I held evening services, which were attended by a number, among whom were two or three of their princesses. At our Arabic family prayers also, some were usually present. My plan of a tour among them I was able to accomplish, though it was not a long one, occupying only four days. In accordance with my plan to go as nearly in apostolical simplicity as possible, I rode on a donkey, unaccompanied by any attendant or travelling apparatus. In every place I threw myself on the hospitality of the villagers, and never failed to meet a welcome reception. This trait of their character is exceedingly interesting, and renders them at once accessible to strangers. I visited eight or nine different villages, holding conversations in each, sometimes with individuals and sometimes with companies, on religious subjects; seizing opportunities presented by the topics of ordinary conversation, I exhibited to them their universal sinfulness, which all were ready to acknowledge; showed that with such a character no one can go to heaven; and explained to them how the death of Christ provides pardon and sanctification for all who believe in him. The hypocrisy of the Druzes would not allow them to reply otherwise than affirmatively to what I said. So that you must not infer too much, when I inform you that I was every where listened to with respectful attention. The experiment enables me to assure you, however, that they are perfectly open to this species of missionary labor; and convinced me that if any one of hope to excite by exhibiting truth to the mind. Nor could such a hope be entirely disappointed. For although the Druzes are wrapped up in hypocrisy, more perhaps than almost any other people, and are now, as far as my intercourse with them has made me acquainted with their state of mind, wholly devoted to the things of this world, without one spiritual thought; yet they are of the same race as all other men, and the preaching of the truth must in the end have the same effect upon them. For myself, had I not the press and all this amount of missionary business crowding upon me, I should delight to take a tour among them at least once a month.

The fourth day after our descent from the mountain, a political event occurred, which may be attended with important consequences. You are aware that Mount Lebanon has ever been a semi-independent province in the Turkish dominions, being inhabited by a warlike people. All of whom, even to the Christians, were armed. Even our present Egyptian government, while within the last eighteen months it has disarmed every other part of Syria, has spared them; and even made use of them to aid in the general disarming of others. But their turn was to come. Some months ago a levy of soldiers was demanded of the Druze part of the population, and refused, with an urgent request to Mohammed Aly, that he would not impose upon them so odious a burden. Nothing was heard in reply until the fourth day after our descent, whem Ibrahim Pasha, gathering his troops from Sidon, Beyroot, and Damascus, presented himself at Deir-El-Kamr, their capital, at the head of eighteen thousand men. Taken so completely by surprise, not a hand was raised in opposition by any one. The Druzes were first disarmed, and then the Christians, from one end of the mountain to the other. Having accomplished this point, the pasha descended to Beyroot, where he became our neighbor for a few

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tize from their new faith. And if we had had the right to secure to them the same political standing as is held by the other native Christians, and been disposed to favor national conversion, as was done in the early ages, I doubt not that we might in a short time have numbered the whole body of uninitiated Druzes at least, as nominal protestant Christians. We failed not, of course, to explain to them how inconsistent with the spirituality of our religion was such a profession of Christianity as they had contemplated. But the excitement gave us constant opportunities to explain the nature of our religion to persons in a wakeful state of mind, and probably in a few weeks, as much truth was conveyed to the minds of the Druzes, as had been before for months. For a few Sabbaths the seats in our Arabic congregation were filled up by them. Happening myself to occupy a house in the neighborhood of them, I threw open my doors to them at the hour of family prayers in the evening, and had thus an opportunity of reading and explaining the gospel to from ten to fifteen of them daily for two months. I am sorry to say that in not one have I found satisfactory evidence of a disinterested desire to know the truth; and as was expected from the first, the disposition to hear the truth has proved to be temporary. One, with his family, manifests a disposition still to persevere, though suffering persecution for doing so. What will be the result of the seed thus scattered is known only to Him whom we serve. Perhaps after many days some fruit may be reaped from it. Our treatment of their request must have convinced them that we regard religion as something more than a form, or we should not have left so fair an opportunity of proselyting to our sect to escape.

LETTER FROM MR. PEASE, DATED JAN. 1ST, 1836.

Commencement of the Mission—Opening of Schools.

THE reader will remember that Mr. Pease visited the island of Cyprus, in company with Mr. Thomson, in November, 1834, when nearly all the large towns and villages were visited, and the practicability and importance of establishing a mission there were ascertained. An account of this tour, including statements relative to the number, condition, and character of the population, was inserted at pages 398 and 446 of the last volume of this work. As Cyprus lies adjacent to the coast of Syria, the mission there is regarded as a branch of the mission to Syria and the Holy Land. The station of Mr. Pease is at Larnaca, or as it is sometimes written, Larnica, the most important town on the island; and from that place his letter is dated. He commenced his residence there on the 14th of October.

As we have been here but a little while, and from our ignorance of the language have, of course, accomplished but little, I shall be brief. Our school in this place was opened on the 14th day of September, with ten scholars. It has received constant accessions every month, and I believe every week, since; and at this time contains seventy-eight pupils. It is capable of receiving one hundred. Owing to our want of reading-lessons, the scholars have been retarded in their progress, but still they have made very commendable proficiency. Some, who commenced with writing on sand, are now able to write well on slates. Their conduct has deserved the highest approbation, notwithstanding some of them, at least, were formerly turbulent and disobedient at home. Many of the parents and priests, as well as the governor of the town, (a young Turk), have visited it, and expressed much approbation of the plan on which it is conducted. I have also assisted a school in Limesol, about thirty-six miles from here, with books. I am expecting to establish a school in the Scala so soon as the proper arrangements can be made. As I know of only four individuals, besides Mr. Pierides, who understand the system of mutual or Lancasterian instruction, it will be necessary to train our own teachers, under our own inspection. I shall keep this object in view as much as possible, feeling satisfied that, unless we train well qualified and faithful teachers, we may as well abandon the whole system of schools at once. Their establishment and support would be attended with very considerable expense, without producing any adequate benefit. Since I arrived, a young monk with whom I became acquainted at Nicoria last winter, has gone to Corfu to study theology, Ancient Greek, etc. I have now under my instruction an intelligent young man, who is anxious to acquire a knowledge of the English language.

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If Cyprus be so poorly supplied with schools and teachers, you may judge what influence her several hundred priests and monks exert in promoting its welfare.

Sandwich Islands.

STATEMENTS RELATIVE TO THE POPULATION AND THE PROGRESS OF THE MISSION.

[Continued from p. 309.]

Operation and Influence of the Press—Introduction of useful Arts and Customs.

The printing-press, as well as the use of the alphabet and the art of writing, was introduced at the Sandwich Islands by the missionaries. Previously to the establishment of the mission the inhabitants had no books of any description, and no method of conveying thought, except by the spoken language. A press was established there at the very commencement of the mission, and was put in operation as soon as the missionaries obtained sufficient acquaintance with the language to be able advantageously to use this instrument for diffusing knowledge. The first works printed were, of course, elementary, school-books and treatises on christian doctrines and duties, including portions of the Scriptures. The difficulties to be encountered at the outset were great. Every paragraph printed must be written anew, or translated from another language into one never before reduced to writing, and by men who had but just begun to stammer in this barbarous tongue, and that too while numerous other and indispensable duties were consuming their time and attention. The amount of matter printed in the language, regarded as representing the literature and science of a nation, is, at the present time, indeed, as nothing; but it may be questioned whether history records an instance, where the language of a people has been reduced to writing, an equal amount and variety of reading matter printed in it, and an equal number of persons taught to read it intelligently, in the short space of fifteen years.

During the last year, in view of the wants of the people, a religious newspaper has been undertaken, to encourage a taste for reading, and to afford a variety of useful instruction. It was issued semi-monthly, and afforded to subscribers at a dollar a year. At first 1,500 copies were circulated. As soon as its character was known, 3,000 copies were required.

One large edition of the New Testament has been scattered among the people, and another of 10,000 is demanded, and now in press and expected to be issued in a few months, which will probably be taken up as fast as it can possibly be bound. Payment in advance has been offered in some cases.

The number of pages of matter prepared and printed for the High School, counted in a continued series, amounts to about 2,000 duodecimo and 2,000 octodecimo, including half the sacred volume. The printing done at Honolulu for the last five years amounts to about 30,000,000 pages, or 6,000,000 a year. The aggregate of printing done by and for the mission for the whole period amounts to about 43,000,000 pages.

When you have given a native access to our publications by teaching him to read, and have made him acquainted with one tenth part of what they contain, and so far secured his attention that he will listen to the preaching of the gospel and seek further instruction from books, you have done much towards his improvement and his conversion, though it may still require ten thousand strokes by human hands to elevate and form his character, and the special agency of the Spirit of God to renovate his heart and fit him for heaven. How long were the inhabitants of Great Britain in the process of emerging from a state of barbarism and rising to a state of elevated civilization, after the light of the gospel dawned there? More than six hundred years rolled over the restless inhabitants of that island, after Christianity began to be introduced among them, before the great charter of their civil rights was obtained from a king, who nevertheless shortly after waged a war with his subjects in violation of its reasonable provisions. It was more than nine hundred years after the introduction of the gospel, before the first ship of war was built in England; and then the first fleet was required to be manned in a good measure by foreign seamen. It was about eleven centuries from the dawn of Christianity in that now favored and exalted country, before the freedom of conscience and the liberty of the press were established. And should it be thought strange, if, in ten years after the gospel is fairly estab-

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lished here, and ten or twelve missionaries able to preach forcibly its sacred truths, the nation is not raised to an elevated state of civilization and Christianity?

In estimating the progress of our work, we make less account of the style of building, dress, and living, than some might be disposed to do; or we regard it as a matter of less importance whether these are altered or improved or not, provided the one thing needful for the soul can be secured. Still, we are disposed to encourage by precept and example such arts and usages, as are suitable to the people, and adapted to the promotion of the best interests of the nation; and in them there is a manifest gain. The habitations, dress, and manners of those who have been most attentive to us, are far superior now to what they were when we arrived. Some of the houses of worship are very creditable to the people. The making up of clothing in foreign fashion, the manufacture of hats and bonnets, combs of tortoise-shell, and the wearing of these articles, is probably increased an hundred fold since the commencement of our work; and the appearance of our congregations thus greatly altered. The trowel, turning-lathe, saw, and plane, begin to be used to improve their buildings and furniture. One or two pupils of the High School have commenced rudely engraving on copper, with a view to furnish copies for writing, maps, etc.

Thirty natives or more have been instructed and well initiated into the business of printing and book-binding. They learn with tolerable facility to set types, and correct them; and they perform a great portion of this labor in issuing our publications. Nearly all the press-work that has been done at our presses has been done by native hands. They now use the elastic ink-roller, which one of them is expert in preparing. The pressmen can bring off about 2,500 impressions daily from each press, under a superintendent. The printers and binders are paid cash, by the piece, for the work they perform, and work cheerfully and steadily, and with a sobriety that we think would not suffer by a comparison with journeymen and apprentices of the trade in any country. Our printing establishments, therefore, give the nation daily a practical lecture on industry, profitable industry, inspiring hope and encouraging to effort, while they are sending forth the streams of light and peace to bless the land.

Number of Converts—Influence of Christianity on the Nation and Individuals.

Great numbers of the people, during the period of our labors, have in some way expressed a desire to be taught the word of God and guided by its precepts. Multitudes have said, "We repent, we believe, we wish to be the servants of the Son of God. Among thousands of these, eight hundred and sixty-four have been selected and admitted to the fellowship and ordinances of the church, as having at the period of their admission given, in the judgment of charity, evidence of a radical change of heart, and of true subjection to Christ. But this number is by no means a satisfactory criterion of the extent to which the gospel has been blessed to the nation. The field has been so wide, over which the seed has been scattered, and the missionary laborers so few, and their personal acquaintance with the mass even of those who have been connected with the prayer-meetings among them so very limited, that no tolerably satisfactory estimate can be formed of the number of true believers from the commencement of our work up to the present time. There is reason to believe that unsound members have been admitted to the church. From among the 864 members admitted thirteen have been excommunicated, and others suspended for gross offences. So that the number of church members is not a criterion, at any time or in any place, by which the extent of the saving influence of the gospel can be correctly measured. None can tell how much divine truth must be present to the minds of these children of pagans, how clear their perception of it, or how strong their conviction of sin, or their desire of heavenly things, must be, in order to their being united to Christ by faith. We know they must believe, and be disposed to obey the truth, and call on the name of the Lord with a sincere, humble, penitent heart, in order to inherit that promise, "that whosoever shall call on the name of the Lord shall be saved." To those who have offered themselves as candidates for admission to the church, we have in a majority of cases, given no intimation that they could be admitted, for want of acquaintance with them, or for want of some decisive mark of christian character, which would not make a long probation, or familiar personal acquaintance necessary. A long probation, even to several years, has not been uncommon.

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In connection with these facts, it may be proper to advert to a cause which has cut short or apparently obliterated a portion of our labors. From the bills of mortality which have been only partially kept in some districts, it appears probable that there have been not less than 100,000 deaths in the Sandwich Islands, of every period of life from infancy to old age, since the arrival of the mission fifteen years ago. Among these, thousands of our readers, aged, middle-aged, and youth, and thousands who in some way professed more or less regard to the gospel, have gone down to the grave. Whatever, therefore, of blossoms or of fruit once appeared among them, the fatal blast of death has swept over them, and they have vanished from our schools and our congregations, to be seen no more, to be instructed by us no more; and the efforts of our labors on that numerous class are placed forever beyond the observation of the world. While this generation has been travelling through the wilderness, and making some efforts to emerge from the surrounding darkness, and while hope was entertained that a fairer and brighter scene was just ready to open upon them, such have been the ravages of death, that the pillars of the nation have been shaken and removed. Seventy-eight members of our infant churches have fallen by its strokes, embracing some of the active and distinguished; and the whole community have appeared to be passing away like a flood. Yet a goodly number of the instructed have escaped these ravages, and have been gaining more or less by the means employed for their benefit, while the number of our readers, and the number of those who can be relied on as substantial friends of our cause, has, in the midst of all opposing causes, been gradually increasing.

While, therefore, the effect of a great amount of missionary labor well expended, has, as it were, been blotted out from human view, so that, to the traveller or the missionary recently arrived, it is as though it had not been; there are still in the midst of this desolation many remaining marks of the good influence of the mission, and of the real progress of our work.

The very existence of the nation in a state of quietude is to our minds proof of the salutary influence of missionary labors; for without the restraints of some religion they could not thus long have continued in prosperity; and without Christianity, the removal of the pillars of the nation would doubtless have involved the people in sanguinary wars, and vice and crime made desolation sure.

To the possessor piety is as valuable in the poor man as in the rich and great; yet, where it is found in the rich and great, it evinces a greater triumph of the gospel, which, while it gains an ascendancy over all that the world can offer, subdues pride and regulates the desire of earthly gain, opens larger sources of good to the community, and will perhaps thus bring greater glory to God.

As evidences of the influence and progress of our work and the triumphs of the cross, we could point to the great changes and radical reform in the characters of Keopuolani, Opiia, Karaimoku, Kaahumanu, Naihe, and others of high rank, who have left the church below and gone, we trust, to join the assembly of the blest above. Of the steady efforts of governor Hoapili and his wife in the cause of reformation; of Kapiolani, Kekauluohi, and Kinau, who in their habitations, dress, and intercourse, appear with christian dignity and politeness, and exert a good influence in their sphere, we could speak with pleasure, as fruits of our toil and evidences of progress in our work. Others of rank deserve to be reckoned, as holding an important place as helpers on our side. But the evidences of unfeigned piety are as clearly obvious in the poor.

By those who cannot, from any experience of their own, discover the influence of divine truth on the heart, or conceive of the power of the Spirit of God to implant in the soul other than selfish or worldly principles, it may be sometimes insinuated that the people are religious merely because their rulers tell them to be so. Who then requires the rulers to be religious? By what authority did the haughty Kaahumanu learn to bow her knees before the throne of the exalted Messiah, and with her own hand to subscribe to the self-denying religion which the Man of Sorrows taught? Before Kaahumanu or any of the rulers had given evidence of being converted to the faith of the gospel, the earliest missionaries cherished the hope that the truth had found its way to the heart of a poor blind man, who listened to them with attention, and early began to exhort the queen, who afterwards died in England, to seek the salvation of her soul. Thus the Sandwich Islands Bartimeus commenced himself a useful christian course, which he still continues, holding on his way rejoicing to this day; and affords, like many other cases, a convincing proof that the

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truth of the gospel carries its own power, independently of civil authority. He was the first native admitted by us to the communion of the Lord's supper.

Evidences of reform and of improvement cannot of course always appear in the same way, nor be equally appreciated by different witnesses. Merely worldly principles may affect the exterior, and doubtless have their influence here in adorning the person, improving and decorating the habitation, etc., of some; but it is probable that the love of character in Great Britain and the United States has vastly more influence in producing regularity of life, than it has ever had in the Sandwich Islands, or is likely soon to have. At the time of our general meeting in June, 1834, Miriami Kekauluohi, half sister of Kinau, having with her husband Kanaina, built an elegant two story dwelling-house near the mission houses at this place, received and entertained one evening, at a well-furnished table, thirty-three missionaries including men and women, presiding herself with the dignity and grace of a christian matron. Recently, Kinau, the heiress of Kaahumanu, in her spacious and well furnished apartments, in like manner, except that her tea was sent round, received forty-four of us, the king, and eight or ten chiefs, and about twenty of our children. The entertainment in either case, would have been respectable for a state governor in America. In both instances, at their request, a blessing was asked and thanks returned, and singing and prayer followed the repast.

These are indeed rare cases, but they are facts. A stranger might have been struck with them very favorably and very justly too, while other instances, indicative of improvement, equally decisive in our view, might pass with him for nothing. He might pass from one island to another in company with such men as John Je of Oahu, David Malo of Maui, Bartimeus of Hawaii, or Davida of Kauai, and, not understanding their language, or having proper access to their feelings, might regard them as barbarians, still we look on them as sterling Christians, whose influence is salutary, whose advice we value, whose prayers and exhortations we delight to hear, whose letters and essays we are gratified to read, and whose services and assistance we cheerfully employ in the discipline of the church, at funerals, prayer-meetings, conferences, etc. In here and there a convert, whose house is not worth a hundred dollars, whose wardrobe, if he has any, would scarcely sell for ten, and whose external appearance might provoke a sneer in the passing voyager, or in those accustomed or inclined to judge of men by the quality of the cloth they wear, the missionary, who has seen him arise from his moral pollution and fix his thoughts on Christ and heaven, perceives a dignity and moral worth which throws into the shade the glittering robes of wealth, and the splendor of the equipage of the man of the world. Though such be but babes in Christ, the missionary looks on them as the salt of the land, the light of the nation, and the heirs of the kingdom of heaven. He loves them and loves to feed them, and guide them, and shew them the way to go and sit down with Abraham and Moses and Daniel and Paul, and with Christ who died for them that he might redeem them with his blood.

A brief sketch of an individual Sandwich Islander and her connections may serve to show what the gospel had to do, and what in some cases it has accomplished, during the progress of fifteen years.

Deborah Kapule is a chief of inferior rank, naturally aspiring, and ready to avail herself of personal advantages. Just before the arrival of the mission, Kamahololani, her husband, a low chief from the windward islands, died at the leeward, and she became the wife of Kaumualii, the king of Kauai. She was his wife on the arrival of the missionaries, but acknowledged his own son as a husband or paramour, for two years after the establishment of the mission, though strongly repugnant to the feelings of the missionaries, their instructors, whom they patronised. She was barren. Kaahumanu, the haughty queen dowager, took from her Kaumualii as a husband for herself, removing him to Oahu; where, continuing his grateful attention to the instruction of the missionaries, and yielding such obedience to the light he had, as to encourage the hope that he loved the truth, he left the world and all its concerns, as we trust, in the faith of Jesus, about four years after he began to hear the gospel. Kaahumanu without hesitation took also, by intrigue or power, the son, Keliiahonui, from Kapule, who then united with his half brother, Kaiu, and removed to Oahu before christian marriage was fairly introduced. Special attention was still paid to them all, and they listened from Sabbath to Sabbath to the preaching of the cross. Before the close of the fifth year of the mission, Kapule and her husband and her former husband's son, Keliiahonui, and Kaahu-

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manu, all gave evidence of being disciples of Christ. The two latter separated, as by christian rules it was not lawful for a son to have his father's wife. The four made a public profession of their faith in Christ together, and as first fruits, were baptised, with Opiia Laanui and Richard Karaaisulu. Kashumanu ever after lived a single life, adorned her profession, and died as she had lived, a Christian, after several years of useful exertion as a christian ruler.

Keliiahonui married Kekauonohi, who had on our arrival been one of the five wives of Rihoriho, and removed to Lahaina, where she united with the church. He has submitted to the discipline of the church for scandalous sins, and has been restored on evidence of repentance. Kaiu, who was baptised by the name of Simeon, and Kapule, who took the name of Deborah, have sojourned at different places, exerting a good influence. They have now resumed their residence at Kauai, and are connected with the church there. Simeon has sometimes acted as one of the twelve judges of Kauai. He was selected and sent to assist our deputation in the survey of the Marquesas Islands. Deborah Kapule expressed a hearty willingness to go as an assistant missionary to that field when it was taken. Some of the chiefs chose to detain her here, on account of the value they attached to her advice and influence. The only objection in her mind, she said, was the concern she would feel for her beloved son, in removing him to that heathen land. One of the common people of Kauai, the island of which she had been the haughty mistress, a pious domestic in Mr. Gulick's family, accompanied the brethren and sisters to the Marquesas Islands, and labored like a faithful Christian to assist them in planting the gospel there, till they found it advisable to return.

Simeon and Deborah appear humble, contented, friendly, prayerful, ready to do what they can to aid the cause of Christ, and are now exerting themselves to promote a revival of religion among the people.

The progress of temperance and reform, we are happy to say there is still a phalanx in the family of the chiefs which has nobly breasted the opposition, and they have the conscience of not a small part of the nation on their side. Probably a larger proportion of the people of the Sandwich Islands refrain from using and dealing in ardent spirits, than of the population of the United States, and it is probable that a larger proportion have abandoned the use of tobacco, because it is thought wrong to use it, than can be found in America of those, who having been thoroughly confirmed in the habit of using it, have now forsaken it. The missionaries seldom see a drunken native, and it is believed the number of habitual drunkards is very few compared with those in the United States. When in a youthful freak, being opposed in his wish to unite himself illegally with a woman of inferior rank, our young ruler made an effort to break the bands of Christ, and cast away the christian yoke, he became more thoroughly convinced than before, that the gospel had got a footing in the land. He remarked in a private conversation with a christian teacher, in reference to the firmness with which the professed friends of the truth maintained their course, "The kingdom of God is strong." One of his favorites, a member of the church at this place, was induced by his persuasion or authority to taste a glass of spirits, which he said he would do for once that the word of his king might not fall to the ground. He had no sooner wiped his lips, than he felt conscience smitten, came to his teacher to tell him what he had done, and that it was the last spirituous liquor he should drink. This man is now the chief of Wailuku on Maui, and adorns his professions as a Christian, and is a valued coadjutor in the work of reform.

When the king and some twenty others, including one wandering member of the church, took their horses to lead the way for Sabbath riding, it was regarded by the people generally as wrong, and the church member soon made a

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himself, and she holds a responsibility as great, perhaps, as is desirable. When recently, his sister proved herself unworthy to hold her standing in the church of two hundred members, where she had made her vows, painful as the measure was, the final step of excision was taken, and not a word of murmuring or direct opposition to the measure appeared among the members more immediately concerned; nor, as far as we know, was complaint made in any of the other churches. Nor does she herself allow that she has lost her confidence in the truth of the christian religion.

A year ago a house of worship was burnt by an incendiary. The church and people have since cheerfully erected another in its place, much more expensive, commodious, and durable.

Notwithstanding the sale of foreign spirits and the revival of the manufacture on Oahu, and the licensing of a few grog-shops by the king at Honolulu, the execution of wholesome laws throughout all the Sandwich Islands is now perhaps as rigid and as regular as it has ever been. The baleful influence of opposition to reform, exerted in Oahu, was not severely felt at the other islands. Some of their dregs were drawn off to enjoy for a season greater freedom from restraint at Honolulu.

These facts, while, by the out breaking of sin, they prove, on the one part, the existence of an evil and rebellious heart of unbelief, illustrate, on the other, the salutary counteracting influence of the gospel, where it has begun to exercise its sway.

Protection of Property and Personal Rights.

It is very noticeable that, where life and property were so perfectly insecure before the introduction of Christianity, cases of theft, robbery, murder, and infanticide, once so common, are now very rare. The rights and wellbeing of the common people are far more respected by the rulers than formerly. A better code of written laws for the security of rights, than has before been published or enforced, has the last year been sanctioned by the king. The existence of written laws, the prompt attention of magistrates to crimes, and the introduction of a jury of the people in important trials, is evidence of a desirable advance in the administration of justice. Two years and six months after the establishment of the mission, the chief magistrate of the nation, in a fit of jealousy in respect to one of his five wives, ordered a favorite petty chieftain in his family to be slain, and there was no arm in the nation that could shield him from the despotic and murderous blow. He was beheaded in the night with a common axe while asleep. Others of the same rank expected a similar stroke to fall as reasonably on themselves.

The first ship that ever entered the harbor of Honolulu was perfidiously seized by the ruling chief, after he had been assisted in a battle with his rival by the captain. Some days after this successful battle, captain Brown was killed and his vessel taken, but was afterwards recovered by the crew.—Lieut. Hergest of the Dedalus and his astronomer, as they landed on the northwestern shores of Oahu, were instantly massacred by the natives. When a British officer demanded the murderers, the chief who was employed to search for them took up two men who had no concern with that affair, and brought them forward to be shot, and assisted in their execution, as he now confesses with grief.—When the Royal George was wrecked here, since the establishment of Christianity, Opiia, a chief of rank, who was just beginning to seek the salvation of her soul, sent her schooner to assist in saving the cargo; for which service the captain gave her one hundred dollars. This, though a moderate compensation, she returned to him, and he proposed to divide it with her, to which she consented.—When the Lyra was wrecked on Maui, Kaahumanu sent a schooner to render gratuitous assistance, a service which could hardly be expected of a magistrate in a civilized, christian country.—When the Helvetius was wrecked recently, the king and his people and some of the residents made exertions to save the cargo, and received a salvage such as was proposed by captain Jones of the Peacock. Some saved portions of the cargo which they returned without salvage. The captain remarked that he had obtained more from the wreck and cargo, than he should have expected on the coast of the United States, and felt grateful for the prompt aid he had received.

More than one hundred ships a year recruit at these islands with little trouble, except what arises from rum among their own seamen, procured of foreign dealers. Missionaries and their wives feel secure in their houses and employments, though far from any American or European family.

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The method of regulating the amount of rents, levying taxes, and collecting a revenue for the support of the government, admits of great improvement, which time, experience, and intelligence will promote. As better protection and security of rights are enjoyed, industry and the means of comfortable living may be expected to increase. But such is the earnestness with which our Savior urges his followers not to be anxious for the body, but to seek the treasures above, we must not be much grieved if we see his professed people indifferent on the subject of amassing wealth, or not warmly engaged in laying up treasures on earth by their own painful and persevering exertions; nor need we think it the greatest fault of character, should we see the poor among them, like the widow, ready to part with the last shilling in their possession to promote some benevolent object, as was the case with numbers here when the mission to the Marquesas was fitted out from this place.

Among the means of securing the rights of children, of women, and of all, the introduction of christian marriage should not be omitted. The prevalence of christian marriage, the foundation of domestic order and happiness, the bond of social peace, the extinguisher of infanticide, licentiousness, and various national evils, is a decisive proof of improvement in the nation, and of progress in our work. Marriage, though now regulated and protected by law throughout the islands, has hitherto, like the schools and churches, been greatly dependent on the care and influence of the propagators of the gospel. The marriages celebrated by them the last year were 1,546.

The christian Sabbath, too, observed as it is in the Sandwich Islands, though by no means with that sacredness that we could wish, may be regarded as a more efficient guardian of the rights, the persons, and the property of the inhabitants, than all the rulers could enact without it.

Reception of Missionaries—Encouragement to renewed Effort.

When for several successive days the pioneers of the mission labored in doubt were expected to attend to it jointly by appointment, two dancers presented themselves before the mean old cottage of the king, and with several musicians drew thousands around to witness a heathen hula, which then to the highest chiefs of the nation had more charms than the great salvation that was offered them. Now a majority of the rulers and thousands of the people prefer the songs of the sanctuary, the instructions of divine truth, and the public or private worship of the true God. It was many months before the first missionaries could obtain permission to build a house such as they had been accustomed to occupy. But mark the change. On welcoming the sixth reinforcement of the mission, which, without a sentiment in the government very decidedly in favor of our cause, could not have been so cheerfully and cordially done as it was, the chiefs pleasantly referred to the strong feeling of jealousy and opposition which existed in the minds of the nation against the early missionaries, even eighteen months after their arrival. "When you dug your cellar," they now laughingly said, "it was thought and alledged to be intended for military stores; and that the casks deposited there" (containing bread, flour, and meat) "were filled with powder and men for war." It is true that some of the rulers and some of the people take little or no interest in the spiritual objects of our mission, and some have openly turned their backs upon us; but there is nothing now to hinder the gospel more than at any former period. There is apparently no obstacle to revivals of religion that has not before existed, and the means of promoting them are vastly increased, and the missionaries are regarded with confidence and affection. We can have as many hearers as we can well attend to; as many schools as we can suitably watch over; as many pupils, children, youth, and adults, as we can possibly teach to good purpose; and the field is obviously open for more and better laborers than we to come in, both to break up fallow ground and to sow and reap on the partially occupied portions of the field.

During the last year two new stations have been taken on Oahu, and the Spirit

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exerting themselves to promote a revival, and are applying to the general meeting of our mission for help. Protracted meetings have been held by the missionaries and churches at different stations; numbers have readily attended, and obvious good has thus been accomplished. The way of the Lord is prepared and is preparing.

We are required "to give the people the Bible with ability to read it." This has been done in part, and is in good progress. The translation of the Bible into English, as it is now received in Great Britain and the United States, with all the helps of colleges and former translations, cost a labor somewhere near equal to that of one man one hundred and forty-seven years. It has been said by one not much in favor of our puritanism, in reference to what is required and expected of us, "You have filled the land with schools and churches, but with pleasant dwellings and fruitful fields, you have not." Neither the one nor the other has been yet accomplished, but the introduction of the light of the Sabbath, of christian marriage, of the press, of the Bible with its doctrines of temperance, industry, purity, and righteousness, are, we think, important steps towards so desirable a result.

We have taken what we supposed to be indispensable incipient measures to raise up the people to a state of elevated civilization and Christianity; and though a great proportion of the inhabitants of the Sandwich Islands are low in respect to their habitations, dress, mode of living, manners and pursuits, thought, taste, intelligence, etc., yet the immediate effect of the measures employed, has been such as to comfort the laborers in their toil, and stimulate to further exertion. Considering what all were, in a state of gross idolatry, or in the pollution and darkness in which the vanishing tabu system left them, and what all would probably have been now, without having had the blessed gospel; and then taking into view what we see Christianity has done and is doing for those who embrace it, the missionaries in the field, even those who have had fifteen years acquaintance with the nation, feel as much encouragement to preach the gospel to them now and labor for their conversion, as at any period, and as for any people. While we have reason with shame to acknowledge the failings, errors, want of faith and zeal, of fervent prayer, and unreserved devotedness to Christ, which may have been attributable to us, and feel occasion often to mourn over the imperfections in those who have received our best attentions, we regard it as a cause of great thankfulness and unceasing glory to God, that through your prayers and the prayers of other friends of the Redeemer, he has designed to grant so desirable success to attend our exertions, and thus far to speed our work, that in proportion to the means employed for instructing the people, and for influencing them to do their duty, compared with the amount of means employed in christian countries, or compared with the baleful influences which Satan has here employed to bind them to his service, the number of converts to Christianity is so great as we believe it to be; and that now, in our congregations and churches, so many may be found who appear to have so far come over to the Lord's side as to afford a cheering confirmation of the inspired truth that the word of God will not return unto him void; but that in due time it will accomplish that for which he in his wisdom and benevolence is pleased to send it forth.

For all the good that has been achieved or undertaken here, let the glory be given to God, to whom it is due; and for all that is expected to be accomplished, or hoped for, let his almighty favor be relied on by all the friends of the Sandwich Islands mission, and of the Sandwich Islands nation.

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the condition of the country and the character of the ruler. Some inferences may be drawn relative to the prospect of the mission. The orthography of some of the proper names will be seen to be different from that heretofore used in this work. The date is September 15, 1835.

We reached the first Matebele towns on the third of June. Having sent forward messengers to apprise the natives of our approach, we were met at the Molapo river by Kalepe, one of Masilikatse's greatest warriors, with attendants bearing supplies of beer, etc., and welcoming us to the country in the name of their king. At Mosega we halted a few days until the will of Masilikatse should be known, when we received an invitation to go forward to his then place of residence, about forty miles east of Mosega, or Kurechane. We arrived on the ninth, were kindly received, and liberally treated. According to his request I preceded the wagons on horseback, and the manner in which he received me was both novel and interesting, as he exhibited much more feeling and affection than might have been expected from such a reputed tyrant. When we first met he seized my hand and gazed on me for some moments, as if he could not believe his own eyes, and then, repeating my name two or three times, added, "Now mine eyes see you, and my heart is as white as milk." We stood in this position for at least half an hour in the centre of the fold, while a number of his warriors, drawn up in a semicircle, stood looking on us in profound silence. When Dr. Smith and the wagons arrived he seemed much pleased with his visitors, promising to the doctor every assistance he might require in the prosecution of his object. After remaining several days, and experiencing much kindness from Masilikatse, the expedition proceeded in a southeast direction. I prolonged my stay until the third of July, when Masilikatse accompanied me in my wagon to several of the towns and outposts in the neighborhood of Kurechane. After returning to Mosega, Masilikatse tried every plan to delay my departure; this he had done all along, so that it was with some difficulty I could get away, for he continued to load me with kindness. I started on the first of August, accompanied by Masilikatse, who had remained with me nearly the whole of the two preceding days. Early on the next morning he rode with me to a considerable distance west of his towns, attended by about four hundred of his warriors, all unarmed, so that the affection he manifested on our first interview continued to the last. I was safely brought on my passage through the desert, and reached Motito on the 13th, where I had the inexpressible joy of meeting my dear partner, who had taken a ride thither for the improvement of her health, thus concluding my journey with feelings of entire satisfaction.

The attempt to visit that powerful chief at the present time, after his being so exasperated with his southern neighbors, was, I believe, considered by many as foolhardy; but I knew the man better, and had entire confidence in his friendship. The result has proved that I was not mistaken. He knew well how people talked about him; how many wild and frightful reports would be circulated; and a few minutes before we parted he addressed me as follows: "May Morimo (God) convey you safe to the Kuruman to Ma Mary, (Mrs. M.) No evil must befall you on the road. When people who are not my friends salute you, tell them Moffat is killed by my warriors, and perhaps eaten too; or that the eagles of heaven have devoured his body, which was thrown out to the desert." This was a piece of his irony.

When I apprised Masilikatse that I expected missionaries to come and settle with him, he seemed much pleased, and appeared also to wish that brother Lemue, of Motito, would again resume his station; this, however, is impracticable. It gave me the most unfeigned pleasure before I left the country to receive a letter from our American brethren at Griqua Town, the contents of which were intended chiefly for Masilikatse. He heard me read the letter (which was translated to him) with great pleasure, assuring me again and again there was room enough in his country for twenty missionaries. This mission to the Matebele promises to be a most important and interesting one; it will require great prudence and perseverance and a strong faith, but we may calculate upon the happiest results, as we are sure that the Lord has given the heathen to his Son for an inheritance.

The country of the Matebele is mountainous and beautiful; indeed there is nothing like it in this quarter. The climate is fine; the soil exceedingly deep, rich, and fertile; and the fountains are large, numerous, and permanent, sending forth most delightful streams of excellent water, all running nearly eastward. Rains are also abundant, causing a profusion of millet, (native grain,) Indian corn, pumpkins, kidney-beans, etc., grown without irrigation. Though the population has been reduced by an epidemic which appeared among them last year, it is yet very considerable, especially in the Baharutse and Banangketse countries. I frequently saw upwards of two thousand of Masilikatse's machago, or warriors, at Mosega alone. There are fourteen towns and villages in the immediate neighborhood of that place, and the cultivation of the ground is carried on to a great extent.

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MISSION OF THE WESTERN FOREIGN MISSIONARY SOCIETY IN NORTHERN INDIA.

MR. Lowrie, missionary of the society at Lodiana, in the Missionary Chronicle for July, gives the following account of the—

Protected Hill States and Himalaya Mountains.

The people, who inhabit the hilly region which lies between the snowy Himalaya mountains and the Plains of India, are divided into numerous small states,un der their own chiefs; and, as they have been under the protection of the British power for several years, they are usually called "The Protected Hill States." The information concerning them, which the following notes contain, has been collected chiefly from intercourse with various persons, European and native, and from personal observation during seven months' residence in the hills.

1. As already intimated, the snowy mountains and the level plains of upper India are the two chief boundaries of this region. Between them, and extending in a direction parallel to those mountains, that is from northwest to southeast, these hill states are situated. The river Sutlej (Sutlege) forms the dividing line between them and the similar regions belonging to Ranjit Singh, the ruler of Lahor. In the opposite, or southeastern direction, the west branch of the river Gogra separates them from the territories of Nepal.

The length of this region is probably between 150 and 200 miles; and the breadth may be stated at from fifty to seventy or eighty miles. Yet this estimate must be regarded as not very definite, since it is modified by the character of the country in particular places. The valley of Kanamer, for example, belongs to one of these states. It is almost entirely surrounded by the regions of snow, and extends towards Chinese Tartary perhaps not less than one hundred and fifty miles from the nearest part of the plains.

2. The face of the country is extremely irregular and hilly, as the name of the chiefdoms implies. Yet the term hills can be used to describe these mountainous regions and ridges, jumbled together in every kind of confusion, or at any rate, of variety. Between the peaks or the ridges there is seldom any level grounds at all; but their sides decline at varying inclinations from the top to the bottom. The sides are frequently quite abrupt or precipitous, and commonly very irregular. At the bottom, or foot of the mountain in the Kad, (Kud as it is called), a water channel usually forms the boundary between one mountain and its adjoining neighbor. The northern sides of these mountains are sometimes covered with dense pine forests; but the southern and southeastern sides are generally destitute of any kind of trees, and present a barren and cheerless aspect, possessing little interest, except where the people have been able to cultivate them.

3. Concerning the Snowy Mountains, it is not necessary to attempt giving any particular descriptions, except as their appearance from these hill regions seems to deserve some notice in an account of the latter. In clear weather, those stupendous mountains are seen in distinct and interesting view from all the higher parts of the Protected Hill States, that is, from all the places where the view is not obstructed, as it is in the valleys, etc. They may also be seen very distinctly from many places in the plains of upper India, when the atmosphere is clear, and especially after there has been rain. There is an extremely fine distant view of them from Lodiana, although that city cannot be less than from 100 to 150 miles distant from the mountains. From Simla the nearer ranges of snow-covered mountains are not distant in a direct line more than thirty or forty miles probably.

The view of those mountains, as seen from several places in these Hill States, is extremely grand. I have looked at them for hours from the summit of Hatu, and also of Kupar; the former 10,600 feet high; the latter 11,000 feet. These mountains, themselves covered with snow during several months of the year, are not distant probably more than fifteen or twenty miles from the regions of perpetual snow; so that, in a clear day, the view is perfectly well defined, and beyond description imposing. The peaks and ridges, viewed from this side, seem to have nearly all of them a slight inclination to the northeast. They appear much less

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appearance. But most of the peaks and ridges are themselves quite covered with snow. They are very irregular. Some are formed into long ranges; others shoot up in separate elevations of almost every shape, looking sometimes like immense battlements and towers, and sometimes like lofty piles of vast dilapidated buildings. At a distant view of an afternoon, they look not unlike great masses or embankments of white clouds, brilliantly reflecting the rays of the sun. Sometimes a dark, rugged peak projects above the snow, being probably too vertical to admit of the snow's resting upon it, and affords a striking contrast to the pure and peaceful appearance of the surrounding snow. The difference of their appearance before and after the rains is considerable, as much of the snow becomes melted, leaving the summits, especially of the nearer and lower ranges, more naked and dark. The heights of a number of the most elevated peaks have been carefully ascertained. Not less than seven are upwards of 22,000 feet high; one of which, Hewalagere, is about 27,000 feet, and three others about 25,000 feet. These loftiest parts of our globe, though distinctly higher than other parts of the Himalaya ranges, are yet not very prominently so.

The snowy mountains may sometimes be traced from the northwest towards the southeast for several hundred miles. There is something adapted to awaken deeply serious feelings in one's mind, to look at peak after peak stretching away in the distance, and then to invest each successive elevation with the well defined but cold majesty which seems to repose on the nearer mountains. 'These snow-covered mountains certainly awaken feelings quite different from any I have ever been conscious of when looking at other mountains. These seem too pure for earth; too unchanging for time. A person is ready to look on them as if they were regions commencing another world. They are certainly adapted to elevate the thoughts and feelings to a higher world. They bear their solemn testimony to God's unchanging greatness with a force that mere words could never impress on the mind. The Christian's mind is rendered deeply reverential. It is filled with thoughts and feelings similar to those which the Psalmist felt after surveying the heavens: "Lord, what is man that thou art mindful of him!"

Considering the blinding influence of our depraved nature on the mental perceptions, it is scarcely wonderful, that the poor Hindoo should, in all ages, have raised to these snow-covered mountains "an eye of religious veneration." "In the Hindoo Pantheon, Himalaya is deified, and described as the father of the Ganges and her sister Ooma; the latter being the spouse of Mahadeva, or Siva, the destroying power." But we may hope, as well as pray, that the glorious light of the gospel shall soon spread over India. Then the Hindoo shall raise his eye to those lofty summits only to aid his mind in elevating its thoughts to the throne of the great Creator, there to render the homage of humility and of adoration.

Miscellanies.

FEMALE INFANTICIDE IN INDIA.

THE following statements relative to the history of infanticide and the present extent of the practice in various parts of India, are gathered from the Calcutta Christian Observer for September and November, 1835. The editor introduces extracts from an address recently presented to the right honorable Robert Grant, governor of Bombay, on the subject.

"The attention of J. Duncan, Esq., late governor of Bombay, was directed to the existence of infanticide in 1789, and he obtained information that daughters were not reared in his master's family; and being asked the reason, he answered, 'Where have they an equal on whom to be bestowed in marriage?' The late colonel Walker, who exerted himself with great assiduity, in 1808, to suppress this singular custom, did not consider it to have existed among the Jahrajahs more than five hundred years. Descriptions of the nature of this rite are very appalling. 'To render this deed,' says colonel Walker, 'if possible, more horrible, the mother is commonly the executioner of her own offspring! Women of rank may have their slaves and attendants, who perform this office; but the far greater number execute it with their own hands! They appear to have several methods

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pire. The infant is invariably put to death immediately on its birth; and it would be considered a cruel and barbarous action to deprive it of life, after it had been allowed to live a day or two.' Of the number that fall a sacrifice to this sanguinary practice, no correct information can be procured. It is supposed that the annual number of infanticides in the peninsula of Guzerat amount to 5,000. One estimate gives the number of deaths by infanticide in Cutch at 3,000; another says, 'The number of infanticides, annually, in Haller and Muchu Khanta, are between 1,000 and 1,100; and in Cutch, about 2,000.' 'The lowest estimate of these murders,' observes colonel W., 'although its moderation may appear in favor of its truth, I am disposed to think is as short of the number destroyed, as the preceding is probably an exaggeration.'

It is grateful to humanity, and honorable to our country, to state, that considerable success has attended the early efforts of the British government in India to abolish female infanticide. It was formerly renounced by the Rajkumars in the province of Benares, in 1789, and by the Jahrajahs of Western India, in 1808. 'A deed,' says colonel W., 'of the most solemn, effectual, and binding nature, was executed, renouncing forever the practice of infanticide.'

The evident revival of the custom, after a few years, and its prevalence at the present period, are deeply to be lamented, and call for enlightened and energetic measures for its entire annihilation. A register of the Taluks of all the Jahrajahs in Cattywar, with the age and number of their female offspring, was made in 1817, and the whole number of female children in these Talooks, in eighty-one towns and villages, was sixty-three. In 1824, was presented to the Bombay government, 'A statement of the number of Jahrajah females in the western peninsula of Guzerat, amounting to 266.' The Resident in Cutch also forwarded a list of the female children in January, 1826, amounting to 143. These valuable data, while they shew the success of the efforts to abolish infanticide, demonstrate the prevalence of the practice, and the necessity of more efficient means for its speedy abolition."

On which the editor remarks—

If our readers will turn to our work for February last, they will there find a most few villages, inhabited by Purihar Minas, situated in the independent kingdom of Udaipur, and containing about 500 families, there were at least 350 boys, while there were not above ninety girls; so that in that single pargana there must have been above 250 girls murdered: and in four villages of another pargana, in the kingdom of Bundi, consisting of 144 families, there were found to be above ninety boys under twelve years of age, and only ten girls; while in one village, where there were twenty-two boys, the inhabitants confessed that they had destroyed every girl born there.

With regard to infanticide generally, we fear, as our English correspondent remarks, that its turpitude is not sufficiently felt, even by christian nations. Mark the following striking passages respecting Manasseh, in 2 Kings, xxiv, 4, "And also for the innocent blood that he shed, for he filled Jerusalem with innocent blood, which the Lord would not pardon;" and in Jeremiah, xv, 4, where the Lord says, "I will cause them to be removed into all the kingdoms of the earth, because of Manasseh the son of Hezekiah, the king of Judah, for that which he did in Jerusalem." The practice of such a horrid sin, especially in those provinces where it is so extensive, ought therefore to draw forth the exertions of every Christian who wishes well to his country, as well as of every friend to humanity, to secure by all just and prudent means its total cessation.

We fully agree in opinion with the benevolent "officer in political employ" before referred to, that the mere order of the British government, peremptorily demanding the suppression of the practice, (even if it could with justice be enforced on princes whose proceedings we have by treaty no right to control,) is not sufficient. The minds of chiefs and ministers, of priests and people, require to be enlightened, that all may see the enormity of the practice, and cordially unite with our government in suppressing it. But still much more may be done (can there be a doubt whether it ought to be attempted?) by a humane government, for the immediate abolition of infanticide in many states, and its total, though gradual abolition in the remainder, throughout India.

We wish not our readers to do the East India Company or its officers the injustice to suppose, that they have made no efforts, such as we have above recommended, for the suppression of this abominable rite.

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general to the raja of Bundi and the ranaji of Udaipur, expressive of his approbation of their conduct in abolishing the practice in their dominions; and governor Duncan, colonel Walker, Mr. Wilkinson, and other officers of government, have most zealously exerted their individual influence in the preservation of the life of helpless innocents.

So far all is well—but this is not enough. The fact, that soon after any of the modes referred to had been made use of, the practice of infanticide was very materially checked; and yet that it again gradually revived, when through change of public officers, or the attention of government being directed to other objects, the beneficial influence, which restrained the practice, was withdrawn, shews that something else is needed. When we find that in one pargana in Udaipur, and another in Bundi, the general practice was to preserve only one fourth of their girls, and in one village to destroy every one; and that even so late as 1833, this took place "without attracting the notice or reprobation, in the least degree, of the public or local governments;" we must perceive, that it is the bounden duty of every friend of his species, to solicit to this subject the earnest, constant, and protracted attention of the public authorities, both supreme and subordinate, assured that by such means only, this unnatural practice, which now destroys far more lives than ever were sacrificed by the Sati, is likely to cease forever.

To adopt the language of an intelligent correspondent:—"The suppression of infanticide appears by far the most difficult subject that we have ever had to deal with in India. Satis, or the immolation of children in the Ganges, were nothing when compared to it. They simply required the fiat of the government to put a stop to them in our own territories, and probably far too much noise was made regarding Satis, at the time they were prohibited; but even to check infanticide, we have to oppose not only sentiments which are strong enough to suppress the common feelings of human nature, and we may even say, of the most savage wild animals, but to interfere in the most secret and sacred affair amongst the higher classes of natives—their women; for no one who has been a short time in India, and has used his powers of an ill-defined obedience to Cutch, put all their daughters to death, merely to save the expense and trouble of rearing them! He has taken a bond from all the heads of the tribe to abandon the horrid custom; but, as he justly remarked, he has hardly the means of enforcing it.

"Of the origin of infanticide in Cutch, it is difficult to give a satisfactory account. The tradition of its being a scheme hit on by one of the Jarejahs, to prevent their daughters, who cannot marry in their own tribe, from disgracing their families by prostitution, is generally received. The Jarejahs of Cutch have perhaps adopted all the vices, whilst they have few, or none, of the saving qualities of the Mussulmans. No people appear to have so thorough a contempt for women, and yet, strange to say, we often see the dowagers of households taking the lead in both public and private matters amongst them. Their tenets are, however, that women are innately vicious; and it must be confessed that they have good cause to draw this conclusion in Cutch, in which, it is suspected, there is not one chaste female from the Rao's wives downwards. We can understand the men amongst the Jarejahs getting reconciled to infanticide, from hearing it spoken of from their very births, as a necessary and laudable proceeding; but several instances have been told me, where young mothers, just before married from other tribes, and even brought from distant countries, have strenuously urged the destruction of their own infants, even in opposition to the father's disposition to spare them. This is a state of things for which, we confess, we cannot offer any explanation, and which would astonish us in a tigress or she-wolf!"

The editor adds the following remarks—

1. That the practice of infanticide in India is not an evil of trifling magnitude, confined to few insignificant tribes, and only involving the premature death of a small number of innocent babes; but that it is practiced to a wide extent—in various and distant provinces—by Musulmans as well as Hindoos—and is frequently and remorselessly perpetrated, not merely to preserve the purity, and uphold the rank of the parents,

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the people, as well as the power of the ruler, to render effectual any effort for its speedy and total suppression. The minds and feelings of the people must, in short, be changed, and the springs of action must be touched, before we can have any real security that the barbarous habit will be abandoned. The interference of the government cannot, in this case, penetrate beneath the surface; and all the rest must be effected by the benevolence of the English and reformed native public, acting by every means of moral influence upon the people themselves.

3. That under these circumstances, the diffusion of education as extensively as possible among the young, the wide distribution of judicious and well-written tracts on the subject among the adults, the constant expression by the officers of government, in written and oral communications, to all concerned in the practice, of the abhorrence in which it is held by the supreme authority, both here and in Europe; nay, even by every civilized nation on the face of the globe; and the presentation of some reward, be it honorary or pecuniary, to any chief or others who might preserve the life of his daughters, or influence others to do so; appear some of the means the best adapted to secure the gradual, but final extinction of the horrid rite.

4. That, considering the cruel murders of innocent children now every day occurring, it is right, that the exertions above alluded to, should be commenced without delay; and that they should not be intermitted till the triumph of humanity is complete, and till we are privileged to hear with delight the well authenticated intelligence, that throughout Hindoostan the horrid crime of infanticide is practised no longer.

It is an obvious remark, that sorrow and crime strike us less forcibly, as we become familiar with them; and hence we believe, that even Europeans in India feel not half so acutely as they ought to do regarding the affecting subject of this paper. In order to sustain a proper tone of feeling respecting it among ourselves, we need it to be frequently and forcibly brought to our attention; and we hope, therefore, that the European press, both in Calcutta and the Mufassil, will not cease to give to the cause of suffering humanity, in this instance, the benefit of its frequent and strenuous exertions.

Respecting the aggravated guilt of infanticide, as opposed alike to the laws of God and of every civilized state;—the voice of nature and the dictates of reason;—the native mind of course requires to be still more enlightened and impressed.

American Board of Commissioners for Foreign Missions.

CHOCTAWS.

Mr. Wood, whose station is at Pine Ridge, states that on the second Sabbath in January, a church was organized there, embracing three Indian members and a soldier from Fort Towson. A negro woman has since been received to fellowship.

EMBARKATION OF MISSIONARIES.

Rev. Messrs. Daniel Ladd and Nathan Benjamin, recently from the Andover Theological Seminary, with their wives, embarked at Boston, on board the Sea Egle, captain Drew, July 16th. They are expected to proceed directly to Smyrna; and from thence Mr. and Mrs. Ladd will go to Cyprus, to join Mr. Pease in the mission on that island, and Mr. Benjamin to Athens or Argos in Greece.

ANNUAL MEETING OF THE BOARD.

The *Twenty-Seventh Annual Meeting of the Board* will be held in the City of Hartford, Con., beginning on Wednesday, September 14th, at ten o'clock, A. M., and continuing from day to day till the business of the anniversary shall be finished. The annual sermon before the Board is expected to be preached by the Rev. Dr. Codman. The annual report of the Prudential Committee will be presented, and various important topics relating to the operations of the Board will be discussed. All the meetings for debate and the transaction of business are open for any persons who choose to be present.

Donations,

FROM JULY 11TH, TO 31ST, INCLUSIVE.

Board of Foreign Missions in Ref. Dutch chh. W. R. Thompson, New York city, Tr.	700 00
Central Board of Foreign Missions, J. Gray, Richmond, Va. Tr.	400 00
Berkshire co. Ms. Aux. So. R. Colton, Tr. Contrib. at ann. meeting,	22 28
Curtisville, 107,43; sab. sch. for a child at Cape Palmas, 14,32;	121 75
Dalton, Gent. 33,94; mon. con. 16,70;	50 64
Egremont,	12 33
Hinsdale, Gent. 61,06; la. 30,35;	91 41
Lee, Gent. 99,58; la. 56,42;	156 00
Lenox, 113,51; mon. con. 15,50;	129 01

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N. Marlboro', Gent. 22,09; la. 12,76; S. par. 7,83; 42 68
Otis, 8 59
Peru, 36 29
Pittsfield, Gent. 107; la. 83,14; mon. con. 154,04; young men's miss. so. 20; m. so. Cotton Mill, 17; 381 18
Richmond, 34 31
Sandisfield, 46 20
Sheffield, Gent. 65,77; la. 51,20; 116 97
Stockbridge, Gent. 51,45; la. 49,40; 100 85
Tyringham, Gent. 6,55, la. 14,08; 20 63
Williamstown, Gent. 129,31; la. 91; 220 31
Windsor, Gent. 27,70; la. 29,02; 56 72—1,648 15

Boston and vic. Ms. Aux. So. C. Stoddard, Tr. 398 73

Essex co. North, Ms. Aux. So. J. Caldwell, Tr.
Byfield, Mon. con. 21 41
Newburyport, La. in 2d presb. chh. 17 00—38 41

Essex co. South, Ms. Aux. So. J. Adams, Tr.
Ipswich, S. par. Mon. con. 74. la. 26; 100 00

Essex co. N. J. Aux. So. T. Frelinghusen, Tr.
Newark, Mon. con. in 3d chh. 38 93

Lincoln co. Me. Aux. So. Rev. S. White, Tr.
Bath, N. par. Asso. 59, united mon. con. 95; 154 00
Woolwich, J. Fullerton, dec'd, 10, mon. con. in cong. chh. 27; 37 00—191 00

Litchfield co. Ct. Aux. So. C. L. Webb, Tr.
Norfolk, Coll. 113 00
Watertown, Ladies, for females in Orphan sch. Bombay, 12 00
Various sources, 75 00—200 00

Middlesex South, Ms. *Confer. of chhs.* P. Johnson, Tr.
Framingham, Coll. 42 41

New York City and Brooklyn, Aux. So. W. W. Chester, Tr.
(Of which fr. J. Nitchie, to constitute Rev. William Beale Lewis of Providence, R. I. an Hon. Mem. 50;) 1,709 11

Oneida co. N. Y. Aux. So. A. Thomas, Tr.
Annsville, Mon. con. 2 50
New Hartford, Mrs. C. Risley, 4 00
Whitesboro', Coll. in Oneida Inst. 13 00
Whitestown, United so. 54 00—73 50

Valley of the Mississippi. Aux. So. W. T. Truman, Tr.
Michigan aux. so. E. Bingham, Tr.
Bloomfield, Chh. and so. 6,52; Detroit, La. of presb. chh. and so. in 2d Ward, 32,02. do. do. in 3d Ward, 55; E. P. Hastings, which constitutes him an Hon. Mem. 100; R. Stuart, 50; Mrs. E. E. Stuart, 40; E. Bingham, 30; Mary Bingham, 15; S. T. B. 5; P. Davis and lady, 25; A. E. Mather, lady and sister, 20; Rev. J. P. C. 15; T. S. W. 10; D. C. and lady, 13; J. D. 10; J. K. 10; nine indiv. 45; four indiv. 8; Monroe, Coll. in presb. chh. and so. 215; Stoney Creek, Mrs. Dewey, 10; coll. in chh. 7; Troy, Chh. and so. 15; Ypsilanti, Chh. and so. 65,80; 802 94
Western Reserve aux. so.
Cuyahoga co. Brooklyn Centre, Mon. con. 4,50; Cleveland, Mon. con. 51,21; chil. of 1st presb. sab. sch. 10,90; B. S. Lyman, 25; C. L. Lathrop, 12; J. F. H. 5; L. L. R. 2; Ohio City, Mon. con. 44; Strongsville, Mon. con. 53,80; Huron co. Fitchville, 10,64; Geauga co. Thompson, Mon. con. and sub. 23,09; Portage co. Middlebury, D. McNaughton, for *Mary Jane McNaughton* in Ceylon, 15; a friend, 50; Richland co. Plymouth, 31,85; ded. expenses paid by aux. so. 33; 305 99—1,108 93

Total from the above sources, $6,649 17

VARIOUS COLLECTIONS AND DONATIONS.

Bangor, Me. Mon. con. in Hammond-st. chh. 60 00
Barre, Ms. Young la. benev. so. for *John Fitch Stone* in Ceylon, 12 00
Basking Ridge, N. J. Cent so. 12 00
Bennington, Vt. S. Chandler, 1 50
Blue Hill, Me. Contrib. 10 50
Boston, Ms. Miss M. A. Hubbard, 20; Miss A. Blatchford, 10; for support of a child in Syria; fam. m. box, for miss. to China, 20,93, unknown, by Rev. Dr. A. 5,62; 56 55
Bradford, Vt. Mrs. P. Bliss, 2 00
Bridesburgh, Pa. A fem. friend, 5 00
Byron, N. Y. Few. so. for ed. of an orphan child in Ceylon, 12 00
Canandaigua, N. Y. Cong. chh. Juv. m. asso. sab. sch. for *Walter Hubbell* in Ceylon, 20; do. fem. juv. m. asso. for *Elizabeth Hubbell* in do. 20; 40 00
Cape Girardeau, Mo. Friends, 2 37
Choctaw Nation, E. A. Merrill, 5 00
Cincinnati, O. Friends, 1 50
Claysville, Pa. G. B. H. for books for chil. in Bombay, 5 00
Coventry, N. Y. 1st cong. chh. 20 00
Cullodenville, Ga. R. Holmes, 10; Mrs. Holmes, 10; 20 00
East Machias, Me. Mon. con. 42 43
Framingham, Ms. Friendly so. for *David Kellogg* in Ceylon, 11,75; la. miss. so. for *George Trask* in Ceylon, 20; 31 75
Fredericktown, Md. Fem. miss. so. 60 00
Gloucester Harbor, Ms. Mon. con. in evang. so. 8 70
Hanover cong. Pa. Indiv. 20 00
Henrietta, N. Y. Mon. con. in cong. chh. 10 00
Kennebunkport, Me. Fem. miss. asso. 25,93; mon. con. 19,07; 45 00
Leominster, Ms. Juv. so. 20 00
Lewiston, Pa. Cong. 10 00
Little Compton, R. I. Fem. benev. so. 25 00
Louisville, Ky Friends, 10 00
Lowell, Ms. An indiv. of 2d chh. 4 00
Marshall, N. Y., E. Page, 10 00
Medford, Ms. A lady, av. of necklace, 4 00
Milwakee, Ouis. Ter. Mon. con. 7 00
Monson, Ms. La. sew. so. 10 00
Natchez, Missi. Rev. B. Chase, 11 25
New Lebanon, N. Y., R. Woodworth, a revol. pensioner, 20 00
New York, Mrs. M. Clark, for *David Clark* in Syria, 20 00
Norristown, Pa. Presb. chh. 50 00
North Bridgewater, Ms. A friend, (of which for wes. miss. 3;) 5 00
Pendleton, S. C. La. so. for a Mahratta child, 25 00
Perth Amboy, N. J. Presb. chh. 16 00
Philadelphia, Pa. Juv. so. for a hea. child at Cape Palmas, 15 00
Pittsburgh, Pa. Two gent. in Dr. Herron's chh. 12 00
Pittsford, Vt. Mrs. R. Nourse, for *Josiah Nourse* in Ceylon, $20, ackn. in July.
Poughkeepsie, N. Y. Mon. con. in 1st presb. chh. 60 00
Ridgebury, N. Y. Indiv. 30 00
Saco, Me. Mon. con. in 1st cong. chh. (of which to constitute Rev. Samuel Hopkins an Hon. Mem. 50;) 81,98; la. so. 35,02; 117 00
Salem, Ms. Mrs. I. Whiting, 5 00
Savannah, Ga. Male and fem. miss. so. of indep. presb. chh. 150 00
Smithfield, N. Y. Mon. con. 20 00
Topsfield, Ms. N. Cleaveland, to constitute William N. Cleaveland an Hon. Mem. 100 00
Trenton, N. J. Fem. miss. so. to constitute Rev. George Burrows an Hon. Mem. 50 00
Tuscarora, N. Y. Mon. con. 5 00
Williamstown, Ms. Mon. con. in Williams College, 20 00
Wilmington, Del. A lady of Hanover-st. presb. chh. 20 00
Zelienople, Pa. Ann Saunders, 5 00
Unknown, A friend, 10; a fem. friend, 15; 25 00

Amount of donations acknowledged in the preceding lists, $8,013 72. *Total of donations and legacies from August 1st 1835, to July 31st 1836,* $173,575 39.

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FROM AUGUST 1ST, TO 10TH, INCLUSIVE.

Lincoln co. Me. Aux. So. Rev. S. White, Tr.
Edgecomb, La. 12 00
Topsham, Mon. con. 4 50
Westport, J. Hilton, 1 00——17 50
Middletown and vic. Ct. Aux. So. R. Hubbard, Tr.
Berlin, Kensington so. La. 1 00
Chatham, 1st so. Gent. 19,54; la. 11,17; 30 71
Glastenbury, Eastbury so. Gent. 9,53; la. 12,34; 21 87
Middletown, 1st so. An indiv. 3 00
Westfield so. Gent. 15,15; la. 21,09; 36 24——92 82
New Haven City, Ct. Aux. So. F. T. Jarman, Tr.
Young ladies bible class in Centre chh. for Herrick school in Ceylon, 30; contrib. in united so. 109; mon. con. in 1st and united so. 11,91; 150 91
New York City and Brooklyn, Aux. So. W. W. Chester, Tr.
(Of which fr. Spring-st. chh. to ed. chil. in Ceylon, 20; Carmine-st. chh. to constitute Rev. WILLIAM S. TYLER of Amherst, Ms. an Hon. Mem. 50;) 538 18
Old Colony, Ms. Aux. So. H. Coggeshall, Tr.
Fairhaven, Gent. and la. 56; mon. con. 24; 80 00
Middleboro', 1st par. 50; gent. 59,58; la 54,09; 163 67
New Bedford, 1st chh. Head of River, 25; Trin. chh. 90; N. chh. 132; a friend, 5; 252 00
Rochester, Mattapoisett, La. mite so. 28; mon. con. 22; Mrs. M. T. 1; 51 00
Sippican, La. 25 00
Centre, La. (of which to constitute Rev. DANIEL TAPPAN an Hon. Mem. 50;) 70 00
641 67
Ded. expenses paid by aux. so. 11 50——630 17
Pilgrim Aux. So. Ms. Rev. A. Jackson, Tr.
Kingston, Mon. con. 8 28
Rutland co. Vt. Aux. So. J. D. Butler, Tr.
Clarendon, Mon. con. in cong. chh. 20 36
West Rutland, Mon. con. in cong. chh. 15; gent. 32,50; la. 30; 77 50——97 86
Valley of the Mississippi, Aux. So. W. T. Truman, Tr.
Michigan aux. so. E. Bingham, Tr.
Adrian, Coll. in chh. and so. 50; Ann Arbor, Coll. in chh. and so. 51,33; Detroit, La. of presb. chh. and so. in Ward No. 1, 13,69; B. W. 2; A. D. and fam. 2,50; Romeo, Coll. in chh. and so. 4,58; York, Presb. cong. 13,83; 137 93
Western Reserve aux. so.
Geauga co. Unionville, Mon. con. 11,66; Portage co. Aurora, 7,12; Atwater, Mrs. S. M. 10; Mrs. B. 5; indiv. 11,60; Hudson, Mon. con. in West. Reserve college, 66,63; Randolph, O. C. Dickinson, 10; 123 01——259 94
York co. Me. Aux. So. C. W. Williams, Tr.
Biddeford, 1st par. Gent. 15,50; la. 7,27; 22 77
2d par. Mon. con. 6 25

Boston, Ms. A. Simonds, 10 00
Castle Creek, N. Y. Rev. S. Burt, 10 00
Framingham, Ms. La. for. miss. so. 20 00
Holliston, Ms. Mon. con. 10; av. of jewelry, 33c. 10 33
Lynn, Ms. Louisa Osborn, for *Maria Brigham Peabody* in Ceylon, 20 00
Newton, N. J. 1st presb. chh. 14 00
Red River, Choc. na. Miss. so. 25 50
Rockaway, N. J. Chh. 12,55; fem. so. 10; fem. juv. so. 4,50; for S. S. library at Park Hill, A. T. 27 05
Salem, Ms. Indiv. of Crombie-st. chh. not at mon. con. 20 00
Troy, N. Y. Bethel free chh. to constitute Rev. JOHN GRAY and GURDON GRANT Hon. Mem. 160 00

Amount of donations acknowledged in the preceding lists, from August 1st to 10th, $2,949 12.

DONATIONS IN CLOTHING, &c.

Annsville, N. Y., A box, fr. fem. sew. so. 25 00
Atwater, O., A box, fr. ladies, for Rev. S. Hall, La Pointe, 63 13
Brookline, Ms. Clothing, etc. fr. Kingsbury so. for Brainerd.
Clinton, N. Y., A keg, for Dr. Bradley, Bankok.
Cooperstown, N. Y., A box, fr. fem. miss. so. of presb. chh. 103 00
Hamp. Chris. Depos. Ms. Whately, A box, fr. fem. sew. so. Norwich, A box.
Lakeville, N. Y., A box, fr. fem. sew. so. 59 00
Lowville, N. Y., A box, fr. fem. miss. so. for Yellow Lake. 59 65
Mexicoville, N. Y., A box, fr. fem. miss. so
New London, Ct. A box, fr. ladies, for Mrs. Smith and others, Sandw. Isl. 100 00
Portland, N. Y., A bundle, fr. fam. benev. asso. rec'd at Cattaraugus.
Potsdam, N. Y. Bedding, etc. by B. F. B. rec'd at Tuscarora, 40 00
Southington, Ct. Clothing, fr. indiv. for Mr. Goodrich and fam. 50 00
Vann's Valley, Ga. Clothing, etc. fr. Mrs. M. Vann, rec'd by Miss Sawyer.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds.

James Gray, Richmond, Va., Treasurer of the Central Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

Richmond, Fem. asso. in 1st chh. 175,50; Mr. and Mrs. A. 2,50; Mrs. M. B. S. 1; ROBERT TWEEDY, which constitutes him an Hon. Mem. 100; a friend, 4; contrib. in 1st chh. fr. col'd people, 10,37; Petersburg, Chh. 116,50; E. James, 20; G. H. J. 2; E.

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THE

MISSIONARY HERALD.

VOL. XXXII. OCTOBER, 1836. No. 10.

American Board of Commissioners for Foreign Missions.

Constantinople.

JOURNAL OF MESSRS. DWIGHT AND SCHAUFFLER, DURING A TOUR IN MACEDONIA AND THRACE.

[Continued from p. 339.]

May 27, 1834. In Cavalla we had a letter of introduction to the Austrian consul, Mr. W. He and another gentleman associated with him in business, are Germans by birth. Mr. W. invited us to spend the night with him, but we preferred to remain in the hahn, where our baggage was already put up. We took a walk together with the gentlemen through the town. The most interesting object we saw was a college instituted and still supported by Mohamed Ali of Egypt. Cavalla is the place from which the rebellious pashas of Egypt originated; and although at the commencement of the difficulties of the porte with Egypt, their relatives were removed from Cavalla to the capitol, their adherents are still numerous in and about this city. The college, a large and beautiful stone building, contains some three hundred scholars. It is finely situated near the sea-shore. The pupils have private rooms of different size and outfit according to their various grades. All are cleanly, with a few exceptions, and cool, and quite fit for study and meditation. The general appearance of the pupils was gloomy and quietistic. I asked them what they were going to do, after completing their course of study? They answered, "Study still." Are you not going to teach others what you have learnt? I asked. "Perhaps," they replied; but the idea was apparently far enough from their minds. In a lecture-room we found a number of pupils sitting on their heels and listening to the lecture of a venerable looking professor. Every possible convenience is connected with the college, and every thing seems to indicate unsparing munificence. I looked at some of their books, nothing like science; nothing but black, gloomy Mohammedanism.

After passing through Yenidjeh, Yoormoordjina, Macri, Fereh, Sofli, and Dimotica, Messrs. Dwight and Schauffler arrived at Adrianople.

31. We had already seen Adrianople from the brow of a hill several miles back; now we were drawing nearer and nearer to it, and the cupolas and minarets of its mosques became more distinct as we approached it. The breadth of the city and the many mosques which rise from the body of its buildings make a fine impression, and betray sufficiently the importance of the place to the approaching traveller. But still the country is too flat. The city has hardly any variation of higher or lower; and the traveller on approaching it, being on a level with the city, cannot possibly at a distance receive an adequate idea of its true extent. We arrived about one o'clock, P. M. On entering into the city we passed over two bridges; the first, a wooden bridge resting upon stone arches, led, as we are told, over the Arda, anciently called Harpessus; and the second, an entire stone bridge, led across the Maritza or Hebrus.

At the Mensil Hanch they were unwilling to keep us longer than over night. Being uncertain whether we should succeed in obtaining a private room in a family, and unwilling to remove from our hahn on the morrow, on account of its being Sabbath, we went to another

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hahn, a miserable dirty place, to unload our horses, and to take further counsel what to do. We had letters of recommendation to the Armenian bishop, to Mr. B., English consul, and to another merchant in town. We immediately sent our dragoman to the bishop to request him to furnish us with lodgings somewhere among his people. The bishop promised to do what he could; but left us so long without a decisive answer, that we feared to be abandoned in our hahn, to spend a miserable Sabbath day on the dirty floor. Happily the dragoman of the English consul called to see us. He is a Greek, and they are every where the most stirring among the people. On hearing that we needed a room, he went off, and an hour afterwards, sometime before sunset, we found ourselves comfortably situated in a large, cleanly room in the house of a Greek family. Our attendant had time enough to go abroad and purchase provisions for the evening and tomorrow.

June 1. It was hard to make the English dragoman understand that to-day we would see no curiosities, nor make any calls, because it was Sabbath. At last he comprehended it, and applauding it highly and politely, confessed that they neglected the days appointed by God, in order to keep their own days, while we had no days of human appointment, but kept what days God had set apart and sanctified. These are mere politenesses on the part of the people of this country, though we hope here and there a more serious thought is excited by a proper example.

In the afternoon Mr. B. called himself to see us, and politely offered us all the assistance in his power in the prosecution of our object. He lives with his family in a village about an hour's distance, and his office is in the city.

2. We commenced our excursion accompanied by Mr. B.'s dragoman and carrass. We visited the mosque of Selim. It is a grand, noble building, whose cupola rests upon eight huge columns. A description of it would occupy too much space for an account like this. That it has 999 windows, I consider an exaggeration: otherwise, the brief description of it in the *Modern Traveller* corresponds well with the present appearance of the edifice. We drank of its sacred fountain, of which every visitor is invited to taste, and we found it excellent. Its four minarets, all of them fluted and very graceful, have each three galleries; to which three spiral staircases winding around each other, conduct separately. We mounted to one of the lower galleries, 150 steps high as we are told, for we forgot to count them, and found the prospect, even from that elevation, very grand indeed. The second gallery is fifty steps above the first, and the third as much above the second, as we are informed: so that the highest is not 377 steps high, as some have stated, but only 250. The juncture of the three rivers, the Maritza, the Arda, and the Toundja, and the vast extent of the city included at this time all that was interesting in the Panorama. The valley itself was dry and burnt, on account of the late failure of rain. On passing out of the mosque, we were told that one of the muzzins who announce the hour of prayer from the minarets, went up a few days ago, and after accomplishing his task, cast himself down, and was dashed to pieces at the foot of the mosque. This was probably the effect of fanaticism; and the poor man may have expected with unwavering confidence, that for dying so holy a death he would be favored with a distinguished place in the djennet, or the paradise of the false prophet. I forbear to repeat the heathen fables of Orpheus, Orestes, etc., of which the traveller is reminded on looking at the rendezvous place of the three rivers, which we had just viewed. They have been repeated by travellers with more frequency than propriety and profit. Indeed, while I am writing these lines, I am painfully aware, that we have passed on our journey beyond sacred ground, and that every association is rendered melancholy, either by the pollution of heathen mythology, or the cruelty of Mohammedan conquest and oppression; and I must be permitted to hasten over my ground till a more congenial element may meet me.

We visited a school for Frank boys, taught by the brother of that youth who had been our travelling companion from Salonica to this place. It contained twenty-four or five children. The course of study is excellent, and the manner in which it is carried on seems to be no less so. The young man himself, who is at the head of the school, is very interesting, and speaks French elegantly, though born in a Greek island, and, as his name indicates, of Italian parents. We were sorry to learn that he is under Jesuistical influence. The zeal, devotion, and success with which he prosecutes his labors, gives universal satisfaction; and if he is a servant of the Jesuits,

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I think he is a promising one. Of religion he knows nothing. "La morale," is his great motto.

The merchant to whom I had been recommended procured for me an interview with the heads of the Jewish community here. We had a long conversation on the subject of schools. I reminded them of the miserable condition of the Jewish schools every where; of the cruelty with which the children were treated; of the loss of time they incurred in the present system of teaching; and of the rapid improvements which were making among all communities in reference to education: and I asked them whether they alone meant to remain behind. I informed them of the prospects at Smyrna, (prospects which are now blasted,) for the establishment of a new Jewish school, etc. They replied, they knew all this, and they agreed that an improvement in the system of education was desirable, and if the Hokam Bashi, i. e. the chief rabbi at Constantinople, to whom they promised to write, would consent to the measure, they would enter into negotiations with me as to the establishment of such schools. They promised to call a meeting on the morrow, and to discuss the matter thoroughly. Towards evening we went out to "Kirk aghadsh," or the "Forty treees," the village where Mr. B. lives, and spent the evening and the night in the family of that gentleman.

4. The Jews had a convention today, I am told. This is much more than I expected they would do. They suspect, however, that I am going to make them all Christians, nor shall I ever deny how well grounded their suspicion is. They remember Wolff's visit, and they think that we too are come to scatter abroad books, which, of course, they intend to commit to the flames. Still they are said to have concluded to write to Constantinople on our subject; and although I do not suppose, under the present circumstances, that any thing will grow out of it at present, still it is very well that they have, at least, got the idea of attempting improvements. By and by, the resolution to execute them, may also arise; and the execution itself may follow. To-day I had an interview with two of those twelve converted Jews, who were removed to Cesarea some years ago, and whose case must be familiar to your mind. The name of the one is Boghos or Paul, and that of the other Elias. They are both married here to Armenian women belonging themselves to the Armenian church, and are employed in the mercantile line, and it would seem, successfully. They were much rejoiced to see us, and Boghos, whose acquaintance we had made two years ago in Orta Koy, where he called to see us, insisted upon our taking dinner in his house on the morrow.

5. At the proper hour we proceeded to the house of Boghos to take our last dinner at Adrianople. Tomorrow morning we are to start again. Elias was there and a Greek, and our interview was very agreeable. Boghos and Elias seemed to be in comfortable circumstances, and happy with their families. They assured us there were many among the Jews who were thoughtful on the subject of religion, but they durst not make it known, for fear of the dreadful consequences which must follow. Lately a Jewish female felt anxious on the subject of her soul, and called very frequently upon B. and E. secretly, to converse with them. They applied to the christian bishops here, to receive her into their churches, but such was their fear that they declined to receive her. The girl was compelled to marry a Jew, and has since never again been accessible to christian influence.

The population of Adrianople, so far as we could ascertain, is from 85,000 to 90,000 souls, one third of whom are Turks. This estimate is probably too low. There are some 5,000 or 6,000 Greek families here, according to the statement of our host, who makes the Greeks also amount to one third of the population. According to another informant, the number of the Turks is 35,000; that of the Greeks 45,000; that of the Armenians about 5,000; Jews some 5,000 likewise; besides some twenty Frank families. The climate, we are told, is salubrious. The Frank families live in the country from May to October, where they get decent houses at a very low rate. Even in Adrianople house rent is very cheap. For fifty dollars a good house can be obtained, and one hundred dollars would procure the very best accommodations. The only difficulty is that there are but few houses to rent, and to find one that is to be rented, presents the chief difficulty in such a case. Household furniture, very plain articles excepted, must be procured from abroad. But it ought to be observed, that besides sofas, which may every where be had in Turkish cities, little is called for to furnish the house. Crockery and every article of real necessity in furnishing a house, can be obtained here very reasonably. Victuals are about

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same price as in Salonica; the cheapness of articles of living is chiefly owing to the prohibition to export wheat, barley, and other kinds of grain. Coarse linen is woven and printed here. Besides the British consul and Mr. S., the agent of the British and Foreign Bible Society in this place, there are no protestants here. The Jews are generally poor, and must be assisted by the rich of their community. But a few of them are bankers. Both Greeks and Armenians appear to be comfortable.

7. We rode on till after four o'clock, P. M., when at last we discovered the Marmora sea on the south. What a harbinger of rest to us. It was like the countenance of an old friend. Not only was our journey's end now near, the heat and burden of the day soon to be over, and a quiet Sabbath in the Armenian monastery at Rodosto in prospect; but this was the familiar Marmora sea, which we see every day at Constantinople. Had it not been for some gloomy apprehensions in reference to my family, my enthusiasm would have been considerably high: but now I had to check my feelings. The appearance of the Marmora sea from the heights of Thrace is truly magnificent, and is in itself sufficient to enrapture and carry away every one who has a heart to feel. And when we came to the edge of the high land, some four miles above Rodosto, and saw the whole slope from under our feet down to the sea-shore, covered with gardens, vineyards, fields, trees, villages, and farms, Rodosto itself below, to the southeast, and then the smiling sea with its white sails, the island of Marmora and the blue shores of Asia Minor stretching their giant arms east and west, around the magnificent sheet of water, till the azure sky swallowed them up;—truly the picture was calculated to take one with a surprise, to whose strength and rapidity no resistance could be offered. The slope of Thrace about this region seems to be inexhaustibly rich, and a description of the ground through which we passed from the edge of the great Giver of all good. "If thou givest so much on earth, O God," says an old German hymn, "how will it be in yonder heaven." How delightful is this thought to those who may truly say, "My friend is mine and I am his, who feedeth among the lilies."

About six o'clock, P. M., we arrived in Rodosto and drove up to the Armenian monastery, the acquaintance of whose bishop Mr. Dwight and Mr. Goodell made last year on their tour around the Marmora sea. The bishop was in church. He came soon out, however, and received us very kindly. Our baggage was taken down from the horses; dusty and stiff we walked up stairs, and we thought there was no end to our comfort, when, our hunger and thirst being satisfied with a good supper, and the hour of our retirement having arrived, we stretched ourselves out on some very comfortable beds, spread for us on the floor of the bishop's parlor.

LETTER FROM MR. SCHAUFFLER, DATED JANUARY 23, 1836.

Baptism of the First Jewish Convert.

I now sit down to give you a brief account of the first convert from Judaism, whom it has ever been my privilege to baptise. May this example be followed by many more like, and much more cheering, cases of conversion to Christ, from among the lost sheep of the house of Israel.

In a former communication I mentioned a Jew with whom I was acquainted some sixteen years ago in South Russia, and who had resorted to this place for no other reason than to be admitted into the christian church. He came direct from Odessa, with a letter of recommendation from my brother-in-law, the Rev. Mr. Fletnitzer, minister of the protestant church in that city. Difficulties, whose serious nature would be plain to any one acquainted with the state of things in that part of the world, prevented his being baptised at Odessa. Notwithstand-

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truths of the gospel, and we often entered into the experimental parts and the practical bearings of them with lively interest. The soundness of his motives and desires often came out spontaneously, and in a manner which could be no contrivance calculated for effect. Permit me to mention at least one or two. We had discussed all the points, which have more especial reference to the work of conversion, e. g., repentance, faith, regeneration, love to Christ, the acceptance of the atonement, and an entire reliance upon Christ in all temporal and spiritual matters, in life and death, in time and in eternity. He agreed with me upon all points, and stuck to his hope, that all this entered, in some humble degree, into his experience and life. Still he appeared to be somewhat dissatisfied, as though something was missing yet which he did not know how to spare. And it was this. He wanted to do something great for Christ—to be altogether engaged in something which had immediate and continual reference to him. Fearing that he might be tempted by pride, and our time being expired, I proposed to show him in the next meeting how that desire of his could be satisfied; and thus we parted. During the next meeting, I dwelt upon the nature of holiness. A new view seemed opened to him. He was satisfied to sweep the room, or do any thing, if he could be permitted to do it for Christ. About ten days before his baptism, he was examined for that sacred ordinance by Messrs. Goodell, Dwight, and myself, (Mr. Homes had not yet arrived,) and many questions relative to his experience, views, motives, etc., were propounded to him, all of which he answered to our satisfaction.

On the twenty-fifth of December last, that is on the christmas festival, I baptised Naphtali Liefschitz in the German Chapel, after a short sermon in German, giving him the names Hermann Marcussohn. All the mission families, the Rev. Mr. Farman, missionary to the Jews, Arakel and his family, and a large number of Germans, and some of our pious Armenians were present. As the candidate had previously passed a thorough examination, and as besides the English service was close by, we did not spend as much time in the public examination as we might otherwise perhaps have done.

It may, however, be gratifying to see what questions were put to the candidate, and how he answered them. The candidate had previously expressed mature views on all important and undoubted doctrinal subjects; the weightiest of them were expressed in the apostolic creed, upon whose profession he was baptised. The particular questions put to him in public were, therefore, more directed to the difference between the synagogue and the christian church, and calculated to bring out the train of his experience in coming over to the truth.

Question. What has led you to the resolution to turn from the Jewish to the christian religion, and what motives have you in doing so?

Here the candidate gave a brief account of the manner in which he was led to the truth, and his motive for desiring baptism—the wish to be saved.

Q. What is the chief wall of separation between the synagogue and the christian church?

A. The synagogue pretends to say that the Messiah is yet to come, and the christian church maintains that he is already come.

Q. Are you convinced that the Messiah has already appeared? and if so, upon what passages of Scripture rests your conviction?

The question was answered in the affirmative, and the passages, quoted in Hebrew, translated into German, and as far as necessary expounded by the candidate, were Genesis, xlix, 10; Daniel, ix, 24—27; Micah, 5, 1—3; Malachi, 3, 1.

Q. When came this Messiah, and what was his name?

A. Eighteen hundred and thirty-five years ago, seventy years before the destruction of Jerusalem. His name was Jeshua, (Jesus), which means a Savior.

Q. Who was he?

A. 1. A Son of David. 2 Samuel, vii, and Psalm lxxxix, (see verse 4, etc.) therefore a *man*. 2. A Son of God, Ps. ii, and *God*, ibid, verse 12, Ps. xlv, 7, 8—cx, 5; Is. ix, 5; Ps. lxxii; Micah, v, i; Dan. vii, 13, 14; Mal. iii, 1.

Q. What are his offices?

A. He was 1. A prophet, Deut. xviii, 2; a king, Ps. ii, 3; an high priest, Ps. cx, 4; the sacrifice for sinners, Isaiah, liii, 4, 5.

Q. In reference to which of these four particular offices was it especially necessary for him to come in the flesh? For, for aught we can see, he might have sent us prophets, instead of becoming one himself, and king, at least he might have been, remaining where he was from eternity, in heaven.

A. It was the latter office in particular which rendered his coming especially necessary. He was to suffer, Ps. 22 and

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69, and that for our sins, to save us from the curse of the law, Is. 53, in several verses.

Q. But this redemption seemed to benefit all: for according to Ps. 2 and 110, and other passages, the Messiah will destroy his enemies. How then are we to appropriate to ourselves personally his salvation?

A. By true and effectual repentance for sin; by a sincere and living faith in him; and by a surrender of ourselves to him, prompted by gratitude and love, with all that we are and have for time and eternity.

Q. Do you think that you can, before God and this assembly profess that the divine Spirit has wrought in you such a repentance, a living faith, and an entire surrender to Christ the Savior of sinners?

A. I do.

Q. Do you engage before God, angels, and men to cleave to Christ in prosperity and in misery, through evil report and good report, in life and in death, in time and eternity; and to trust to him alone, and without reserve, for salvation?

A. I do.

Q. Will you while you live, remain in communion with the christian church, and by prayer and by supplication, and in the faithful use of the means of grace, strive earnestly to lead a new life under the guidance of the Spirit and for his glory?

A. I do.

Then repeat clearly and audibly with me the apostolic confession of faith, etc.

I admitted him to no particular sect, but to the christian (protestant and orthodox) church. Our circumstances, which I need not detail to you, rendered this necessary. I also used the apostolic creed in preference to any other confession of faith, because the German assembly was used to it, and I believe there is no better one which avoids more successfully all knotty questions, while it includes briefly and definitely every essential point.

Marcussohn's season of probation was more protracted than it needed to have been on some accounts. The chief cause of delaying his baptism was his getting involved in a plague house, on which account I was obliged to put him in quarantine for some time; that is, I did not touch him, nor was he permitted to touch any thing in my house, susceptible of the plague. Having sacrificed his whole property to his new religious conviction, he was during this protracted season very short of money. Of this I was not aware, having been used to consider him a man in comfortable circumstances. But neither did Marcussohn ever so much as allude to his pecuniary concerns, nor did he press the subject of his baptism in order that he might be able to attend again to his secular interests. On the contrary, he conducted himself with the most satisfactory modesty and delicacy, pleased to be approaching gradually to the period when his chief desire, to profess his attachment to Christ, would be gratified. At present he is my amanuensis in the construction of a dictionary in Hebrew and Hebrew-Spanish, and in the translation of Hengstenberg's "Seventy Weeks." Daniel, ix, 24, etc.

I fear this communication would be too long, if I should add Marcussohn's history. It is interesting, especially in as far as it shows the difficulties under which a Jew labors in turning to the Lord, even after all his own unbelief, prejudices, and doubts are removed. I intend to give it to you hereafter. Poor Jews! We have a great work to do for them and amongst them. And yet, how little are Christians at home awake to their perishing wants! Alas, the poor Jew is an uninteresting, unlovely creature to look upon, humanly speaking, and therefore, but few care for the affliction of Joseph, though his misery be broad and deep as the ocean, and the promises of God upon him bright and magnificent as the studded evening sky of an unclouded Italian or Persian clime. The Lord awaken his people, and turn away their curious eyes from the exclusive contemplation of the missionary anecdotes and the missionary revolutions of our acknowledged interesting age, to give that share of prayerful and grateful attention to the missionary texts and promises of his word, which their changeless beauties, and their eternal truth and power demand.

Persia.

EXTRACT FROM A LETTER OF MR. MERRICK, DATED FEB. 22, 1836.

The arrival of Mr. Merrick at Tabreez, in company with Doct. Grant, and his intention to remain in that city, preparing for further labors and travels in Persia, were mentioned at pp. 288—291. After remarking upon the unsettled state of political affairs in Persia, Mr. Merrick mentions some—

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Embarrassments in distributing the Scriptures—Future Labors.

I have with me a considerable number of Persian Testaments, Psalms, and Proverbs, purchased by funds granted me for that purpose by the Young Men's Bible Society of Savannah, Ga. The German missionaries think that it would not be prudent or beneficial to distribute a portion of these Scriptures at Tabreez. A few years ago the Rev. Mr. Pfander, now at Shoosha, was near losing his life in Kermunshaw in an excitement caused chiefly by his distributing Persian Testaments. A crowd collected at his house demanding books; and when he perceived that their earnestness proceeded from no good motive, he refused to comply with their wishes. The eager crowd then became a boisterous mob, seized on a box of Testaments, which they quickly emptied, and seemed ready to offer him personal injury; but a sober man of influence among them checked their rage, by telling them that perhaps this "Frankee" was an officer of some foreign government, which might demand terrible vengeance for any outrage committed against their agent. The friendly Mussulman advised Mr. Pfander to leave the house he then occupied, and retire to his (the Mussulman's) house, expressing many fears for his safety should he remain where the mob were besieging him. As the press was so great that he could not retire on foot, a horse was brought for him; and amid the execrations and spittings of the infuriated rabble, he effected his retreat without serious injury. He soon afterwards left the city. The Testaments which he had distributed and those that were forcibly taken from him, were doubtless destroyed. Doctor Grant writes me from Oormiah, that he has been informed that the Testaments distributed there by Mr. Wolff were immediately burnt. A few days ago one of the German missionaries at Tabreez took a box of goods from the custom-house, and as they were not subject to duty, he made the officer who inspected them a present of the Testament, Psalms, and Proverbs, in Persian, which were readily received, probably in ignorance of their contents, but returned a day or two afterwards, the officer saying he did not want such books. What is to be done under such circumstances? Shall we relinquish the preaching of the gospel and all the high duties of the missionary, or like the apostles, hazard life in proclaiming the doctrines of the cross? A fair trial of this means has never been made in Persia, and since scepticism prevails here to so great an extent, it might be blessed to the overthrow of the old tottering wall of Islam. But he who ventures on this course should count well the cost, and only engage in it from a clear and sober conviction of duty; and should he fail, or perhaps fall in the enterprise, he must be content to have it reported by many, that he not only fell by his own rashness, but barred the door of usefulness to others. There is a missionary trial in this matter which calls for the sympathies and prayers of the church. Probably the German missionaries here do not err in pronouncing Mohammedan lands the most difficult missionary field in the world.

Mr. Merrick hoped to be able to visit both Teheran, the present capital of Persia, and Isfahan, during the present season; and in the latter city, he had some reason to suppose that, through the aid of the British embassador, permission might be obtained from the emperor to establish a school. His intention was, after visiting Oormiah, as mentioned below, to proceed towards Teheran in May. At Teheran and Isfahan he would enjoy the very best advantages for prosecuting his studies, and for acquiring all the information which he might need to form the best plans for future journeyings and labors.

I propose to visit Oormiah in April, pass around the lake to Maragha, and either proceed direct from that city to Teheran, or return to Tabreez and then go on to the capital. Should my wanderings and labors close there next summer, remember that it might be so should I remain at Tabreez, or take up my abode at Oormiah. A sober conviction of duty induces me to go; the event must be left to Him by whom even the very hairs of our head are all numbered. Through his grace and loving kindness I have enjoyed much peace of mind and many happy hours since my residence here, and though far from being insensible to the loneliness of my situation, yet my devout and grateful thanks are due this day for the abounding temporal and spiritual mercies of our beneficent Heavenly Father. From the few English gentlemen at Tabreez I have received many kind attentions, and by the excellent German missionaries I have been uniformly treated as a brother.

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Ceylon.

EXTRACTS FROM THE JOURNAL OF MR. HUTCHINGS AT VARANY.

Importance of the Schools—Various Meetings.

April 15, 1835. I have been much interested in looking at the six thousand children in this district. They are educated in the knowledge of the true God and of Jesus Christ. Their consciences have become enlightened and somewhat awaked to the sin of idolatry and the claims of God to their love and obedience. And though much under the influence of their heathen parents and friends, they are also much under ours. Indeed, we may say they are more under our influence than children are under a pastor's in America. If any of the friends of missions are disposed to doubt the expediency of devoting much time and strength and money to education, we would just invite them to look at six thousand children who are soon to take the places of the adult population, and ask what would these have been, had it not been for the instruction they have received, and the efforts made to detach them from idolatry? While we do not limit the power of God as to the conversion of adults, (we dare not do it for we have seen that power exerted), we do still feel that our chief concern is with the rising generation, and they cannot be brought under the influence of religious truth, except by being taught in our schools. Years may elapse and the truth lie buried, but it is in their memories. To give one instance. A boy about eighteen years of age, residing in Manepy, who was educated in one of our free schools, has lately manifested considerable seriousness and expressed his determination to be a Christian. Mr. Spaulding met him one day, and told him he had been a monitor in the school, and that it was time for him to think about his soul. He said he would think of it. About five days after he met him again. He said he had thought of his soul, and had become so anxious that he had been to Catheraman to inquire what he should do. He gave him a tract containing Christ's sermon on the mount, which he had read with much attention. His friends, having heard of his interest in the subject of Christianity, were very angry, persecuted him, and threatened to turn him off, if he became a Christian. But he still attends our meetings, and seems determined to follow Christ, come what will.

18. Held a meeting yesterday after service with the children who were concerned for their souls. I asked them all if they had informed their parents that they intended to become Christians. All but one answered in the affirmative. He was afraid lest they should beat him. I was interested in the answer each gave to the question, What did your parents say? They made no objection. It is encouraging to find how little the children are opposed. Their parents ridicule, and tell them it is foolish to believe in Christ; but so far as I can learn make but little opposition. They say they are willing their children should become Christians, but wish us to let themselves alone.

June 19. Attended a meeting at a place where none had been held before. There was much confusion and noise. Wish I could paint the scene to my friends. The schoolmaster had given notice to the people that there would be a meeting, and as it was a new thing in their village, they agreed to come. The bungalow was full, and many were without. Read John iii, and remarked that they had a new birth in their religion, but it was quite different from the one of which Christ spoke. While I was describing it, a man near me suddenly arose and said, "I have enough wisdom; I do not wish to hear of another birth." So he left the house hooting and hallooing. During my remarks five or six were talking at a time, either asking questions or making remarks. When I had finished, one man said he wished I would give him a book. Another opposite to him asked if he had not received one. The former then added that he wished I would give him also a pair of spectacles. Another standing behind a post said it was not proper for me to stand while they were sitting; either I ought to sit and they stand, or they ought to stand also. When their priests are performing any ceremony they stand. I never come away from these meetings without a deepened conviction of the necessity of the Holy Spirit. Is the church at home praying for us as they ought?

Sept. 19. A very interesting meeting of schoolmasters, held at Oodooville, has just closed. It was designed for all the schoolmasters from every missionary station in the district. There were probably one hundred and fifty men assembled. For three days they listened with attention to the most solemn truths

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And before it closed many expressed a determination to follow Christ. We cannot but hope a deep impression was made. Where in America could a more important congregation of immortal beings be found than the one we had. There were 150 men, having under their care 6,000 children, and through these exerting a vast influence upon their parents.

EXTRACTS FROM A LETTER OF MR. HOISINGTON, DATED AT BATTICOTTA, DEC. 17, 1836.

AFTER giving a brief account of the period of religious revival experienced at Batticotta and some of the other stations in the autumn of last year, and which has been mentioned at pp. 236 and 304, Mr. Hoisington notices some of the favorable effects which resulted from the religious exercises and the influences of the Holy Spirit then enjoyed.

The results of these exercises are encouraging. Of the eighty-five mentioned as inquirers, forty wish to stand as candidates for church membership. How many and who have really entered the way of life, we cannot now state with any degree of confidence. We hope for several. Some cases are peculiarly interesting.

In this visitation we feel assured that the little church here has received a permanent blessing. It cannot be otherwise than that her views of the radical principles of Christianity have been enlarged, her confidence in the goodness and final triumph of the cause strengthened, and consequently, her qualifications for usefulness greatly increased. Iniquity in the church has been discovered and removed; and two suspended members have been brought to repentance and restored. These we regard as clear indications that the Holy Spirit has been with us.

This reviving here has also had a very salutary influence in breaking the power of caste and other heathen customs, which retain to this day far too strong a hold on the minds even of church members.

The girls' school at Oodooville has also been visited with refreshing from the presence of the Lord, and it is hoped that several of the girls have been born into the kingdom. Evidence is also given that the church there has been revived, strengthened, and encouraged. The season of most marked attention was the time of the protracted services in this seminary.

Thus the Lord with many mercies is calling us to tune our harps to higher strains, and to gird ourselves anew for the battle. This will we do through Christ who has strengthened us.

Siam.

LETTER FROM MR. ROBINSON, DATED AT BANKOK, JAN. 7, 1836.

THE embarrassment to which the mission families were for a time subjected, by being obliged by an order from the government to change their place of residence, was mentioned at page 179; and an account of the tour of Mr. Johnson and Doct. Bradley to Chantaboon, with the favorable prospects which were opening in that part of the country, was given at pp. 326—336. Mr. Robinson, who has continued his labors at Bankok, makes the following statement respecting the—

Extent and Promise of the Field and Need of more Missionaries.

The past year has been one of peculiar trials to us; yet it has been distinguished for mercies. Even those events which appeared so dark and threatening, have, we trust, been made to work for our good and the advancement of the blessed cause in which we are privileged to engage. Just before our removal we had made arrangements soon to commence printing a small tract or two for the Siamese, and to have worship on the Sabbath in the Siamese and Chinese languages, to enlarge our schools, etc. But the Lord permitted our plans to be frustrated, doubtless to furnish better. Little did we think when we were driven from our home by the jealousy of those in authority, that we should be permitted to visit parts of the country to which foreigners are admitted only by special permission. But so it was. The amiable prince, Luang Nai Sit, whom we have often mentioned, invited and even urged us to accompany him to Chantabun, and offered as an argument why we should go, the condition of the people whom he wished us to instruct, saying, "There are many people who have no books, no God." This seemed plainly a call of Providence for some of us to go. Accordingly Mr. and Mrs. Johnson and

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Doct. Bradley accepted the invitation. We are unanimous in the opinion that Chantaboon is favorable for a missionary station. It contains about ten thousand inhabitants, mostly Chinese. There are also a number of villages and large towns in the neighborhood. In a circuit of twenty miles are thirty or forty thousand inhabitants perishing for want of the bread of life. Here are multitudes of interesting children, who might immediately be collected into schools and taught the word of God. Shall they be left to perish? Who will come and pluck them from endless perdition? We conclude that it is not our duty to leave Bankok at present, where are no less than five hundred thousand in the same deplorable condition. We therefore unitedly request and urge the Board and the churches to send us more fellow laborers. Chantaboon should be immediately occupied. The inhabitants are numerous, and have much less of haughtiness than those in a royal city, and are therefore more accessible. It would be a good healthy station, which is very important here, it being in the vicinity of lofty mountains and enjoying refreshing sea breezes. It would furnish a point of communication with Cambojia, where the gospel has never yet been sent.

Present Favorable Circumstances.

From all we can learn these countries are far more populous than has generally been supposed, and we know of no obstacle in the way of their being immediately occupied by missionaries. We have lately made some excursions in and about Bankok. For miles about the city the country is crowded with immortal beings, who in a short time will be in heaven or hell! Oh, who will come over and help us. They seem willing to receive instruction, and some, we hope, are truly inquiring for the right way. Three were added to the little Chinese church under the care of Mr. Dean, the last Sabbath in December. Perhaps there is no field of the same extent, where the prospect of immediate success, if we had the means, is better than this. Their partiality to every thing coming from enlightened nations, the deference and respect which they pay to Europeans, and especially to Americans, the enterprising spirit of many of the princes, and the rapid improvements they have made lately in ship building, etc., are interesting facts, and by the blessing of God may be made subservient to the introduction of the rich blessings of the gospel.

The Chinese, who constitute a great part of the population, are far more accessible than in their native country. They have far less of that national pride, than in the "celestial empire;" for they are considered as outcasts, cut off from all the privileges conferred on those still living in that celestial country. Here they receive but little honor one of another, which is such a mighty barrier to faith in Christ in many countries.

Another consideration is, that their religious system seems to have a more slender hold of the hearts of the people than in many countries. The priesthood is indeed formidable; but not a few of the most distinguished persons in the nation openly speak against many of the religious customs; and even some of the principal priests, who are the most interested, have expressed doubts respecting some parts of their system. With regard to the great mass of the people, they may truly be said to have no religion. They never visit the temples, except it be on some great occasion, and then it is more to see the display than to worship. It is very rare indeed to see any of the people engage in any thing like worship. With only one exception, I have never witnessed any thing like prayer among the people. The priests go through a form daily at the wats, but it is generally in a language unknown to most of the priests themselves. And why should they pray? They all acknowledge that their *god died some centuries ago!* This may not indeed appear like a very favorable consideration, but may it not call forth the compassion of those who have the ever living and infinitely blessed God to repair to in every time of need; and who have the joyful assurance that he will answer their requests and grant them more than they can at present desire or even conceive?

The prejudices against the introduction of foreigners here is gradually wearing away. Men come here for the purpose of trade in considerable numbers. Three English vessels with English crews have been here the past year. A host of missionaries, we presume, might find admittance here; but they should be such as are willing to be persecuted from city to city, and to suffer the loss of all things for the cause of Christ. Such men, bold, persevering, and relying only on the aid of the Almighty, would be certain of success.

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We have thought much of establishing a kind of Anglo-Siamese school here, and we have no doubt that it is perfectly practicable. There are many who desire to learn the English language. Many of the nobles are desirous to have their children learn it. Such a school would be highly useful to the mission. Cannot some pious young man of popular talents, who is thoroughly acquainted with the principles of the English language, and who has some experience in teaching, be found, who will be willing to engage in this delightful work? He should come well supplied with all the English books necessary for teaching, especially the elementary works. We have considered the establishment of such a school of so pressing moment, that we have frequently almost concluded to give up all our other engagements for this. But shall we abandon the multitudes of the sick and dying, or give up our translation of tracts and the direct preaching of the gospel, when there are hundreds in our dear native country who might be more useful in this department than ourselves? We urge again—Cannot such a person be sent out immediately? We believe that things here are rapidly approaching to some remarkable crisis. We want all the influence that Christianity can wield thrown into the scale immediately, or we fear that Atheism will be the ruin of this country.

We hope our friends in America will not be so dazzled by the splendor and greatness of the "Celestial Empire," as to forget this dark spot, which is full of living death. We beg a few of those prayers which Christians are wont to put up for perishing sinners in a time of revival. On the first Monday of this year, which we observed as a day of fasting and prayer, in union with multitudes who love Zion, our souls were animated by the confidence that many were remembering us in this dark land; and it seemed that their prayers were answered while they were yet speaking, in sonal conversation and by the distribution of tracts. In the mean time we have been preparing a few tracts in Siamese, and very much need a printer immediately. The tracts we are preparing are in the form of a catechism, commencing with the very first principles of the christian religion. We have also a tract of a few pages in geography for the use of schools, and we much need blank maps that may be filled up with names in Siamese. The tracts for some time to come will need to be for the most part original: for most of those published by the American Tract Society, though very excellent, are not sufficiently simple for this people at present. Many of the first principles of religious truth, which are readily understood, even by children, in christian lands, and may be assumed as self-evident, need to be explained and illustrated here. This people need to be told in the most plain and simple language, that there is a God, and only one God; that he never dies; that he is eternal; that he is perfectly holy; that he is the creator of all worlds; that he never slumbers or sleeps; that he controls all things and preserves them; that he created man, and takes notice of all his actions; that all men are sinners, and are exposed to eternal punishment; that Jesus, the son of God and his equal, came into this world and died for sinners, that now all who repent of their sins and believe on Jesus shall be saved, etc.

We are making arrangements to commence public worship on the Sabbath in Siamese. We hope to be able to begin in one or two weeks more. Doct. Bradley has removed the dispensary to a floating house in the river, and from its being easy of access and being resorted to by many patients, we think it will be a good place to hold public worship on the Sabbath. Prayers and hymns in Siamese will need to be prepared beforehand, for we are not yet perfectly familiar with the language. In the mean time permit us again to urge our re-

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hand heavily on them in removing their dear child by death, but he has also sustained them by his grace.

We mention for the benefit of those who may come here, that among the Chinese, the Tay-cheu dialect is spoken by much the greater part of the Chinese in this country. Had this fact been known by Mr. Johnson before he came here, it would have given him a much wider field for usefulness. Better teachers in Chinese can be procured at Singapore or Malacca than here. Females should by all means study the Siamese, for it is almost the only language of females in Siam.

February 11th Mr. Robinson writes respecting the—

Kindness of the Rulers—Tours in the Country—Peguans—Public Worship in Siamese.

Mr. Johnson and wife are still at Chantaboon and are permitted to travel where they please and distribute the word of life. They have even received much assistance from the distinguished person who invited them to go to that place. We know not why it is that Luang Nai Sit and his father, the prah klang, should show us such peculiar favors, when they know that our object is to introduce a religion which must abolish theirs, except it be referred to the kind providence of Him who has the hearts of kings in his hand, and can turn them whithersoever he will. Our brethren there were assisted in various ways by these distinguished persons. Boats, horses, and servants were at their command; and frequently Luang Nai Sit himself accompanied them in their excursions to distribute the word of the living God. Mr. Johnson is expected to return to Bankok in a few days.

On the 22d of January Doct. Bradley and myself made a tour of about thirty miles up the river from Bankok and returned the same evening. Messrs. Jones and Dean had a few days previously made a similar tour. We had heard that foreigners were prohibited going over five or six miles above Bankok; but we found no objection made in passing the guards stationed on the river. We accordingly concluded this prohibition was a mere report, and prepared to take another tour with the intention of reaching Yuthia, the ancient capital, which is about sixty miles above Bankok. But our designs being known, we received a peremptory prohibition from the acting prah klang, assigning as his reason, that he might be blamed if he gave us permission. We found both banks of the river as far as we went thickly inhabited, and the people appeared much more mild and tractable than here. The majority of them, we should think, are Peguans. We were told that most of the inhabitants above, as far as Yuthia, are also Peguans. There must be a vast number of this people in the kingdom, and they are a sedate noble race of men. Some of the principal officers are Peguans, or Munns, as they are called here. It is said that about twenty-five years since twenty or thirty thousand fled from their Burmese oppressors in one night, and came to Siam, where they were kindly received by the king, and furnished with land. Probably their number now in this country cannot be less than forty or fifty thousand. And they are almost entirely destitute of the knowledge of the true God and the way of salvation through Jesus; and at present there is no prospect of their situation being any better for some time. But few of them understand the Siamese language, and they have no books and no missionary. Mr. Jones has indeed given some of them a few tracts, but his attention is principally turned to the Siamese. Must these Peguans be left destitute? Should not missionaries be sent to them? The Malays here should not be overlooked. There are multitudes of them in Bankok, and numerous Malay vessels arrive here almost every month. Probably there are not far from 20,000 in this city. When we came here we brought all the Malay books we could procure at a short notice, and we soon parted with them all, giving only to those who came to our house for them. A missionary might, while waiting at Singapore, have a good opportunity to study the language and procure books.

We have lately made various short tours in different directions from the city of four, six, eight, and ten miles, and find the country full of immortal beings.

On the Sabbath, the 24th of January, we commenced public worship in Siamese for the first time. The meeting was held at the dispensary, of course most of the hearers were the sick, but no less in need of the Great Physician on this account. About thirty were present on the first Sabbath. It was a time of deep interest to us. We had prepared a prayer and a hymn in Siamese, and this was probably the first time that ever a prayer to the true God, or his praises,

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were publicly heard in that language. The people appeared very attentive. The two Sabbaths following about fifty were present.

China.

EXTRACTS FROM THE JOURNAL OF MR. PARKER AT CANTON.

Precocity in a Child—Excursion near Canton

October 11, 1835. Was much delighted with a remarkable youth brought to me as a patient to-day. He is but seven years old. One of the Chinese classics lay upon the table before me. He took it up, and with a rapidity that seemed too great for him to see every character, he read page after page in a most entertaining manner. There was scarcely a Chinese book on my table that he did not examine. His father observed of him if he took up a book or a handbill that he did not understand, "he stop, make a see, and ask what it mean." I proposed to him to come and learn English with me, and perhaps become a doctor or a linguist. Both father and son were pleased with the idea. Truly nature has not lavished all her favors upon Christendom.

15. In company with Messrs. Hanson, Lockwood, and Williams, visited the temple of Ho Iran with its two hundred priests. Saw about thirty priests bowing before the idols, beating the gong, saying their prayers, and concluding their evening devotions with three bumps of their heads upon the ground. They were quite orderly in their routine of idol worship, and appeared more grave than Mohammedans usually do. In addition to their customary apparel, they had scarfs of yellow figured silk over their shoulders. Immediately on repairing to their cells these were put away, and the priests were walking about the temple inclosures, with an air that seemed to imply, "We have done our task for the day." The trees which shade the temples seemed alive with the music of the birds of various hue and size, which, as the sun was just sinking below the horizon, seemed a more acceptable offering to our common Creator, than the service of those who are endowed with reason and were originally created in the image of God.

16. In company with some friends from America, and with Mr. B. for our guide, took a walk of about three miles quite to the rear of the city. It was indeed a treat to the eye to see any thing approaching so near to a rural scene. As we returned from our walk in the cultivated lands, we saw the dead body of a male infant, some eight or ten months old, in the ditch. It appeared as though some weight had been suspended about the neck to sink it in the water. The head was out of sight. I should judge it had been in the water for a week or fortnight. It was in a place where many Chinese laborers must have seen it, for some were at work but a few steps from it. We are ignorant how the child came there. The most charitable supposition is, and such I prefer to make, that the child died a natural death, and that the poverty of the parents prompted this mode of conveying it out of their sight. It was affecting to behold for the first time this feature of heathenism.

On our return through the suburbs we passed the residence of Doct. Long Head, (as he is called), a Chinese whom the distinguished Doct. Pearson taught the art of inoculation, and by which means he has acquired a livelihood and done much good. Our attention was attracted by the badges and insignia of mourning about the door. We halted. When the doctor came to the door and recognized Mr. Bridgman, he invited us to walk in, and showed us the coffin containing the body of a man fifty-six days dead, and which he informed us would be interred in the morning. The coffin is said to have cost $1,000. The apartments of the house were neat and spacious. Numerous friends were assembled, and every thing in preparation for the obsequies. Striking contrast between the treatment of the remains of this rich man and those of the poor infant. We saw many females in the house, who were as curious to see the foreigners, as the latter were to see them. We were served with tea and treated with much politeness. When to the characteristic urbanity of the higher classes of Chinese shall be added the simplicity and amiableness which true piety imparts, China will probably afford the most interesting society on earth. Happy the man who may be instrumental in hastening that day, and still happier he who shall behold it.

Altar for Females—Eye Infirmary—Small Feet.

17. In my walk this evening passed an altar at the corner of a street, to which I have never seen any but females

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resort. A young woman about twenty-two or three, was presenting her offering of rice cakes, lighted candles, and josh sticks. She was upon her knees, with grief depicted in her countenance, and tears in her eyes, and prayer upon her lips, probably imploring help for her sick and dying child. But alas! her tears and prayers could not affect or move the idol's heart of stone, and it grieved me to think that she was looking away from the source of help, and offending him who alone could give her aid. But this poor creature is a representative of millions.

25. Preached at Whampoa, on board the Fort William, a country ship of twelve hundred tons. The day has been unpleasant, yet fifty or sixty were present of English and Americans. It is said to be the first instance in which an American has raised the Bethel flag upon one of this class of ships. A majority of English were present. Had it not been rainy, it is believed that a large assembly would have been present.

After giving some particulars relative to his opening of a hospital at Canton for diseases of the eye, on the 4th of November, at which 240 patients had been received in the course of seventeen days, Mr. Parker adds the following general remarks on the subject.

Nov. 21. Many interesting cases and occurrences have presented themselves the last week. As large a number of the patients, as for the time could reasonably be expected, have been reported convalescent, and success is attending others. In repeated instances I have discovered the most ingenuous gratitude.

I have admired the fortitude of a female upon whom I have operated for a cataract. I stated to her distinctly her case in three particulars—that she could not see at present; that no medicine could cure her eyes; and that by the operation I proposed there was a chance for her recovering her sight. This she understood and wished to take her chance. When about to enter the needle into her eye, she was told that it would hurt some. She replied, "I do not care, if I may recover my sight. She neither groaned nor moved a muscle, that I perceived, during the operation; and when it was over she pressed my hand and for a moment said nothing. I presently raised her eyelids, and she said, "I see a little light;" which was all I expected or desired. Thus far all is favorable. Her husband is aged and poor. A dutiful son attends upon her. Of the 240 patients, ten have lost both eyes, and will never again behold the light of the sun; and five have lost one eye.

29. Sabbath evening. How unlike the last Lord's-day night. Then all was consternation and deep solicitude for personal security from fire. The new city of Canton was in flames. Thousands became houseless and homeless that memorable night. The sea of fire and smoke, the distress of animals perishing in the flames, the crash of falling roofs, explosion of gun-powder, the pitiable condition of the women and children fleeing from the general conflagration, the fearful anticipations of foreigners of being themselves among the sufferers, and the bustle of preparing for the approaching catastrophe--all form a striking contrast with the quietude and silence of this sacred evening, and genuine gratitude fills my heart that we are still in the enjoyment of our accustomed privileges. The distance at which the fire commenced from the factories, gave time to make some preparation for the event of its reaching us. My medicines and patients were first removed from the eye infirmary, which was nearer to the city than the American Hong. And a selection of my books, and a part of my apparel were put in readiness for removing at a moment's notice. It was among my fearful forebodings that often occurred during that sleepless night, that the operation just commenced for the benefit of the afflicted must so soon be interrupted. Fourteen hundred buildings were destroyed, a vast amount of property consumed, and many thousands of sufferers made in a night.

The individual above mentioned, who had been operated upon for cataract was obliged to flee for a *sampan* that was provided for her accommodation. The power of vision daily increases, and the gratitude of the patient is very manifest. She remarked to her friend a few days since respecting her physician, that his like had not been for 10,000 years, and that she expected, if she came on earth 2,000 years hence, she should bow to his statue; and expressed a wish to have her eyes open fully, that she might now see him.

On Thursday operated for cataract upon the eye of a rice merchant from Whampoa. He had been nearly sightless with both eyes for about eight months. The case is perfectly successful. Vision is again restored, and the patient is full of gratitude and joy. He

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says he shall have a picture of the doctor engraved upon wood, and a writing to put up by the side of it, that his friends and all men may know what has been done for him.

30. I learned of Apooy, who acts as my interpreter, etc., that his wife had small feet. But how, said I, would you like to have your feet pinched so? "I should not like it at all," he replied, "it gives too much trouble; little children often cry all day long from the pain it gives them." Do you intend to treat your little girl so? (He has a beautiful daughter, about two years old, as fair as European children at that age). The feelings of a tender father rose, but still he answered, "Yes, otherwise she must be a very common pigeon, (thing). She can only be a man's second wife, (concubine). It is Canton's custom. It is more better you speak to the emperor, to give one chop that all women let their feet grow." Would you like that? said I. With emphasis he rejoined, "Yes, I have long time said that word." Whilst we pity the parent in such a dilemma, who in christian lands will censure his choice. He has but one alternative, either to let his daughter's feet grow, and she become a "common pigeon," fit only for the most servile purposes, or compress her feet within the dimensions of a few inches, so that she may enter the narrow, very narrow gate to good and relatively respectable society in China.

EXTRACTS FROM A LETTER OF MR. BRIDGMAN, DATED JAN. 9, 1836.

Embarrassments connected with Printing.

SOME remarks on this topic were made by Mr. Williams in a letter inserted at p. 202.

Clouds and darkness still gather thick over this land of cruel idolatry. A little light now and then appears; but for the most part all is thick gloom. My heart dies within me, and I hardly know what to hope, or what to do. The revision or retranslation of the Bible has been one chief object of attention during the last six months, and I have been long delaying to write to the Bible society, hoping to be able soon to tell them something good respecting their work. The revision has gone on well. Several months ago one of the gospels was put into the hands of a printer in Canton, but the excursion up the river Min put the authorities all on the watch, and our work stopped instantly. Since then we have been endeavoring to send men to Singapore to print. Five (four of them blockcutters) went on the 26th ult.; seven more were to go in a ship to be despatched to-day. They left Canton five days ago, and were soon along side the ship at Lintin: then their hearts failed them, and now they are all back in Canton. It is very doubtful whether we shall be able to rally them, and equally doubtful whether we can get others to go. Soon as possible we must be independent of the Chinese, by having our own metalic types. We are all in good health, and have abundant reason for gratitude to God for his great mercies towards us. I tell you we are weak, very weak. I feel like a helpless child. Until very much more strength is brought into this field, I do not see how great things are to be accomplished. The work is of God, and I am sure he will carry it on. This is my hope and my joy.

Sandwich Islands.

LETTER FROM MESSRS. THURSTON AND BISHOP, DATED AT KAILUA, NOV. 10, 1835.

Growth of Christian Knowledge and Character—Hired Teachers—Census.

REFERRING to the character of the members of the church, the writers remark—

When we look at the little band of Christians around us, and remember that a few years ago they were all sunk in the debasement of heathenism, and that this little company is increasing every year by additions from among the heathen; when we see their gradual advancement in knowledge and righteousness, as they advance towards the mature growth of the perfect man in Christ Jesus, we thank God and take courage. We feel that these are a pledge of a future more abundant harvest, which God is about to give us as our crown of rejoicing in the day of the Lord Jesus.

The present religious aspect of things continues favorable. The time of affliction which came upon the church a few years ago, seems to have passed away, and more encouraging prospects are opening before us. There are many who appear solemn and attentive at our meetings, and there have been a few instances of hopeful conversion among our people within a few months past. The church is also united, and but one instance of discipline has occurred for

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more than two years past. Most of those who were suspended have since been restored, after having given satisfactory evidence of repentance. Two only have been excommunicated, and two others still remain in a state of suspension. One only has been received to the church during the past season, an American resident, who is the only foreigner admitted to the church in this place.

On the night of the 1st of June last, while we were on our way to Oahu, our large meeting-house built in 1826 was consumed by fire, supposed to be the work of an incendiary. The person who perpetrated the deed remains undiscovered. The loss was deeply felt by us all, and bears most heavily upon the people, who are called upon to build another. Our present place of assemblage is a school-house, enlarged by open verandahs on each side and at one end, and is capable of seating 1,000 or 1,200 persons with some inconvenience. Preparation is now making for a large stone building on the site of the former. The materials are nearly all collected, and in a short time the building will commence. But the natives are unskilled, and much of the work cannot be done by their own hands. We fear, therefore, that at least two years will pass before we can worship in a commodious building.

The experiment has been making at this place of affording a compensation for the services of teachers. Two of our best qualified teachers, one of whom is Thomas Hopu, and the other Kapae, have taken charge of the boys in this village, and a small sum is allowed them, which, with other means, is deemed sufficient for the maintenance of their families. They have taught one quarter on this new footing, and the results thus far are highly satisfactory. They have about one hundred boys under their care, who appear to be interested in the school, and improving. The girls, under the care of Mrs. B. assisted by female teachers, amount to one hundred and twenty or more, who are improving as fast as their advantages will admit. The assistance rendered by the native females is entirely gratuitous, except as they receive from us presents of native books as testimonials of their kindness.

Ignorance and depravity are the two grand obstacles to the conversion of this people, which stand in front of all our exertions to bring them to the knowledge of the Savior. Thus their condition affords a foothold for every species of idleness, aversion to application of mind, and indulgence in crime. Until their ignorance is removed, and their condition elevated by knowledge, few motives to repentance can be brought home to their minds by the preaching of the gospel. It is true the love of sin makes them the willing subjects of ignorance. Theirs is not the involuntary ignorance of former days, when there were none to teach them the way of life; but they prefer darkness because they desire to live in sin.

Again, light breaks in upon their minds by slow degrees. They have no parents at home to teach them by precept and example, for heathen parents are usually as ignorant and more depraved than their children. The mass of rubbish, too, which fills up their minds, can only be removed as we become acquainted with their habits of thought and action, and obtain such command of their language as to expose their false and foolish impressions with a skilful hand. Thus when an ignorant heathen expresses his desire of being taught the truths of the Bible, it is extremely difficult to make him understand them, because he has no ideas in common with what is there inculcated. And when he is convinced that he is a sinner, he assents to it, as he would to any other abstract truth, without being able to realize the enormity of sin, as offensive to and committed against a holy God. It is this want of a deep sense of sin, which exceedingly perplexes us in judging of the character of their religion. True the individual breaks off from his grosser sins, and commences a life of prayer with great conscientiousness and punctuality, and thinks himself a good Christian. He talks about the blood of Christ as his hope of pardon, but is exceedingly slow to apprehend the depths of his own native depravity. His slothful habits still cling to him, and his progress in divine knowledge is scarcely perceptible. Such are many who have for years been seeking for admittance into the church. They will readily assent to all we teach them, but want apprehension to understand some of the simplest truths. Such is the degradation of persons educated in the lowest walks of heathenism. When, however, we meet with exceptions to the above peculiarity of character, as we frequently do, we rejoice that we are not left without witnesses to the truth of God.

It seems to be a mistaken opinion that the heathen of the present day are substantially the same as they were in the days of the apostles. This is no doubt

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true in part; and their character as given by St. Paul will wholly apply to the heathen now as it did then. But in some important particulars they are diametrically distinct. What nations in the days of the apostles were so enlightened as the Greeks and Romans, where the most successful efforts of Paul were made? Who were more capable of understanding the force and power of truth than they? And who of the present day are more debased than the Polynesians, the Hindoos, or the American Indians. But ignorance must be enlightened, and degradation be removed in some degree, before the mind can appreciate the force of truth. They must be able to understand, before they can receive the gospel and be converted. This may in some measure answer the question, why there are so few conversions under the labors of modern missionaries, when contrasted with those of the apostles? We are but the pioneers, who go before to remove obstructions and prepare the way of the Lord.

A new census of the people has been taken by us within a few weeks past. As a few lands yet remain unreported, we have not obtained the results so as to report the whole number belonging to our district. Yet we perceive there has been considerable diminution of the number of people since they were numbered in 1831. Similar results have been obtained elsewhere in all the places where a census has been taken. What struck us most affectingly in the reports, is the small number of children there are in proportion to the adults. The usual average is between a fourth and a third of the whole number. So many childless families as these of Hawaii scarcely find a parallel in any other nation.

What a call is this upon Christians to be up and doing while the opportunity lasts; for soon, alas! these beautiful islands may become a desolation, or pass into the hands of strangers. If there is any remedy that can save them, it should now be used, lest hereafter it come too late. Christianity and the blessings of civilization are that remedy,

REPORT OF THE STATION AT WAILUKU ON THE ISLAND OF MAUI, DATED DEC. 17, 1835.

WAILUKU is occupied by Messrs. Green and Armstrong, by whom the report was forwarded. After mentioning that they uniformly spend their Sabbaths at different places, one remaining at the station, and the other going to some village at a distance; and that they usually preach four times on the Sabbath, and attend lectures and other religious meetings during the week, the writers state that they have twice within the year made extensive tours on the island, examining schools and preaching the gospel, and then proceed to remark on the

State of the Church—Importance of Efforts for the Physical Improvement of the People.

During the year there have been no additions. We have recently examined three individuals, one of them from Haiku, who afford us very cheering evidence that they are the children of God. We shall probably receive them to the church the first Sabbath in January next. On the subject of admitting to the church some of the many who are anxious to enter, our feelings are exceedingly tried. Many of the people have abandoned their gross sins; they are serious when with us, attend meeting, read the bible, and pray. They therefore think themselves suitable candidates for church-membership. Now what shall we do? The account of the change in their moral character which they give us is, in most cases, exceedingly lame. And by this we do not mean that they are unskilful in relating what they do really feel; for as a general thing they are very fluent—but they discover an alarming ignorance of their own hearts, and of the plan of salvation through Jesus Christ. But others have succeeded in gaining admission to the church by giving a similar account, and they are not a little offended at us for withholding our assent to the admission of these applicants.

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tions for the general instruction and elevation of the people.

Were this a reading people, we could very easily multiply our labors, and fill the land in all its length and breadth with the means of improvement. But we must take the people as they are, and beseech God to make them what he would have them to be, while we do all in our power to elevate and save them. You will easily perceive that we, who see the people daily and know full well their character and condition, think that in connection with the preaching of the gospel, other means of benefitting the occupants of Hawaii should be employed. We distinctly say to all our christian friends, that we desire, 1. to know nothing but Christ and him crucified. In bending over a little child to teach him to read, or in visiting the sick, as physician no less than pastor, or in teaching a heathen how to get up from the filth of heathenism—in all, all, we would act for Jesus Christ, and labor, in doing all, to bring sinners penitently to his feet. We desire 2. to do nothing but preach the kingdom of God. Gladly, most gladly would we desert forever the schoolroom, never touch a medical book, never more shove a plane, or instruct a native in the usages of christian and civilized life. But we may not, cannot, abandon these means of improving the people, unless, indeed, peremptorily bidden to do so. No, while we glory in the cross of our Lord Jesus Christ, and know assuredly that the preaching of the cross is the wisdom and power of God to the salvation of the soul, yet in the great work of planting religious institutions in a heathen land, and in endeavoring to render permanent these institutions, other agencies should be employed; or rather the gospel should embrace other agencies, should baptise them into its spirit, and make them subserve the one blessed design of glorifying God and saving men. Fully believing this, we have expended our strength, in part, in efforts to improve the physical and intellectual character of our people.

Like other heathen nations, the people of Hawaii seem to hold life and health at a very cheap rate. As a general thing, they take little care of themselves. Many of them wear clothes more for display than for comfort. In time of sickness, very few ever call for medicine, and their wretchedness must often be extremely great. They live in houses small, filthy, and open to the rain. They are exceedingly slovenly in their habitations and persons; in short, their habits of living seem to invite disease to attack them in all the members of their body. Nor is she slow to accept their call. Of this you will have no doubt, when we tell you that more than two die every year where one is born; and go where we will, we see the subjects of disease, and those, too, whose diseased members show but too plainly the intimate connection between sin and suffering.

Their manner of living is owing in a great measure to their indolent habits. The fact is, as any one may see on reflection, their temptations to indulge indolent habits are exceedingiy strong. They can obtain the means of living by working an hour or two each day; clothes they can dispense with; and every thing in the shape of a house, which will afford them a place to lounge and sleep, sheltered from the sun and rain, will answer their purpose. If urged to build for themselves better houses, they will plead their poverty. Not one man perhaps in a hundred has a saw, a plane, or even a gimblet; or, provided he has these, who will teach him to use them? Or if he obtain a teacher, who will assist him to procure lumber? Or he may refuse to seek better accommodations on the ground that he holds the land on which his miserable hut now stands by the most uncertain tenure. He can have no security, if he build a better house, that it shall not be unceremoniously snatched from him, and all his hard earned possessions given to his indolent neighbor. Ye favored poor of America, who sit under your own vine and fig-tree having none to make you afraid, who know the blessings of rational liberty, who live under a government that will protect you in all your rights, pity the poor occupants of the Sandwich Islands, who know none of these blessings. Yet while they have so many temptations to habits of indolence, these habits no less certainly render them an easy prey to the adversary of souls. Now we are urging them by every motive in our power to wake up to a sense of their wretchedness and sin. We are urging them to abandon their habits of idleness and their heathenish methods of living, to build them better houses, and learn the arts and usages of civilized live. We have the pleasure of saying that our efforts in this respect, have not been altogether in vain. We have a small society, the members of which have voluntarily pledged themselves to abandon the use of tobacco, build themselves better houses, clothe and school their children,

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and subject them to wholesome discipline. A few houses built of mud bricks dried in the sun, are now nearly finished, and we expect to see great improvement in this respect.

Could you see, as we do, the people herding—it seems a misnomer to say living—together in a small dirty house, men, women, and children, sometimes swine, often dogs—could you see church members and the openly vicious all lying in a single apartment, you could not think that we were turning aside from our work to help them to better accommodations; for they need help—must be assisted, or they will continue to live after their old dark-hearted, heathenish manner. Especially does the female part of our charge demand our sympathy and aid. What we are attempting in their behalf you will see in another place.

Importance of Schools—Increased Interest in behalf of Children.

The subject of schools and education generally occupy more and more of our attention. It is perfectly clear to our minds, as it must also be to yours, that a thorough system of education, if not absolutely essential to the temporal welfare of these islanders, is certainly so to a full developement of the blessings and glories of Christianity among them. Without some degree of mental improvement more than is to be found among a semi-barbarous people, which but fifteen years ago were wholly ignorant of letters, how can we expect to have intelligent hearers of the preached word, intelligent readers of the printed word, of religious tracts or books calculated to elevate and improve the native character? Or to take a wider view—how can we expect hereafter to find among the people correct thinkers, correct writers, wise rulers, or competent teachers? Whence are to come competent expounders of the Bible, able advocates for justice, or persons skilled in the healing art—all of which lie near to the best interests of any people—unless the cultivation of the native mind receives a large portion of our attention, and receives it now? But we need not enlarge upon a subject so perfectly obvious to your minds as this evidently is from some of your recent communications to us. The fact is, one of the mightest obstacles we have to contend with is ignorance—brutish, heathenish ignorance. This we feel more and more, the longer we live among the people, and the more we attempt to do for them. When we preach, we feel that we preach not to children, but to infants in knowledge; and after we have simplified to the utmost of our ability, we are still only half understood, if understood at all, by the mass of the people. When we write and circulate a book or tract, we are obliged to do it with the unwelcome reflection, that there is only here and there one who can read it, and of those who can even do this, but a small proportion are capable of digesting its matter.

Until our system of education is greatly improved, therefore, so that the people generally be not only taught to read, but to love reading, and to know the value of it, and to think of what they read, our means for bringing the truth of the gospel into contact with the native conscience and heart, aside from the living voice, will continue to be very limited indeed.

You will be gratified, no doubt, to learn that there has been within the last year a simultaneous increase of interest in our mission in behalf of the children. Hitherto the congregations and schools at our stations have been so large as to engross almost the entire labors of the brethren and sisters, while nothing very thorough or systematical has been attempted for the children. But we are sensible that it is not a wise policy to neglect the children, however imperative the claims of the adult population may seem to be; and we are made much more sensible of this by the experiment that has been made in the High School. The minds of many of the adults are admirable, and can be cultivated to any extent; but even where this end is attained in an adult native, he is, even though he be pious, in a great measure a native still: a large part of his character still remains untouched. His mind may be greatly improved, and well stored with useful knowledge, but his old habits are so inveterate that he cannot put off the filthy garments of barbarism, and clothe himself in the clean robes of civilization. He is a native, a heathen still, in many of his feelings and habits, and therefore is not what he should be, in order to instruct others, or exert the happiest influence over a community. We must, therefore, turn to the children, if we would radically reform and improve the state of society, even though it be somewhat at the expense of the adults.

We may remark, also, that the system of education hitherto pursued at most of our stations has, in our opinion, been too general and superficial to produce per-

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manent results. We have been attempting to cultivate too extensive a surface, to do it thoroughly. And this is not to be wondered at, when such multitudes stood ready to attend our schools and instructions; but while the labors of a feeble few are scattered over so wide a surface, nothing very thorough or permanent can be effected. We are therefore impressed with the importance of concentrating our instructions on a select number of the most promising, while at the same time we do not neglect to do what we can for the mass of the people. You will not be surprised then to hear that we have spent much time this year in revising and improving the school operations at our station, and devising means for the advancement of education generally. The regular schools at our station are as follows:—

1. An adult select school of such as may be qualified for teachers. This school contains over thirty pupils, meets twice a day, at sunrise in the morning, and at three in the afternoon, and attends to reading, writing, arithmetic, geography, and natural history. The improvement of some of the scholars is very encouraging, while that of others is scarcely perceptible.

2. A school for adult females who attend to reading, writing, arithmetic, music, etc., a part of three days each week.

3. A common or general school for children, containing an average attendance of over two hundred. It meets at nine o'clock in the morning and continues until eleven, is taught on the monitorial plan, the children being distributed into classes under the immediate instruction of native teachers while we have a general superintendence of the whole. The children are very sprightly, appear to be fond of the school, and we see no reason why, under the blessing of God, they might not become as learned, happy, and useful as any children in the world, were it not for the polluting, debasing influence of the society in which they live out of school.

4. A select school of eighteen promising lads. To these we devote special attention with a view to preparing them boys we ever knew in America. Indeed, the improvement of all the children, we think, has been quite equal to their advantages. This class of lads and two select classes of fine promising little girls meet twice a day, which appears to be as agreeable to them as it is to us.

Favor of the Chief—Sabbath School—Native District Schools.

In all our school operations, and indeed in every thing else that is good, we have the hearty co-operation of our worthy young chief, who was three years in the High School, and can in some measure appreciate the value of learning. In this we are highly favored.

While speaking of education, it may be well to remark that we use the term in its widest and doubtless its most proper sense, as comprehending the improvement, not only of the mind, but also of the heart. Whilst we aim to elevate and expand the native mind and store it with useful knowledge, it is our grand object to inculcate a knowledge of God and his revealed truth, and thus bring all under our care to a willing subjection to the Redeemer, whom it is our commission to preach to every creature. Therefore, at the close of the school each day, all the scholars are assembled in our large meeting-house and addressed on the momentous concerns of the soul. They commit to memory daily a portion of scripture catechism, which is uniformly explained and applied at the close of the school. As another means of promoting the spiritual good of the children, we have a Sabbath-school which all the children of a suitable age, from Waikapu to Waihee attend. We know not just now the number who attend, but it is somewhere between four and five hundred. This is a noble field for effort, a field in which no doubt angels would delight to labor. When we look on this congregation of children assembled in the house of God on the Sabbath, it seems as though it cannot be that the Saviour will not bless them and gather them into his fold.

Of the schools in general taught by natives on our part of the island, we

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schools, also, even in remote districts, appear surprisingly well, considering their limited advantages.

There are now four graduates of the High School stationed at different posts on the island, who seem to be industriously engaged in teaching; and we hope some good from them. They are all deeply interested in the children, which is a good omen. We have begun to reward such teachers as are deserving for their labor, and we think this is the only effectual way to obtain faithful teachers.

Governor Hoapili has recently proclaimed a law on our island, requiring all the children over four years of age to attend school, and has exempted the teachers from any other work than that of teaching. It is too soon to speak of the results of this enactment. We hope something good from it, and should expect a great deal, were it not for the incompetency of the teachers.

Introduction of the Manufacture of Cloth.

You will be informed before this reaches you of the location of Miss Brown at Wailuku. This location was agreeable to the wishes of the king, and of the subordinate chief who has the care of this district, as well as to our own minds. On the 30th of July Miss B. commenced operations, took under her instruction six young women, the best that could be selected out of the multitude who were anxious to learn the art of making cloth. Two weeks after, the seventh was admitted, and since that the eighth has been partially connected with the business. These young women have been uniformly industrious, docile, and interested in their work. Miss B. thinks their ability to learn the art is not at all inferior to that of young women in general in America, and the skill they have already acquired in carding, spinning, and knitting, is quite equal to her highest expectations. She considers them now good spinners, and one of them has commenced weaving a little. Two webs of cloth have been spun entirely by the natives, and woven chiefly by Miss B. herself; and the third piece is now nearly completed, which will make in all ninety yards. There has been no difficulty as yet in obtaining cotton, and we anticipate none, as it grows spontaneously, and has been planted this year to a considerable extent. It is also of an excellent quality.

It will be recollected that Miss Brown was sent to the islands with a view expressly to instruct the natives in the art of manufacturing cloth, and in other similar arts, which might contribute to their comfort and well-being, by introducing industry and some of the habits of civilized life.

Some attention has also been given to knitting stockings. With this the young women are well pleased, and it will no doubt suit their habits and be a means of promoting industry among them.

The present class having acquired the art of spinning, will soon be dismissed and another taken in, while perhaps one will be retained to learn to weave.

The chief and people, as well as we ourselves, feel a deep interest in this experiment. Much depends upon it, in regard to the temporal and moral interests of the people. But we are not without our fears that the king and some of the higher chiefs will seize upon this, as they are apt to do upon every thing valuable among the people, and turn it to their own private advantage. When Miss B.'s first web was woven, the king immediately sent for it and has not returned it. Now this individual act, may perhaps be regarded as an evidence of his interest in the work, rather than an act of oppression, but still it shows how exceedingly blind he is to all the principles of wise policy. When he should have stood ready to reward or encourage in some way those who had just commenced a new and useful undertaking, he snatched away the very first fruit of their labor. But this is a specimen of the manner in which every thing is managed in this country. Therefore the christian public must not be too sanguine in their expectations of this undertaking from the favorable auspices of its commencement. But let us pray God to counsel our counsellors and teach our rulers wisdom, that they may rule in righteousness and seek to promote the best interests of their people.

Further particulars relative to her labors are given by Miss Brown herself, in a letter dated September 21st.

I arrived at Wailuku July 13th. In eleven days from that time, I began with the natives. Have succeeded as yet quite as well as I expected. I commenced with six females. In two weeks I took the seventh. In four weeks they

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spun enough for forty yards of cloth, thirty-seven of which I have wove, and shall send a piece of it to you. You will not expect it to be fine, like cloth made with machinery, but will consider that the gown was made by Sandwich Islands females, and is their first effort of the kind. We hope for improvement. They have as yet manifested more interest in the business than I expected, considering their natural inclination to indolence. I have from the first dreaded the decline of the interest awakened by the novelty of the experiment, but I have not yet discovered any disposition to withdraw. They seem to consider it a privilege rather than a task. The business seems to meet the approbation of rulers and people. I have had a visit from the governor of Hawaii. He appeared much pleased, and wishes much to have the work commenced on that island. I do not discover any deficiency in intellect to discourage the hope that they may become an industrious people. They certainly take ideas about the work remarkably well, considering I have little knowledge of their language. When I was about to commence weaving, expecting the novelty of that would attract their attention so much that they would not card and spin to profit, I proposed to them to prepare some yarn nice as they could, I would assist about it, and would teach them to knit. They seemed pleased, and went about it with much patience. I began each of them a stocking. They soon took the stitch; and although it required considerable of my time for a few days, I had much pleasure in seeing them off from their mats, and on seats, busily employed, which was my main object in proposing it. That they might have some variety, I sat each of them to quill their own yarn, that they might become acquainted with handling yarn; and seeing the defects in it, might improve in spinning. I have spent eight or nine hours in a day with them, for several weeks in succession. I have exercised two of the females a little in the loom. I think I can teach them to weave, which is by far the most difficult part of the business.

LETTER FROM MR. ANDREWS, AT LAHAINALUNA, DEC. 2, 1836.

Mr. Andrews, who is the principal of the High School, writes respecting the—

Unthinking Character of the People.

I could enumerate facts without end, but I consider it unnecessary, when we take into account the circumstances of a Hawaiian's life. What is there in the condition of Hawaiians to make them otherwise than unthinking? They are born and grow up literally like wild asses' colts. One half of their food grows spontaneously, and in procuring the other half there is no faculty of mind brought into exercise but memory. They need little or no clothing. They have no necessity for laying up any thing for to-morrow. Hence they have no property to take care of. (I speak of them as they were). Their ancient religion required no mental effort. Their priests told them what to do, and it was death to do otherwise. Their sports and wars, therefore, were all that called forth their mental energies. Add to this, the sensuality in which they indulged—and it must be that they are an unthinking people. Accordingly facts abound on all sides illustrating this. Every conversation we have with them, every lesson we hear evinces it. I have heard several persons converse together hours upon one simple thought, too silly for even children to talk about for a minute. The scholars have frequently said to me, "We cannot think as you do."

I may state as evidence that they do not think, unless driven to it, that they have no idea of generalizing, or of deducing a general rule from particular cases, or of drawing a conclusion from premises made ever so clear: hence they need the same instruction to teach them how to use their knowledge, as they did in giving them the original ideas. For instance, Mr. B. set several of the scholars whom he has to work with him. to calculate the number of rafters they should need for a particular number of houses, at a given number of rafters per house. These same scholars had gone about half through Colburn's arithmetic, and really understood what they had gone over, but they had met with no question about *rafters* before. They were therefore completely puzzled, though they had probably wrought out a hundred sums involving the same principle.

Certain things in their language evinces the same thing, viz., the great want of abstract and general terms. Thus, to *break* as a plate is *naha;* to break as a rope is *moku;* to break as a stick is *hai:* but there is no word for the general term. So it is in innumerable instances. Every thing is specific and of particular application. So in moral subjects. In translating the seventh commandment, it was found they had

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about twenty ways of committing adultery, and of course as many specific names; and to select any one of them would be to forbid the crime in that one form and tacitly permit it in all the other cases. It was necessary, therefore, to express the idea in another way, viz., "Thou shalt not sleep mischievously." They have no word answering to our word *color*. They cannot ask, "What color is it?" They can only ask, is it black, red, blue, etc., but have no general term. They have no term answering to our word *number*, etc. The whole language shews that they never have been a thinking people. Their habits and manners show that every thing is considered individually. The property of a husband and wife are perfectly distinct. Hoapili and his wife have two perfectly distinct establishments. They rarely eat together. No man ever uses his wife's book, and vice versa; and so of a slate and other property; each must have one of his own. No scholar thinks of borrowing a penknife, nor any one of lending in school without grumbling. And I have often been exceedingly provoked on occasions like this. During a recitation, I have had occasion to explain or illustrate some point and my address would be more particularly to the individual reciting. My explanation would be satisfactory to him. Pass on to the next one, when perhaps the same principle would be involved, and he would pay no attention to what I had just said. Ask him if he had not heard what I just said, "Yes, but you did not tell me; what you said belonged to him." And frequently at the close of a school, I have made some appointment, or mentioned something that applied to them all, stating it in the most explicit terms, and sometimes half the school would follow me home, to have me say it to them personally.

You will not understand me to say the Hawaiians are destitute of minds; *by no means*. All my accounts show facts to the contrary. But what I have said goes to show *that we must begin with children*, or the most of our labor must be lost; I mean as far as civilization and mutual improvement are concerned.

EXTRACTS FROM A LETTER OF MR. BALDWIN, DATED AT LAHAINA, NOV. 30, 1835.

Mr. Baldwin has heretofore resided at Waimea, the station on the highland of Hawaii chosen as a resort for invalids, on account of the coolness of the atmosphere. His own health, however, requiring a warmer and drier climate, he removed temporarily to Lahaina. To regain his health he was advised to take a voyage to the Society and Georgian Islands, and he accordingly embarked and arrived at Papeete bay, on Tahiti, on the 14th of August. As the result of his observation and inquiries while associating with his English missionary brethren there, he makes the following statements.

Marquesas Islands—Intercourse with the Missionaries at Tahiti.

During our stay of ten days at Tahiti, it was my endeavor to go to all the stations on that island, which are seven in number, having each a single missionary. Three of them, however, were so distant that I had not time to visit them; but I saw all the families, except two. Two of the brethren were gone to the Marquesas Islands. Mr. Darling went nearly a year previous, with Messrs. Rogerson and Stallworthy, to assist in commencing a mission on Christiana; and Mr. Pritchard had but lately gone to visit the station and give Mr. D. an opportunity of returning home to his family. The news they had received from the brethren at Christiana was of a very encouraging character. The chiefs and people, at Resolution Bay, where they had commenced, were friendly to the mission, and gave an encouraging attention to meetings and schools. For the accommodation of these they were erecting buildings, as well as for the families that were to reside there permanently.

In all the families I visited, I was received with the utmost kindness and cordiality, which made my visit interesting and pleasant. I was exceedingly happy to have even a short acquaintance with the brethren, and the venerable fathers also of that mission. I saw frequently Mr. Wilson, who is stationed at Matavai, and is the only one in the islands, who was captured in the Duff by the French, and afterwards in a smaller vessel by the Portuguese: also Messrs. Henry and Nott, the only individuals remaining of the first missionaries who reached the islands in 1797. It was interesting and profitable to me to hear them relate the early labors and trials of the mission. How could it be otherwise, on shores so long famed in missionary history, and which were associated with my earliest recollections of modern missions.

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I wished much to visit Eimeo, which lies in fair view of the harbor, on Tahiti, to the northwest, and on which the South Sea Academy is situated; but my time did not permit. The Academy, as you are aware, was established for the education of missionaries' children. It is under the care of Mr. and Mrs. Simpson, and contains at present four boys and fourteen girls. From Tahiti we sailed to Huahine, where I had a short acquaintance with the excellent Mr. and Mrs. Barff, at the romantic station, once the residence of Mr. Ellis. After one day only at that place, we set our faces again towards Hawaii.

Measures Adopted to prevent the Use of Intoxicating Liquors.

My stay at those islands was quite too short to make all the observations or inquiries which I wished to make. Still many things came to my hearing or observation, which I doubt not you would be pleased to have communicated. The deputation from the Sandwich Islands which visited these islands in 1832 gave you a dismal account of their situation. Intoxication was then sweeping every thing that had the semblance of good out of existence. War and so many other crimes followed in its train, that it seemed then doubtful to all whether, after things had run such a course a few years, any thing would remain to show the power of the gospel which had been among them so long. From what I heard from the brethren and families themselves at Tahiti, I conclude that no accounts of our deputation on this subject were at all exaggerated. Nor do I think that you will suspect them of exaggerating, if you understand, not only that many unprincipled Americans were pouring that liquid ruin upon those islands, which the temperance reform had driven out of the market at home, but that Tahitians were manufacturing it in vast quantities for themselves. Some Sandwich Islanders and foreigners had taught them the art of distilling a short time before; and Mr. Nott informed me that there were at one time, on Tahiti alone, which has a population of about eight thousand, one hundred and fifty immensely large stone pots, cut out of their own native rocks, which were used to distil intoxicating drink for the natives: and I presume you are already informed that Tahiti, as well as the other principal islands in this ocean, furnish in the ti root, sugar-cane, sweet-potatoes, bananas, and many other articles, inexhaustible supplies for the distillery.

Mr. Bicknell, the respectable English planter on Tahiti, has been alleged to have aided in supplying Tahitians with ardent spirit; or at least to have been engaged in manufacturing the article; but although it has been printed in a book, which has doubtless been largely read by the American public, yet I take great pleasure in contradicting the account. I visited the sugar manufactory of Mr. B. while at Tahiti, and conversed with him very particularly on that subject. He pointed me to the matter which they were then skimming from the boilers, and which was running in a full stream upon the ground, and remarked that they had always done the same with the skimmings of their kettles, that none of it had ever been used for distilling, nor had ardent spirit ever been made on his plantation, nor a drop of it been put into his store-house; nor had he been engaged in selling it to the natives. He had had two reasons for pursuing the course he had: first, It had always in fact been contrary to the laws of the island: and in the second place, he had seen the effects on the natives too plainly, to be willing to engage in making or selling such an article.

Mr. Bicknell was a nephew of Mr. Bicknell, who belonged to the first company of missionaries of Tahiti. The uncle, after being at the islands several years, went again to England; and on his return to the islands, about the year 1810, this nephew came with him for the purpose of manufacturing sugar on Tahiti, a business which he has prosecuted successfully ever since that time. Considering the long time he has been engaged in this business, and the profits which might have been superadded by making ardent spirit, I think the course he had taken, and the sentiments he expressed to me on the subject, are highly creditable to the man, and that they ought to be known as far at least as it has been heard or read, that "his store-house was well filled with rum." I will only add, that the known candor of the man, and the degree of confidence which his acquaintance repose in him, do not leave any room to doubt his assertions in regard to this matter.

A year ago last August the missionaries commenced forming temperance societies among the natives at their several stations. Many joined them, and some check was put to the fiery deluge, that was overflowing them. Soon after, Po-

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mare the third, who is now queen of Tahiti and of the other Georgian Islands, made a law prohibiting the manufacture, sale, and use of ardent spirit and other intoxicating drinks in her islands. The king of Huahine followed her example, and also the king of Raiatea, who have under them all the Society Islands, except Borabora and a small adjacent island. On these two there is as yet no law against the liquid poison. But on all the others, the laws are still in force. I saw at Tahiti some proof of the determination of the queen to banish their most deadly foe. A foreigner residing on shore, who had secretly sold liquor, was fined eighteen dollars, and three who drank were fined five dollars each. Another foreign resident was fined thirty dollars for selling, and his house was taken away from him.

Pernicious Influence of Foreign Traders.

The banishing ardent spirit from the islands produced, as might be expected, a great and salutary change. Many evils ceased with it. It was no longer dangerous walking abroad by night; and the prospects of those who are laboring there to convert and civilize the people became at once more cheering. Such, I trust, they will continue to be, unless ardent spirit should again become victorious. The native rulers, if left to themselves and to the influence of missionaries, would doubtless maintain their laws steadfastly, and enjoy the blessed effects of them. But it is, notwithstanding, doubtful whether those laws will be permanent. Strange and abominable as it may seem, yet it must and ought to be told, there are those from christian lands, who for a few dollars are willing to scatter fire-brands, arrows, and death among that half civilized people; willing to hazard all the institutions established among them for their good, willing to blast their prospects for time and for eternity, and sadden the hearts of those who have left country and home in hopes to save their souls. Even from so good and enlightened a part of the land as Massachusetts, where the temperance reform commenced, men can bring liquid ruin to drown the tribes of this ocean in perdition. I was told at Tahiti, that the B——, a whale-ship from ——, on her last voyage to this ocean, brought them more ardent spirit than any other ship or vessel, that has come into this part of the world.

The ——, with a Mr. —— for supercargo, was hovering around the shores of Tahiti while I was there. It was said to be owned by a firm of ——, wealthy men of ——, and had sold so much of the poison in the different places of that island, that a respectable resident told me he did not think there were five hundred dollars left among both natives and foreigners of all classes on Tahiti. The ——, a small schooner from Boston, owned by a Mr. —— and others engaged in the pearl-shell business, was there. Its captain, ——, lay at the point of death on shore; but the mate was engaged in selling rum, not only to the crew, but to all others who would give a dollar for a bottle, the common retail price of that article in this part of the world. This was done, not only to the injury of those on shore, but to the annoyance of whale-ships there, and of some also who sailed with us. The brig —— also, captain ——, from Sidney, had but just left the island, and had been engaged in the same accursed work. Oh how painful, how tormenting to every benevolent heart, to see or even hear of such doings; and then to think, too, that they are perpetrated by human beings, his own kindred according to the flesh, men, whom God has endowed with reason, and who ought to be engaged in his service.

If the foreign dealers in the poison succeed in breaking down those salutary laws, there are no sad and melancholy accounts which we ought not to anticipate from the islands of the South Seas. Doubtless what is yet to be told and seen will far outdo any thing which we have heard as yet. Woes on woes will reach our ears and yours, as Job's messengers came, one after another; will make those who have contributed to the establishment of that mission feel that they "have labored in vain;" and perhaps make all the churches faint-hearted and desponding in the work of converting the world. A consideration which should not be lost sight of, and one which made me tremble for the fate of those islands, as I saw or heard what I have related, is, that, if their laws are once trampled under foot by foreign visiters, they will not be likely to have wisdom or resolution to try to enforce them again. Their wisdom and perseverance are not equal to the cunning of wicked and avaricious men from enlightened lands. If, on the contrary, their laws are maintained, and the good effects of them are seen for a few years, I see not why that mission has not a fair prospect of success, and the people of rising still higher and higher in the scale of improvement.

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Hervey Islands—Navigator's Islands.

At Tahiti I met Mr. and Mrs. Pitman, an excellent and devoted couple, who have been stationed eight years on Rarotogna, one of the Hervey Islands. He had lost his health, and had come to Tahiti to rest. He, with Mr. Buzacott, stationed seven miles distant on the same island, are the only missionaries on the Hervey group. The state of things on Rarotogna, according to Mr. P.'s account, is as promising as it has ever been on any of the islands of the Pacific. The gospel is popular as yet, so much so that, notwithstanding Mr. P. failed of receiving his salary from England, for sixteen months they never lacked any thing. The people are abundantly willing to supply them. Meetings are well attended, and schools also. The population on those islands is rapidly increasing, which is almost an unheard of thing in this ocean at the present day. The number of people on Rarotogna, is about 8,000, half of whom fall to the district occupied by Mr. Pitman, and out of that 4,000, he has had a school of 1,500 children, taught every day in the week except Saturday. The New Testament is prepared in their language, and Mr. Williams, of the Society Islands, has taken it to England for printing. There are three circumstances which induce me to believe that their prospects will grow brighter and brighter. 1. They do not seem to have made selfish motives very prominent in their urging men to forsake sin; but to have made great efforts to have them understand and feel gospel motives. 2. They have been exceedingly cautious in admitting members to the church, only thirty-three having been admitted at each of the two stations. 3. Their whole coast is an iron-bound coast; no ships anchor there, and few come for refreshments; so that they are not likely to suffer adverse fluctuations from the influence of wicked foreigners.

Mr. Samuel Wilson, eldest son of Mr. Wilson of Tahiti, had gone as missionary to the Navigator's Islands; and Mr. Platt of the Society Islands had gone to assist him in commencing. The field there is fully open. The people are very desirous of having missionaries among them. Occasional visits from the brethren of the Society Islands had induced them to build meeting-houses. But each island is usually divided between a number of independent chiefs, who live along the shore. Each is disposed to have his own meeting-house, and none to go over to the sanctuary of his neighbor. This would point out itinerating as the proper mode of doing good. But the gospel may in time make them all of one heart and one mind. Young Mr. Wilson is, of course, a perfect native in the Tahitian language; and the language of the Navigator's Islands is only another branch or dialect of the Polynesian language. It, in common with that of the Friendly Islands, abounds in the sound of s, a rare sound indeed in the islands of this part of the ocean; but derived, no doubt, from the Fegees, whose language in other respects also varies more widely from the Polynesian.

I have already mentioned my satisfaction in forming acquaintance with the missionary fathers and brethren of the South Seas. I have also equal occasion for gratitude that I went, in relation to my health, which was much improved by the voyage. The climate here seems also highly congenial to me; so that I hope in no very long time to be completely restored to health.

Proceedings of other Societies.

FOREIGN.

country. I recently learned from a source

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free access to them, there is nobody to send there.

The revenues of this country are farmed out to the highest bidder. I have not the means of stating with accuracy, the amount accruing from all the various sources, but am informed on indubitable authority, that one man pays the king for the gambling in and about Bankok alone 64,000 ticals per annum. No man is allowed to gamble without his permission, and it is for his interest to get as many to gamble as he can. On the losses sustained by gambling he gets nothing, but of all the gains he receives one eighth. To pay his revenue, there must be annually won, (and consequently lost by somebody,) the enormous sum of 512,000 ticals; and this would only cover his quota to the king. But he has large expenses to incur, an immense number of emissaries to employ, and he will not incur such a responsibility for nothing. To satisfy all these demands, the above amount must be doubled, making 1,024,000 ticals. Most of this gambling is also among the poor, and in small sums. The waste of time, (if we may so speak of what is never regarded as possessing any value in this country,) is beyond calculation, and the amount of wretchedness and induration of heart amazing. The wretched loser frequently becomes the slave of the winner, or, more frequently still, sells his wife and children as slaves, to get the means of carrying on his career of infamy. And when the habit of gambling is once formed, the person will not be persuaded to gain a much better livelihood by honest industry; but when his means are exhausted, turns thief or robber, until he gets into prison, or chains, and there ends his earthly career. Such persons are inaccessible to the power of expostulation.

The revenue arising from the sale of ardent spirits is managed in the same way. There is no opium farm, and the article is regarded as contraband by the laws of the country, and vessels bringing it are liable to seizure and confiscation. Yet it is brought in immense quantities every year. A box of it is presented to the principal officer of government, whose business it should be to apprehend the importer; and his eyes and mouth being thus shut, nobody ventures to do any thing more about it. The results

very sanguine. Still we are far from despondency. We know that it is not by human "might," nor human "power," but by the "Spirit" of God, that the change we are desirous of effecting must ultimately be accomplished; and when that is "poured from on high," these obstacles will disappear as mists before the rising sun.

There are also some circumstances of a more encouraging nature, which serve to cast some rays of light over the shaded picture. The prejudices against foreigners, of some of the most important characters in the kingdom, are evidently melting away. Old customs are beginning to be trampled upon. The natives are beginning to construct vessels on European models, and the king has signified his pleasure that no more junks (vessels on the awkward Chinese model,) be built for him. It is now rumored that he is about to give his favorite daughter in marriage to Chau-fah, his half brother, which would in fact be nominating him to the succession. Chau-fah is very much attached to Europeans and Americans, speaks their language with considerable accuracy, and adopts as many of their customs as his situation will allow. Well constructed vessels will naturally lead them to navigation, and a more familiar acquaintance with civilized life. These things will probably somewhat smooth a missionary's path; but they will not at all lessen the necessity for the most vigorous efforts, or render less imperative the call for divine influence.

On the same subject, Mr. Dean makes the following remarks in his journal.

A wealthy Chinaman living near us has a junk just returned from a prosperous voyage to Batavia, etc., and according to custom he has to-day commenced a theatrical exhibition, in honor of the goddess of the sea. These operas, though more openly absurd, are equally fascinating with similar plays in America. It is therefore by no means surprising that a floating theatre, exhibiting itself successfully to crowded assemblies in different parts of the city, should stir up the sediments of immorality among a heathen people, to say nothing of the numerous other sources of moral pollution. A knowledge

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connection with this, that the Siamese government receive an annual revenue of more than a hundred and twenty thousand ticals from the people for the privilege of gambling, and as much more for the privilege of drinking ardent spirits, no one will question the prevalence of vice in this city, or the need of the gospel to fit the heathen for heaven. And will not all who read in their Bibles that "there shall in no wise enter into the holy city any thing that defileth, neither whatsoever worketh abomination or maketh a lie," but that "the abominable and murderers and whoremongers, and idolaters and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death," raise their prayers and lend a helping hand in giving to this people a knowledge of that name by whom alone they can be saved?

To-day three Chinamen—Chek Ete, Chek Pay-chun, and Chek Haw, came to me for baptism. The first is a tradesman, sixty years of age, the second is a gardener of seventy years, and the third is about forty years old, in humble circumstances in life, and appears to possess that humility which is acceptable before God. After asking them a few questions, I proposed to them to make it a subject of prayer during the week, and on the next Sabbath come together for further examination. They have for a long time refused to worship idols, and since my arrival here have been constant attendants on our Sabbath exercises. So far as I can learn, their lives are strictly moral. From their present appearance I feel encouraged to hope that God has given them repentance unto life. Oh that this might be but a prelude to a glorious rain of grace.

UNITED BRETHREN'S MISSIONS.

Summary View for 1834.

South Africa.—The awakening among the colonists in the neighborhood of Gnadenthal and Elim proceeded without interruption. The work of education has received a new impulse, owing to the establishment of infant schools; the evident blessing attendant on those founded at the settlements above mentioned having led to the introduction of similar institutions at Groenekloof and Elim. The month of December was rendered memorable by occurrences, partly of a joyous, partly of a distressing nature. Among the joyous, deserves to be specially noticed the abolition of slavery, which was carried into effect on the first of December, agreeably to an act of the British legislature, in the most peaceful and satisfactory manner: of the distressing, the most prominent was the incursion of a horde of Caffres into the eastern districts of the colony, whose course was marked by plunder and bloodshed, till checked by the advance of a strong body of English troops and militia. To the colonial force were attached several hundred Hottentots belonging to Gnadenthal and other of our stations, whose orderly and christian conduct gained them general respect and good will. When the danger seemed at its height, Enon was deserted for a season by the major part of the Hottentot congregation, who, under the guidance of the missionaries, found a hospitable asylum at Uitenhage. The close of the year was thus marked by many anxieties and apprehensions. In the midst of these troubles, Shiloh remained unmolested, and our brethren were able to proceed with the erection of a church. The commencement of the preaching of the gospel in their own language caused great joy to the Tambookies; and inspired the hope, that the small flock of converts already gathered from that nation would increase both in number and in grace.

British West-Indies.—It is well known that serious apprehensions were entertained by many persons, in regard to the immediate consequences of the emancipation of the negroes: the Lord was, however, pleased to put these fears to shame, and to render the first of August—the day of freedom—a season of festive joy and devout thanksgiving; not only to the negro and colored population generally, but also to their spiritual teachers, and no inconsiderable portion of their fellow-subjects of European extraction. On this memorable day, the churches at our several mission stations could scarcely contain a third of the eager worshippers; and, from that time, the desire after the word of God has everywhere continued unabated, and, in some instances, has evidently increased. May the outward liberty now enjoyed be improved by all those who hear the gospel, for the attainment of the true liberty of the children of God; that, when their race here below is run, they may receive the end of their faith, even the salvation of their souls! Throughout the remaining months of the year, a very commendable diligence was to be observed among the hundreds of children who frequent the mission schools, that they might severally become entitled to the copy of the New Testament and Book of Psalms, which the British and Foreign Bible Society had generously engaged to present to every enfranchised negro, who could read the Scriptures by the Christmas ensuing. At several stations, new school-houses were erected; which have been diligently attended by adults as well as children.

Danish West-Indies.—In these islands tranquillity continued to prevail; though the Danish government had not deemed it expedient to authorise the manumission of the negroes. The ministry of our brethren was profitable to the souls under their care; and they were cheered by the evidences afforded them, on occasion of the happy departure of not a few members of their church, that their labor was not in vain in the Lord.

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Surinam.—The Society, formed in Holland, for the Propagation of the Gospel in this colony, purchased, in the course of the year 1824, a plantation called Charlottenburg, occupying a central position in a populous neighborhood, the buildings on which they immediately appropriated for the residence of a missionary of the Brethren's church.

North America.—The believing Cherokees in Georgia appear to have been exposed to many vicissitudes, but to have been enabled to maintain their confidence in the Lord. The Delaware congregation in Upper Canada were favored with many times of refreshing from the divine presence, especially at the celebration of the festivals of the church.

Labrador and Greenland.—A severe winter caused much distress among the native converts; yet at Lichtenfels alone was actual want of the necessaries of life experienced. Our brethren, in both missions, found frequent occasion to seek counsel and help from the Lord, by reason of the trials and difficulties which impeded the progress of their labors.

DOMESTIC.

NINTH ANNUAL MEETING OF THE AMERICAN TEMPERANCE SOCIETY.

THE meeting was held at Saratoga Springs, in connection with a convention on the subject of temperance, beginning on the 4th of August. The convention was organized by the choice of Hon. Reuben H. Walworth, of New York, as president, and for vice presidents, governor Trimble of Ohio, bishop Stewart of Canada, Hon. Mr. Pond of Maine, Rev. Dr. Blackburn of Illinois, James Fowler, Esq. of Massachusetts, Samuel Blackwell, Esq. of Virginia, and Judge White of Vermont. A committee of business was appointed, of which Rev. Dr. Edwards was chairman, which reported twenty-four resolutions expressing the views of the convention on various points connected with the use, sale, and manufacture of intoxicating liquors. On these resolutions much discussion was had, during which

Resolved, That the American Temperance Union be composed of the officers of the American Temperance Society, and of all national or state societies in America.

Samuel H. Cocke of Virginia, was appointed president; and Matthew Newkirk of Pennsylvania, Samuel Hubbard of Massachusetts, Lewis Cass of Michigan, R. H. Walworth of New York, governor Lucas of Ohio, and governor Dunlap of Maine, vice presidents; with an executive committee.

Resolved, That the executive committee call another meeting of this Union at such time and place as they may think proper.

The report of the American Temperance Society commences with the following recapitulation—

In the previous reports of the American Temperance Society, the following truths are proved; and in various ways, by a great variety of facts and reasonings illustrated and enforced, viz.

1. Alcohol, the intoxicating ingredient in spirituous liquor, is not the product of creation, or of any living process in nature.

2. It is the fruit of vinous fermentation; and is generated by a process, which takes places in certain vegetable substances after they are dead.

3. It is not, as a beverage, needful or useful to men, in order to the enjoyment of the highest health, the greatest ability for bodily or mental effort, and the longest continuance of life.

4. It is, to the human constitution, a *poison;* the use of which, as a beverage, is always *hurtful.*

5. It produces many, and aggravates most of the diseases to which the human frame is liable.

6. It tends to render diseases hereditary, and thus to deteriorate the human race.

7. It weakens the understanding, stupifies the conscience, and hardens the heart.

8. It often causes insanity, and produces a predisposition to that disease in the offspring of those who use it.

9. It occasions the loss of a great amount of property.

10. It lessens and often destroys social enjoyment; and causes a great increase of domestic wretchedness.

11. It weakens the power of motives to do right, and increases the power of motives to do wrong.

12. It causes most of the pauperism, and

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16. It shortens human life.

17. It tends powerfully to lead men to dishonor God; and forever to destroy their own souls.

18. Abstinence from the use, as a beverage, of intoxicating liquor, is safe, and salutary.

19. This is proved by the experience of hundreds of thousands, of various ages, conditions, and employments; who have adopted the course of abstinence from the use of it.

20. Should all adopt, and perseveringly pursue, a similar course, drunkenness and its evils would universally cease.

21. The gospel and all means for the promotion of the temporal and eternal good of men, there is reason to believe, would be crowned with greatly augmented success.

22. For men to continue to use it, as a beverage, to make it or furnish it to be so used by others, is *morally wrong;* and ought, universally, to be discontinued.

23. Especially is it wrong, for professed Christians thus to use, make, or furnish it; and more especially still, for officers of churches, and ministers of the gospel—as the better the character, and the greater the influence of those who pursue a wrong practice, the more extensively it will be imitated, the longer it will be continued, and the greater the mischief which it will be likely to do.

This is followed by a circular from the corresponding secretary, addressed to gentlemen of high standing and character in various parts of our country, requesting information on the following topics among others.

1. What, in your case, has been the effect of abstinence from the use of intoxicating liquor, on health?

2. What has been the effect on the capability of making great and continued efforts of body and mind?

3. What has been the effect on the feelings, as to cheerfulness, uniformity, etc.? with any other particulars which may occur to you as important to be known by the human family.

The replies of thirty-four gentlemen to this circular are given in the report, and constitute the main body of the document. They all express their opinions decidedly in favor of entire abstinence from the use of all intoxicating liquors.

American Board of Commissioners for Foreign Missions.

WEST AFRICA.

Mr. Wilson and his wife were in good health, July 20th, the date of the latest information. Two schools for natives had been put in operation, and another was soon expected to be opened. Nineteen slave-vessels, recently captured, were said to be lying in the harbor of Sierra Leone, waiting for trial.

MAHRATTAS.

Mr. William C. Sampson, superintendent of the printing establishment at Bombay, connected with the Mahratta mission, died at Alleppie, on the 22d of December last. His disease was pulmonary consumption.

TAMUL MISSION.

Messrs. Winslow and Dwight and their wives, arrived at Madras on the 22d of March. The latter part of the voyage was rendered peculiarly interesting by the presence of the Holy Spirit and the hopeful conversion of a number of souls.

Mr. Poor, heretofore the principal of the Seminary at Batticotta, has been transferred to the station at Madura, and Mr. Hoisington succeeds him in the Seminary.

Donations,

FROM AUGUST 11TH, TO SEPTEMBER 8TH, INCLUSIVE.

Board of Foreign Missions in Ref. Dutch chh. W. R. Thompson, New York city, Tr.	86 68
Addison co. Vt. Aux. So. E. Brewster, Tr. Middlebury, Phil. so. in college,	10 00
Auburn and vic. N. Y. By H. Ivison, Jr. Agent, Auburn, Theol. sem.	25 71
Aurora, Mon. coll.	20 34
Binghamton, Presb. chh. and cong. (of which to constitute Rev. John A. Nash an Hon. Mem. 50; chil. of chh. for *Frances Burchard* and *Elizabeth Ann Ely* in Bombay mise. sch. 24; C. Murdock, which and prev. dona. constitute Mrs. Lucretia Murdock of Lebanon, an Hon. Mem. 75;)	300 00
Candor, Indiv. to constitute Rev. Zenas Ringe an Hon. Mem.	56 25
Danby, Presb. chh.	39 00
Dryden, Presb. chh. 46,51; fem. f. m. so. 16,38;	62 89
Genoa, Mon. con. in 1st chh.	12 25
Lysander, Presb. chh. to constitute Rev. Ebenezer Beach an Hon. Mem.	50 00
Marcellus, 3d chh.	2 25
Newark Valley, (of which to constitute Rev. Moses Jewell an Hon. Mem. 50;)	59 00
Newfield, Mon. con.	6 22
Otisco, Cong. chh.	17 00
Owego, Presb. chh.	167 69
Richford, Mon. coll.	5 00
Summer Hill, Cong. chh.	18 68

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Union, Presb. chh. 67,25; cong. chh. 28,01; 95 26
Virgil, Presb. chh. 13 00—950 39

Barnstable co. Ms. Aux. So. Rev. N. Cogswell, Tr.
Brewster, 4 00
Falmouth, Rev. Mr. Bent's so. 110 67
Harwich, 19 16
Orleans, 75 84
Sandwich, 155 00
South Dennis, 25 73
Truro, 16 62
Wellfleet, 13 39
West Barnstable, 12 00
Yarmouth, 26 00—458 41

Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.
Alstead, W. par. Gent. 6; mon. con. 23,55; 29 55
Hinsdale, Mon. con. 22 13
Jaffrey, Mon. con. 101; A. S. 5; a friend, 3; 109 00
Keene, Mon. con. 11,86; W. L. 5; 16 86
Marlboro', Trin. chh. 13 78
Nelson, A friend, 5 00
New Alstead, Mon. con. 12 00
Rindge, Fem. for. miss. so. 23 00
Roxbury, C. box, 5 13
Sullivan, Mon. con. 4 00
Swanzy, Gent. 11,50; mon. con. 5,02; R. W. 1; C. D. 3; M. D. 2; 22 52
Troy, Mon. con. 8 66
Westmoreland, Mon. con. 15 68—287 31

Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.
Brunswick, Mon. con. 129 86
Cumberland, Gent. 10; la. 12; mon. con. 15; 37 00
Falmouth, La. 32 14
Freeport, Gent. 17; la. 31,12; mon. con. 33,70; sab. sch for chil. in Athens, 1,50; 83 32
Gray, Mon. con. 5 20
Lewiston Falls, 35; Rev. E. K. 1; 36 00
Minot, Mon. con. 50; la. 6,50; 56 50
North Bridgeton, Mon. con. 7 00
North Yarmouth, 1st par. Gent. 31; la. (of which for *Curtis Woodbury* in Ceylon, 20; fr. Mrs. H. P. Buxton, for *Gilman Brown Cressey* in Ceylon, 20;) 51,97; 82 97
2d par. Gent. 20; la. 26,22; mon. con. 18,95; 65 17
Portland, La. 62 00
West Minot, Hebron chh. 4 50—601 66

Essex co. North, Ms. Aux. So. J. Caldwell, Tr.
Amesbury, Mon. con. in Mr. Town's so. 26 00
Bellville, Mon. con. 9 56—35 56

Essex co. South, Ms. Aux. So. J. Adams, Tr.
Salem, Mon. con. in S. so. 20 66

Grafton co. N. H. Aux. So. W. Green, Tr.
Bath, Men. con. 19 00
Campton, Gent. 17,20; la. 12,70; 29 90
Hanover, Dartmouth College, Mon. con. 120 00
Haverhill, Mon. con. 38 49
Lebanon, Mon. con. 100 00
Piermont, Mon. con. 5 00
Plymouth, Gent. and la. 30; mon. con. 50; 80 00
Thornton, 4 00
Wentworth, Gent. and la. 5 98
Interest, 4 05—406 42

Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Big Hollow, Fem. benev. so. 14 25
Catskill, H. Whittelsey, 25 00
Lexington, Mrs. L. Steele, 10 00
Osbornville, Mon. con. 5 95
Windham Centre, Benev. so. 18 00—73 20

Windsor, Mon. con. 16 50—351 43

Hillsboro' co. N. H. Aux. So. R. Boylston, Tr.
Francestown, La. 49,48; mon. con. 20,20; 69 68
Goffstown, La. read. and benev. so. for *David Stowell* in Ceylon, 20 00
Greenfield, Mon. con. 15 00
Nashua, Mon. con. in Rev. Mr. Richards's so. 15 50
New Boston, Mon. con. 14 05
New Ipswich, Mon. con. 46 26
Temple, Mon. con. 4 37—184 86

Lincoln co. Me. Aux. So. Rev. S. White, Tr.
Contrib. at ann. meeting, 28 42
Edgecomb, Mon. con. and dona. which and prev. dona. constitute Rev. JOSIAH T. HAWES an Hon. Mem. 33 86
Phippsburg, Mon. con. 22 00
Union, Mrs. R. A. Breck, dec'd, 5 00—89 28

Lowell and vic. Ms. Char. asso. W. Davidson, Tr.
Dracut, Evang. chh. and so. 34 58

New York City and Brooklyn, Aux. So. W. W. Chester, Tr.
(Of which fr. I. and D. Clark, for *Richard W. Clark* in Ceylon, 20; Miss E. Gelston, for China and Persia, 50;) 686 04

Northampton and neigh. towns, Ms. Aux. So. J. D. Whitney, Tr.
Goshen, Extra effort, 28 83
Hatfield, Gent. 50 0
Northampton, Mon. con. 140,81; gent. 14; 154 81
Norwich, Coll. in cong. chh. 15 12
Prescott, Mon. con. 15 00
South Hadley, 1st par. Mon. con. 28 00
Williamsburgh, Gent. 33 95—325 71

Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr. 627 62

Oneida co. N. Y. Aux. So. A. Thomas, Tr.
Augusta, Fem. miss. so. 21 00
Bridgewater, Cong. chh. 6 25
Cazenovia, Presb. so. 50 00
Clinton, D. Barton, 12 00
Coventry, 2d chh. 60 00
De Ruyter, Mon. con. 1,10; Mr. and Mrs. S. 1; 2 10
Georgetown, Cong. chh. 29 50
Guilford, Cong. chh. 10 00
Hamilton, 2d cong. chh. 29,62; mon. con. 18,35; juv. so. 10,03; 58 00
Lebanon, Cong. chh. 18 00
Lisle Mon. con. 18; fem. cent so. 14,25; 32 25
Madison, 1st cong. chh. and so. 62,28; la. cent. so. 30,71; 92 99
Masonville, Mon. con. 8,67; coll. 22,90; 31 57
McGranville, Mon. con. 2 44
Mount Vernon, 20 00
Norwich, Mon. con. 29,36; coll. 12,05; 41 41
Oxford, Coll. 10 00
Pitcher, Mon. con. in 1st cong. chh. 23 33
Plymouth, Martha Shelden, dec'd, for tracts for hea. 3 41
Sherburne, Cong. chh. 82,37; fem. char. so. 25,72; 108 09
Sidney Plains, 34 00
Smyrna, Mon. con. 24; coll. 21; 45 00
Spulia, Mon. con. 5 05
Truxton, Two friends, to constitute Rev. CALEB CLARK an Hon. Mem. 50 00
Virgil, 10 00
Waterville, Mon. con. 24 66—812 05

Rockingham co. West, N. H. Aux. So. M. C. Pilsbury, Tr.

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con. 17; Perrysville, do. 15,50; Tallmadge, Gent. 43,25; la. 63; Rev. J. Seward, 10; Nelson, 3,81; Garretsville, 21; Randolph, 26,87; Cuyahoga Falls, La. so. 22,70; Trumbull co. West Farmington, La. 9,25; contrib. 14,50; Vernon, Mon. con. 18,62; 304 62

York co. Me. Aux. So. C. W. Williams, Tr. Biddeford, Miss M. Cleaves, 15; la. 25c. 15 25

Total from the above sources, $6,480 03

VARIOUS COLLECTIONS AND DONATIONS.

Abington, Ms. Mon. con. 53 00
Albany, N. Y. Mon. con. in 2d presb. chh. 35,85; a friend, by E. H. P. 25; 4th presb. chh. 50; 110 85
Allentown, N. J. Fem. miss. so. 10 00
Andover, Ms. A circle of ladies, for a child in Athens, 12; Chapel cong. av. of pin, 75c. do. 2,50; 15 25
Auburn, N. Y., A friend, for *Sarah M. Steel* in Ceylon, 20 00
Baltimore, Md. Miss F. W. Hall, for *Fanny Maria Hall* in Ceylon, 10 00
Bangor, Me. Mon. con. in theol. sem. 43 00
Bellville, N. J. Young la. miss. so. 45 00
Bethlehem, N. H. Mon. con. 6 30
Boston, Ms. Rev. A. Bullard, 20; N. J. a bal. 50c. av. of jewelry, 90c. 21 40
Bound Brook, N. J. Presb. chh. 10 05
Brunswick, Me. Gent. asso. 23 87
Campton, N. H. Asso. 3 25
Carlisle, Ms. Mon. con. 5 58
Centreville, N. Y. Mon. con. in presb. chh. 1 00
Chardon, O. Mr. Harris, 50
Chicago, Illi. Mon. con. in presb. chh. 68 00
Coxsackie, N. Y. Mrs. R. Hallenbeck, 30 00
Detroit, M. T. Misses A. L. and M. L. Davis, for *Abigail L. Davis* and *Martha L. Davis* in Ceylon, 40 00
Dorchester, Ms. Miss H. Foster, 1 75
Dorset, Vt. Gent. 19,76; la. 7,93; 27 69
Easton, Ms. Mon. con. 26 32
Fairfield, N. J. Mon. con. 20 00
Fort Towson, Ark. Five soldiers of 7th U. S. Infantry, for sch. at Pine Ridge, 5 00
Frankford, N. Y. Mon. con. in presb. chh. 2 00
Fredericksburgh, Va. (Of which fr. Federal Hill juv. m. so. 12;) 20 00
Fredericktown, Md. Mrs. White, 5 00
Galena, Illi. Presb. chh. 113 50
Gettysburg, Pa. Eliza Smith, 5 00
Halifax, Vt. Fem. char. so. 12 00
Hanover, N. H. Theol. so. in Dartmouth college, 51 36
Killingworth, Ct. Cong. so. 20 09
Kingston, R. I. Mon. con. which and prev. dona. constitute Rev. CHARLES P. GROSVENOR an Hon. Mem. 31 55
Lambertville, N. J. Presb. chh. for support of Rev. Mr. Thomson in Syria, 10 05
Leominster, Ms. Mon. con. in evang. so. 16 00
Machias, Me. Mon. con. 15 00
New Lebanon, N. Y., R. Woodworth, a revol. pensioner, 20 00
Newton, E. par. Ms. Mon. con. 19 78
New York city, Youths' Rocktown m. so. for Rocktown, Africa, 70 00
North Wrentham, Ms. J. P. C. C. for Zoolah miss. 1 00
Orange, N. J. 1st presb. chh. 37 02
Palmyra, N. Y. Sab. sch. chil. in Mr. Shumway's cong. for hea. chil. in South India, 15 00
Parsippany, N. J. Evang so. 20; coll. in cong. 18,31; sew. so. 31,69; 70 00
Pawtucket, Ms. Mon. con. 47; a female, for child in Ceylon, 12; 59 00
Perkinsville, Vt. Mon. con. 7 69
Philadelphia, Pa. Mon. con. in 1st cong. chh. 5,79; a thank. off. fr. a lady of 1st presb. chh. 6; youths' miss. so. in 11th presb. chh. for support of *Jesse* in Cher. na. 35; 46 79
Pittsburgh, N. Y. Mon. con. in cong. chh. 42,25; Samuel Hayes, dec'd, 25; 67 25
Princeton, N. J., A. Woodhull, for *John Maclean* and *Gertrude Woodhull* in Ceylon, 40 00
Prospect, Me. Fem. miss. so. 37 00
Providence, R. I. Benef. fem. for. m. so. which and prev. dona. constitute Mrs. MARTHA C. MASON an Hon. Mem. (for *Lucy Fuller* in Ceylon, 90;) 90 00
Rensselaerville, N. Y. Mon. con. in presb. chh. 40 00
Saugerties, N. Y. GILES ISHAM which and prev. dona. constitute him an Hon. Mem. 50 00
Savannah, Ga. B. E. Hand, to constitute A. H. HAND an Hon. Mem. 100 00
Saxton's River, Vt. Mon. con. in cong. chh. 7 00
Schenectady, N. Y. Miss, sew. so. av. of a fair, for miss. to China, to constitute Rev. ANDREW YATES, D. D, Rev. ABRAHAM SWITS, Rev. HARMAN B. STRYKER, Rev. JOSHUA BOYD, Rev. JOHN A. YATES, Rev. ALBERT SMEDES, Rev. ROBERT PROUDFIT, D. D., Rev. JOHN MCMASTER, and Rev. NOAH LEVINGS Hon. Mem. 460 00
South Salem, N. Y. Fem. miss. so. 21 50
Springfield, Vt. Mon. con. 20 00
St. Augustine, E. F., O. Conger, 5 00
Stratham, N. H. Mon. con. 5 00
Stuyesant Landing, N. Y. Robert Gosman, 200 00
Troy, N. Y. Nail Factory, mon. con. 9 00
Valley Creek, Ala. Aux. So. (of which fr. Valley Creek chh. 267,75; fr. J. Murphy, Clark co. 40; less dis. 3,05;) 304 70
Washington, D. C., D. A. Hall, for *Fanny Maria Hall* in Ceylon, 10; a friend, 5; 15 00
Wells, Me. 2d cong. so. mon. con. 28,25; contrib. 12; 40 25
West Barnetable, Ms. Mon. con. in cong. chh. 24 00
Youngstown, O. La. for. miss. so. 31 00
Unknown, A friend, 6; do. rec'd in New York, 15; 21 00

LEGACIES.

Lee, Ms. Mrs. Tumme Adams, by H. Bartlett, Ex'r, 600 00
New Bedford, Ms. Mrs. Sprague, by N. Spooner, Ex'r, 200 00
New Rowley, Ms. Elizabeth Noyes, for Cher. miss. by A. J. Tenney, Ex'r, 100 00
Rensselaerville, N. Y. Jonathan Crocker, by A. Crocker, Ex'r, 40 00

Amount of donations and legacies acknowledged in the preceding lists, $10,253 28. *Total of donations and legacies from August 1st, to Sept. 8th,* $12,502 40.

DONATIONS IN CLOTHING, &c.

Byron, N. Y., A barrel, fr. sew. so. for Mr. Coan, Sandw. Isl. 21 00
Cortland, N. Y., A box, fr. ladies, for Mr. Lyons, Sandw. Isl.
East Randolph, Ms. A box, fr. la. read. and char. so. 25; fr. chil. of mater. asso. 3,25; for Mr. Bishop, Kailua, 28 25
Geneva, N. Y., A box, fr. fem. miss. so. 114 85
New Alstead, N. H., A bundle, fr. la. so. of industry, 18 00
Newark, Del. A box, fr. young la. miss. so. for Choc. miss. 60 00
New York city, (via), A barrel, for Mr. Hall, Sandw. Isl.
North Wrentham, Ms. 30 yds. plaid, fr. Rev. P. Cummings.
Rocktown, N. Y., A box, fr. youth's miss. so. for Mr. Wilson, Cape Palmas.
Stonington, Ct. A barrel, fr. 2d chh. for Mr. Smith, Sandw. Isl. 93 36
Sullivan, N. H., A box, fr. fem. circle of industry, 24 53
Verona, N. Y., A box, fr. 2d young people's benev. so. for Seneca, 36 25
Unknown, A box, for Mr. Armstrong, Sandw. Isl.

James Adger, Charleston, S. C., Treasurer of the Southern Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

Charleston, Mon. con. in Circular chh. 45,69; do. in 3d presb. chh. 8,88; Edisto, Juv. miss. so. 5; Brewington chh. 51; Medway chh. 56,25; Darlington, Juv. miss. so. for *Julius Du Bose* at Wheelock, 11,50; Savannah, Juv. miss. so. 9,26; less postage, 13c. $187 45

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THE

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American Board of Commissioners for Foreign Missions.

Siam.

EXTRACTS FROM THE JOURNAL OF DOCT. BRADLEY.

PORTIONS of the journal of Doct. Bradley while on the voyage from Bankok to Chantaboon, and while in the latter city, were inserted at pp. 326—333 of the number for September. It was also mentioned that he returned to Bankok on the 21st of December. The extracts from the journal which follow relate to the voyage from Chantaboon to Bankok, and his labors after his arrival at the latter city.

Availing himself of the advantages afforded by his voyages along the coast and his intercourse with intelligent natives, he constructed and forwarded the map inserted on the following page, embracing the country on the banks of the Meinam river, from Bankok to its mouth, together with the islands and main-land along the eastern shore of the gulf of Siam, from the mouth of the Meinam to that of the Chantaboon river, and the country bordering on the latter as high as the city of the same name. Doct. Bradley represents the banks of the rivers as being generally very densely populated, and much of the country as in a high state of cultivation. The islands along the eastern coast of the gulf are numerous, many of them masses of rock, precipitous and extremely wild and romantic in their appearance. High mountain ridges, dark forests, open fields, and scattered villages, give to the main land the aspect of varied and picturesque beauty.

December 14, 1835. This evening finds me on board a small junk lying at anchor at the mouth of Chantaboon river, having a tolerably comfortable berth in company with the brother-in-law of Coon Sit. I regard it as a merciful providence that I am allowed to have so decent and honorable a companion homeward. His presence will do much to restrain the barbarians of the crew, and will, I trust, secure for me respectful and attentive treatment.

We have in tow an elegant boat, designed probably for some one of the nobles at Bankok. It was manufactured at Semetgaum. The Siamese possess superior skill in making these boats. They have the very best materials that the world can afford for such purposes. The boats consist generally of but one piece. A large tree is taken and scooped out in the form of a trough. By some process, I know not what, the sides are then sprung outward, which draws the extremities into a beautiful curve upward. After this is done, the boat is admirably worked and trimmed. The one we have in tow is about sixty feet in length and five in breadth. Compared with many, it is quite small. I have seen not a few that were nearly a hundred feet long, and from six to eight feet wide, made in the way I have above described.

16. Found as I awoke this morning that we were passing between Coh Semet and Sem Yah. After we passed this, our course lay west northwest to another cape called Sah Wa Larn. The wind has been favorable but light. Becalmed in the heat of the day four hours or more. The heat was excessively oppressive. No shade on deck and my cabin a small place, not large enough to admit of my

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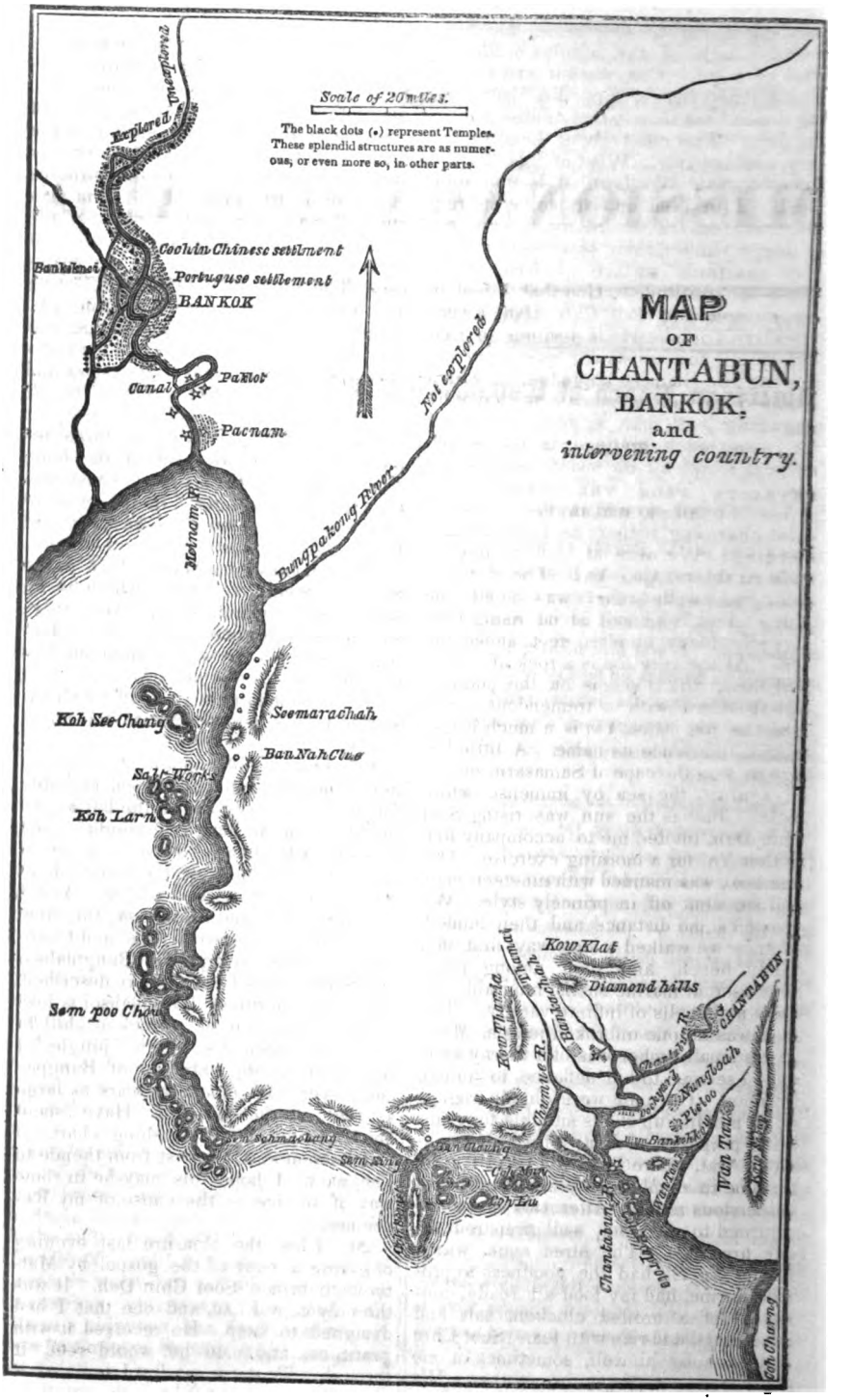

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standing upright. Our vessel has been rowed much of the afternoon for the want of wind. Cast anchor just at evening a little east of Sah Wa Larn, having made less than twenty miles during the day. The coast about Lem Sing is very picturesque. West of this, till you come to Sah Wa Larn, it is uniformly level. The land appears to be entirely uncultivated. The forests are composed of large timber, their tops presenting a very uniform surface. I have much cause for gratitude to God that I find in my companion, Soot Chin Dah, a very attentive friend. He is desirous to render me all the assistance he can in acquiring the Siamese language; in which I hope I am making some proficiency by engaging with him in conversation. I am also much gratified to notice the respect which all on board manifest for me.

17. Found myself in the midst of most charming scenery as I awoke this morning. We were at anchor between Coh Arat and Coh Yai. The distance from one to the other was about one mile. Arat is a small island rising very abruptly many hundred feet above the sea. At the very top is a rock of a conical form, which seems on the point of rolling down with a tremendous crash into the sea. Coh Yai is a much larger island, and hence its name. A little before us was the cape of Samasarn, shielded against the sea by immense white rocks. Just as the sun was rising Soot Chin Dah, invited me to accompany him to Coh Yai for a morning exercise. Our fine boat was manned with nineteen men, and we went off in princely style. We coasted some distance and then landed; whence we walked a long way, first on a sandy beach, and then among rocks composed of marine shells, interlaid with coral and shells of infinite variety. The land was all one unbroken jungle. Much of the small timber was of a thorny kind, which seemed to bid defiance to human invasion. Our men were chiefly engaged in picking up shells suitable for gambling purposes. On our return we touched at Arat, where I amused myself a little time in climbing around craggy and stupendous rocks. After two hours we returned to our junk well prepared for our breakfast. The hired cook, which Luang Nai Sit had the goodness to provide for me, had my food all ready, consisting of a broiled chicken, salt and fresh eggs, and rice with tea. Soot Chin Dah eats by himself, sometimes in one place and sometimes in another. His food is very neatly served for him in a circular wooden tray. It is prepared by a Portuguese cook, and served by his inferior brother. When he is done eating, his brother, serang, assistant serang, and cook eat of the remainder, sitting on the deck. They use neither knife, fork, nor spoon. Their fingers serve the purposes of these instruments. The helmsman and his mate, who are masters of the junk and country-born Portuguese, eat by themselves in the style of the Siamese. The crew clan together in eating according to their nameless distinctions. Their main dependence is rice and fish. The former they eat out of the bark of a plantain tree rolled up at the sides and one end in the shape of a scoop shovel, or out of a most filthy looking basket or cocoa-nut shell. There are three females on board who eat in the hold, where they remain almost constantly from morning to night. In the evening they come out to enjoy the fresh air, and have a most voluble chat with the men.

About noon we anchored close to the shore of Sem Poo Chow, which is an abrupt and lofty promontory. Here three wild hogs made their appearance. Having looked upon us a few minutes they disappeared. It seemed wonderful that they could inhabit such a bluff for a misstep would plunge them into the abyss below.

19. Our stupid captain has just ordered the anchor to be dropped, probably for the night. We are on the bar at the mouth of the Meinam river, eight or ten miles from Packnam. Have had a good view of every mile of the coast along which we have passed to-day. And I may with little qualification say the same of all the coast between this and Chantaboon. The country about Bungplahsoi and Seemaracha I have before described. The coast north of Bungplahsoi is low, without so much as a rock or hill to break the evenness of the jungle. I saw distinctly the entrance of Bungpacong river. Its mouth appears as large as that of the Meinam. Have spent much of this day in finishing charts of Chantaboon and the coast from thence to Packnam. I hope this may be in some way of service to the cause of my Redeemer.

20. I had the pleasure last evening of giving a copy of the gospel by Matthew to prince Soot Chin Dah. It was the only copy I had, and one that I had designed to keep. He received it with gratitude, and said he would read it through. To my great joy I saw that it

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riveted his attention. I awoke in the night and found him lying on his bed with a candle in one hand and this portion of God's word in the other, reading as though he had caught a ray from eternity. I could not but feel that the Holy Spirit was present, and I invoked his special power and grace to lead this deluded prince to the Lamb of God.

Evening. I left the junk on the bar at eleven o'clock, A. M., and came to Packnam in a small boat. At this place I was received on board Soot Chin Dah's *ruah sampoon* and came in company with him to Bankok.

22. Was called very early this morning to visit Yah Pi No Rit, a man high in authority. He had heard of my return from Chantaboon and wished for my advice concerning a disease in his limbs which had been of twenty years standing. Being a stranger to him, he dared not intrust both limbs to my care at once, and requested the privilege of waiting a little time to see what I could do with the one which was least affected. I yielded to his wishes, being quite confident he would be prepared in a day or two to give me the care of both limbs. He was very condescending and pleasant in his deportment.

23. The Chowcoon, whose case I mentioned yesterday, was heartily willing this morning when I visited him to give me the entire charge of his disease. The limb which I dressed was much better, while the other was very painful and had given him much trouble through the night. Thus God is giving me favor with this prince.

Soot Chin Dah, the nobleman in company with whom I returned from Chantaboon, has made me a visit to-day. By his request I accompanied him to his dwelling to take under my surgical care his only son who had been afflicted three years with a severe cutaneous disease. His father told me that the Siamese doctors could not cure it.

24. Chowcoon received me this morning with much gratitude. He was highly pleased with my treatment of his complaint, and presented me with a quantity of pumaloes, cocoa-nuts, and plantains, as a small token of his thankfulness.

30. To-day he sent a messenger to inform me that he was cured, thanking me for my services, and requesting my attendance in the future, if he should need

Broosa.

EXTRACTS FROM THE JOURNAL OF MR. POWERS.

Professed Friendship and Actual Hostility of the Vartabed—Earthquake.

October 6, 1835. Removed to-day to the Armenian part of the city, one mile from Mr. Schneider. In taking this step we followed what appeared to us all to be the direction of Providence. We feel peculiarly grateful to the God of all mercies for his tender care over us the past year, and for permitting us at length to sit down together in "our own hired house," and among the people whom, for the present at least, we may regard as our specific charge.

10. In company with Mr. Schneider I this afternoon visited the Armenian vartabed. He was seated on a sofa, in one corner of a spacious room, which composes a part of what may not improperly be called the parsonage house. He received us with much civility and apparent cordiality, gave me a welcome to his part of the city. He conversed freely and appeared pleasant; said he should be glad to do more for schools, etc., but the people were afraid. The next generation, he said, would encourage the general establishment of schools. With how much sincerity he made these remarks may be judged of from the fact, that a flourishing Lancasterian school, which was early established by Mr. Schneider, was put down through his influence. The building which he occupies is new, large, and well finished and furnished. An ascent of a few steps from the outer door introduces you to a spacious court, within which is a fine fountain of water playing delightfully, and adding much to the comfort and beauty of the apartment. Around this court is a suite of fine rooms, eight or more in number, some of which are large and furnished on three sides with costly sofas. In his receiving room is his library, consisting of some eighty or a hundred volumes. The building itself is most pleasantly situated, and commands a good view of the city and plains below. In passing through the court to show us the several apartments, a man entered and kissed the vartabed's hand. When we had passed from his presence, the vartabed said to us, with a very significant smile, "Such is the custom."

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Probably not less than ten thousand Armenians in this city look up to this man as their spiritual guide. In taking my leave of him, I could not but feel deeply for his soul, and my heart's desire is that he may become indeed a guide to those who sit in darkness.

11. Worshipped to-day, in the morning at Mr. Schneider's, and in the afternoon had a bible-class at our new residence; after which the mission family, four of us, commemorated Christ's dying love at his table. Though our number was small, we felt our hearts drawn nearer each other, and nearer to Christ our Head.

Learned through a friend that our removal to this part of the city has excited much attention among the people. In a social party last evening, where a priest was present, many inquiries were made respecting us, the missionaries, which were answered by one who has always befriended the mission. One question was, whether these men keep fasts? To which it was replied, "They do keep some fasts among themselves, but not those of our church; nor are they confined to particular days, or obliged to keep any at all. They regard it as optional to observe fasts or not, as they do not find it required in the Bible." "What!" says the priest in surprise, "are we not required in the Bible to keep fasts?" "Why," replies the other, "I once examined the Bible to see, but I could find nothing to countenance the usages of our church on this subject."

14. Heard to-day that that same vartabed who appeared so friendly to us in our call on Saturday, inquired on the next day of one of the head-men, if he knew that one of the Americans (missionaries) had taken a house among them? "No," replied the head-man. "Well," said he, "it is a fact; they have come into the very midst of us, and it is our fault too; if I had known of it, they should not have had a house here." "Why?" replies the man, "what have they done—why not let them have a house here?" "Aye, these men I have

24. We had just seated ourselves at dinner to-day, when a child brought to us a cake of sweetened bread from a distinguished Armenian, who has once called on us, in token of friendship. This is the fortieth day since the death of his father; and in accordance with an established custom among Armenians of distinction, he has sent a similar cake to three classes of persons, viz. particular friends, the priests, and the poor. In which of these classes to rank ourselves, we should have been in doubt, had it not been for the accompanying message, "Since the missionary is, in character a *friend*, in office a *priest*, and in condition *poor*." The object of this custom undoubtedly is to secure the prayers of many in behalf of the dead; for whom also prayers are read in the church this evening.

Nov. 3. This morning, while engaged in our devotions, and having sung two lines of the hymn,

> "Father whate'er of earthly bliss,
> Thy sovereign will denies,"

we perceived our house about us rocking from an earthquake. Its vibrations continued for perhaps half a minute, and with such force as instantly to stop our devotions, and to excite a peculiar solemnity in our minds; partly, doubtless, in consequence of having recently heard of an awful catastrophe of this nature in the interior.

9. Our baker failed to bring us our bread as usual this morning. On inquiry we learned, that last night he "married a wife, and therefore could not come." Accordingly all business must be relinquished. Not one of his hundred customers was supplied, and the four succeeding days were devoted exclusively to the appropriate nuptial ceremonies and festivities. Similar illustrations of passages of Scripture we often meet with. The wedding procession, with lamps and torches, often passes our windows "at midnight."

Dec. 20. Soon after our removal to this part of the city we were visited by two teachers from the Armenian school

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cuse either him or them, they straightly charged them and let them go. So much for his welcoming me to this part of the city. In fact, he is making every effort to oppose us and our work, and to close every door of usefulness against us.

Jan. 3, 1836. Attended Mr. Schneider's German exercise at Mr. F.'s. This exercise is chiefly for the benefit of Mr. F. and a Mr. and Mrs. D. pious German Jews, who have very recently come to the city, and reside in Mr. F.'s house. Mr. D. is in the last stage of consumption. The Lord's supper was administered on his account. He appears happy and in a good measure prepared for death.

Inclemency of the Winter—Armenian Christmas and Lent.

9. For several weeks past the weather for this country has been unusually cold and severe. The snow has fallen to a great depth. Although the mercury has not fallen lower than fourteen degrees above zero in Fahrenheit, yet these people are so unprepared for a winter, that the poorer classes have suffered extremely. It is said that several individuals have died for want of fuel and clothing. Their houses themselves are poor, destitute of fire-places, and warmed only by a pot of coals. The heavy snows here cut off the supply of coal from the neighboring villages. The butchers, moreover, have been brought into great distress. The multitudes of sheep in their possession can no longer graze abroad, and their owners having no fodder for them, they are likely to perish on their hands. In this dilemma, the butchers have delivered up their sheep, many thousands, to the governor of the city, by whose order they have been distributed among the inhabitants, willing or unwilling, to each family, one; to every two or three shopkeepers, as the case might be, one; the price of each being fixed by the governor at fifty piastres, be it good or bad. Such a season has not been known before for forty years. In these circumstances, we cannot shut up our bowels of compassion and say to the perishing or suffering about us. "Be ye warmed and be ye

18. Christmas, according to the Armenians. Last evening at ten o'clock the Armenian church was filled to overflowing, when religious exercises commenced and continued till the dawn of this morning. To-day and the two following days are feast days; the shops are closed; though to meet this exigency they did not hesitate to open their shops on Sunday afternoon.

22. To-day the young Armenian in our employ, as assistant in secular affairs and teacher in Turkish, has left us. For some time he has been becoming more and more lax, inattentive to our business, and irregular in his habits. We have recently detected him in a course of falsehood and dishonesty, for which even we were hardly prepared, though often cautioned against putting confidence in the man. As the only condition on which he would stay was *to do in future as he had done*, he had permission, of course, to leave forthwith.

Feb. 19. Called on a neighbor, a merchant, at his shop. Found him reading the Psalms of David; but alas, he has no sympathy with the pious sentiments of that man of God. Found another engaged in learning to read and write the Turkish. He speaks the Turkish well; but, like the mass of the people, he is unable to read or write it. He writes the Armenian. A new work on geography, in Turkish, has just been printed, and a desire to profit by it has induced this man to learn the Turkish character. The light of science is dawning on this dark province of Satan's empire. With it may the Sun of Righteousness arise with healing in his wings. In the evening, together with Mrs. Powers, called on a friend who is brother to the Armenian patriarch of Constantinople. After an hour spent in conversation, the family sung several of their tunes, which, though they strike the ear of an American oddly, are not wanting in solemnity. In return Mrs. P. and myself sung the Missionary Hymn.

20. An Armenian boy was recently abused by his father and ordered to leave the house. The boy sought protection in a Mussulman family. The Mussulman treated the boy kindly, and soon obtained his consent to become himself a

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deed, parents affirm that they are afraid to punish their children, lest they should in consequence turn Mussulmans.

22. To-day commences the long fast of forty-eight days among both Greeks and Armenians. The Armenian church forbids the use of all animal substance; but the use of snails, clams, and oysters is allowed by the Greeks. Several previous days are spent in feasting. The Greeks, particularly, have been employed almost entirely in eating, drinking, visiting, masquerading, attending balls, and the like.

March 4. To-day the ladies of the mission visited the harem of a distinguished Mussulman, and were much gratified with the visit. Is not the Lord preparing the way for free access to all the followers of the false prophet?

11. The vartabed is making unusual efforts to enforce a punctual and thorough observance of the ceremonies of the church upon his people. Several facts have recently been developed which show with what jealousy and suspicion he watches our every movement, and how assiduously he endeavors to counteract our influence. The king's heart is in the hand of the Lord. This is our joy and consolation.

17. An Armenian showed me a small vessel used in burning incense for the dead. It is the universal practice at sunset, every Saturday, in each house, to burn incense for the dead.—This afternoon, about five o'clock, another shock of an earthquake was felt. It was slight, but gave a tremulous motion for a minute or more to my writing-table.

April 8. The Armenians are now closing their lent. Last night, between ten and eleven o'clock, the people assembled in their church for religious exercises, which continued four hours or more, and consisted of prayers, reading all the passages in all the gospels, relating to the tragic scene of Christ's apprehension and crucifixion, (though not one in fifty understood the prayers or reading, it being in Armenian), and a sermon from the vartabed, from a fourfold text, consisting of one verse from the Psalms of David and one verse each from three of the prophets. The sermon was in Turkish and of course understood.

10. The long fast is ended. The last three days have been attended with various religious exercises. To-day, except the usual portion of time devoted to the church, all is spent in feasting and visiting. But while there is festivity in all the dwellings about us, our hearts are filled with painful solicitude for them. They look upon us with a suspicious eye; they are exceedingly afraid of our influence; even those with whom we are most intimate are afraid to be known publicly as our friends. There is no open opposition, while many profess friendship and seem to rejoice in our coming among them; but there is a silence here that is terrible. We have felt a peculiar sympathy to-day with Jeremiah, when he exclaimed, "Oh that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" It has been a sweet relief to our burdened souls to weep in secret places. The eye that looks out upon these dwellings sees nought to cheer—all is the stillness of death. It is the upward glance alone that brings relief to our bosoms. Faith seizes the promises, and with the tears of supplication, present them before God's mercy seat. We love to feel that this cause is God's; that in laboring to promote it, we are nothing and God is all in all. We love to feel that we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places; yet all this thick array of hostility is powerless before Him who commanded light to shine out of darkness, and who can with infinite ease enlighten every dark dwelling in Broosa. We shall reap in due time if we faint not.

Ceylon.

LETTER FROM MR. APTHORP, DATED MARCH 10, 1835.

Contemplated New Station at Ramnad.

Mr. Spaulding visited Ramnad during his tour on the continent, early in the year 1834, an account of which was given in the last volume of this work, p. 144. The brethren of the mission in Ceylon were induced to think it an important point for a station, especially when regarded as a connecting link between the mission in Jaffna and that in Southern India. It was, therefore, thought advisable that Mr. Apthorp should visit the place and ascertain the advantages it possessed for a missionary station.

Ramnad lies south by west from Jaffna, and is one of the nearest towns on the continent.

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I set sail on the 22d of December, taking with me Alexander Henry as an interpreter, and a cook. I took with me also six hundred tracts and several copies of parts of the Scriptures. My palanquin was lashed on deck, and served for a house and a bed.

On landing at Davipatam, the port of Ramnad, at one o'clock the next day, I was met on the beach by the custom-house officer, a very respectable looking man who speaks pretty good English. He had no ashes on him and only a round yellow spot on his forehead, as a mark of his caste. He was very civil, and gave me all the assistance in his power. Davipatam is a considerable settlement ten miles from Ramnad, and is well worthy the attention of a catechist.

I arrived at Ramnad about sunset, and went directly to the house of Mr. Anstruther, the English assistant collector. He received me very kindly and entertained me during my stay. Indeed the English residents in India are almost always extremely hospitable. He is the only white man now in the place; and though he has been there only a few months, he gave me much valuable information. No census has ever been taken of Ramnad, but the population is estimated at from ten to twenty thousand, and increasing. About one third of the inhabitants are in the fort; the others are in the town about one mile distant.

The morning after my arrival I went out to view the land. I found the fort to be a large tract of ground enclosed by a stone wall thirty or forty feet high, built long since and with great labor. There was the rajah's palace, consisting of two very spacious stone buildings, a very large temple and several smaller ones, a Roman Catholic church, a small protestant church of the Tanjore mission, a large tank, and several thousand people. Much of the ground is, however, vacant, and it exhibits many signs of decay.

I afterwards went to the town, which I found in a flourishing state. As the security of the fort is no longer any object, the people seem to prefer to live in the town. I saw many good houses with tiled roofs and several temples. Idolatry is much more conspicuous on the continent, than in Jaffna. A cursory traveller might ride through the whole of the latter, and scarcely know that he was in a heathen country, except by the ashes on the bodies of the people. But on the continent temples are much more numerous, and the people are fond of "inflaming themselves with idols under every green tree." In Jaffna you never see an idol out of a temple, and seldom even when you pass one; for though there are usually some images of birds, beasts, or men on the exterior of the building, there is nothing peculiarly striking about it to make you feel that the sculpture is for any thing but ornament. I say *usually*—that is if the temple be of solid materials. But on the continent you continually see the trunk of the banian tree surrounded by a platform of masonry, and on this an idol. The people also wear on their foreheads the mark of caste, and very many wear a string which none but brahmins wear in Jaffna. They also place idols in a prominent and conspicuous place before or near their temples.

The catechist of the Tanjore mission who resides at Ramnad is a well meaning, kind, and timid Tamulian. He speaks pretty good English, and is very desirous to have missionaries come. He has a small school in which he teaches English, but it does not appear that his labors have effected much, or promise much. He has a neat church, but very few, if any, professors of religion.

Mr. A. sent for the rajah's interpreter, and by him I sent word to the rajah that I would call on him when most convenient to him. He appointed five, P. M. At the appointed time I went to the palace. Entering the outer gate, I passed through a long passage closely skirted with shrubbery and by another gate through a high wall. This brought me to the steps of the palace. Ascending six or eight steps, I found myself in the hall of audience. This was a kind of portico, supported on three sides by large high stone pillars. The only furniture was a rattan mat, which covered about one quarter of the stone floor and three chairs. A few persons were standing there, among whom was the interpreter, whom I had repeatedly seen and who is very friendly to me. He beckoned to me to sit. After a few moments the rajah came, accompanied by about twenty-five men, and took his seat. A few of his attendants had swords, undrawn, and some had silver-covered sticks about five feet long. Two had each something a little resembling the brooms made of white oak or birch, very loosely tied, and turned upside down, the small strings of which were very elastic, and were constantly shaken. Two had silver dishes, and one a silver instrument, probably a pipe, while another was constantly putting something which I could not see into the rajah's hand.

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The rajah is a black man, about thirty-five years of age. He seemed in good humor, and a note of introduction which the principal collector sent me from Madura appeared to give me favor in his eyes. He said he should be glad to have me come, and offered me a very large and comfortable brick house and garden. This I could occupy without rent as long as I chose, unless he wanted it, an event not at all likely to happen. I gave him some parts of the Scriptures and a few tracts, which he received very pleasantly, though I believe he is fonder of sports than of reading. I wished to say a word about Christ, but the interpreter would not interpret it.

On my signifying that I was about to leave, an attendant brought me on a silver waiter three garlands of yellow flowers and a bunch of the same which was carefully tied together and interspersed with small balls covered with silver leaf. The interpreter said. "The rajah is about to do you honor." The rajah rose and put one garland around my neck, and one round each of my wrists, and the nosegay into my hand. He then sprinkled otto of roses on my handkerchief from a silver flask which had a cap pierced with small holes. Two attendants brought each on a silver plate the areca-nut and the betel leaf, which they poured into my interpreter's cloth. The hall where we were was so closely surrounded by the high walls, that we had lamps lighted long before sunset. The lamps stood on the floor, and were about four feet high.

The tracts and Scriptures which I carried over were received with great eagerness every time I went out; so much so as to render it difficult sometimes to distribute them. So far as I could learn they rather wished me to come, and appeared very friendly. When I spoke to them of Christ, they heard without manifesting any particular hostility. I saw several Tamul schools, which were large and appeared to be flourishing. A very considerable portion of the inhabitants of Ramnad are Mohammedans. A few are Roman Catholics, but they are much weakened by a schism that has lately divided that church in Southern India.

My visit to Ramnad has very deeply impressed my mind with the importance of having a missionary station there. The door is fairly opened; there is a large and apparently intelligent population, and houses are ready to receive missionaries. It will be an advantage to the brethren at Madura and to us to have a station near the sea-coast, especially as the supplies of books and tracts will come from our press.

Western Africa.

JOURNAL AND LETTERS FROM MR. WILSON, WRITTEN AT CAPE PALMAS.

Diversity of Languages—Schools—Customs opposed to Christianity.

UNDER date of April 1st, 1836, after remarking on the difficulty to be encountered in acquiring a knowledge of the language, arising principally from the want of intelligent interpreters, and mentioning that the school of Mrs. Strobel, the colored assistant connected with the mission, contained forty pupils, Mr. Wilson adds—

Two of our boys speak a dialect different from that of the tribe among whom we live. This will not surprise you, however, when it is remembered how numerous are the languages of this country. The people of this settlement cannot go more than twenty miles in any direction, without meeting a language that they cannot understand. And there are within thirty-five miles of this place, along the windward beach, three distinct dialects. One village has its own language, the inhabitants of which do not speak that of neither of the two neighboring settlements, although one is within ten and the other twelve miles of it, on opposite sides. How nearly these languages are allied I am not sufficiently acquainted with them to determine. The similarity, if considerable, consists in structure, and not in individual words; for these, except a few of common use along the coast, are quite dissimilar.

We have commenced an exercise in our schools which promises much good. It is to teach our American boys the native language, and the native boys the English. Our mode is to assemble both classes in our house every evening, and devote about one hour to the exercise. The American boys are required to speak a sentence in the country language, and each of the natives one in English. Every sentence is analyzed and understood by all present. We are by this amused as well as instructed; and I trust that this acquisition will be devoted to the glory of God.

We could, if it were desirable, enlarge our school almost to any extent. But we cannot at present attend to more than

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three or four, in addition to the number we have; and we shall be compelled no doubt to refuse many who will apply. Had Mrs. Wilson any one to assist her in her domestic affairs, she might teach a greater number; but she has not, and there is no probability that she will have such aid, until one comes from America. We have been trying ever since we came to Africa to get an American woman that would suit, but have failed, and we have now a native man who cooks for us and the boys, and does much better than any one we have previously had. We have five boys whom we think of setting off next year as teachers. Two of them will be fully grown and the other three in one year will be near the size of manhood. They will be capable of teaching reading, writing, arithmetic, and some of them geography. My wife exercises them on the Lancasterian plan at times with reference to this object.

The peculiar customs and laws of native society here will interpose serious obstacles to the practical operation of Christianity. I might enumerate a variety of examples, but will confine myself at present to one or two. And first, the *marriage contract* will present a weighty difficulty. Were it simply polygamy, the evil would be materially less; but it is polygamy in a most unfortunate form. Females become wives by purchase from the age of four to twelve years; and it would be difficult to find a single girl of the age of ten, who has not been sold. Fathers purchase them at this early period for their sons of a corresponding age, so that the feelings of neither party are ordinarily consulted. Indeed the task of procuring and distributing wives is not so much the duty of one man, as of a family or tribe. Each tribe embraces several families, and one individual is selected from it by unanimous consent as the head, and distinguished in a political sense as *headman*. He is also an important officer in the general government. In his hands are deposited all, or nearly all, of the disposable property that belongs to the individual members of the family, however numerous it may be. No matter how long any member may have been absent, or how fortunate he may have been in amassing money, when he returns, he must deposit all with the community at large for all the misdemeanors of the family. If any one is fined, (and this is the most common punishment), the head-man is compelled to pay it, though it should amount to every farthing in his possession. He is also answerable to the individuals who deposit funds in his hands, and is compelled to give them wives, if there are any on hand, or purchase them, provided the general fund will allow. Should another member be indolent or contribute nothing to the common stock, he cannot of course prefer any claim. Now the evil which I apprehend is this, such boys as we receive into our schools, if they continue with us as long as they ought, will contribute nothing to their family stock of money, and when they are men grown, and ready, if need be, to engage as teachers for the mission, it will be useless for them to apply to their respective head-men for wives. They will wish, as other men do, to have wives; but by the customs of the country they will be debarred. If it is said that they might lay up a sufficiency of what they may receive for their services as teachers, it is replied that they must then go into the ranks of children to find them, and be for ten or twelve years without wives, and all the while exposed to a vice of the most degrading kind, and one more extensively prevalent in Africa than any other.

Native Funeral—Boa Constrictor—Leopard.

A few days since I had an opportunity to witness a native funeral. The deceased was a man of rank, and his burial was attended with more than ordinary display. The corpse was placed in a canoe of suitable size before the door of the house, where it remained several hours; during which time all the friends and relatives of the deceased, however remotely connected, brought their offerings of cloth, china, beads, or something else, and laid them in the canoe, as a final tribute of regard. This was the first instance in which I ever saw the generosity of this people triumph over their avarice. More presents were brought than could be deposited in the canoe and the chest that was to accompany it. Several persons were sent

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drums or "frumfrums" were beating, and about a dozen men were firing guns. It is considered a great deficiency at a funeral not to fire a large number of guns; and usually they are fired from the time the individual expires until he is buried. When all necessary preparations were made, two persons carried the corpse on their heads, accompanied by a large number who went to carry his food, to fire guns, etc. When the procession had gone about half way, the pall-bearers suddenly wheeled about, and run back to the town. I inquired the cause of this unexpected movement, and was told that the dead man was not willing to go. After renewed exertion, however, he consented, and was taken to the island where all the dead are deposited. No grave is prepared, and the dead are laid on the ground without any covering, except the canoe which is laid over the body.

The presents which are made are for the use of the deceased, showing a very deep conviction on the minds of the people, that there is an existence after death. It is remarkable, however, that every article which is taken for the use of the dead is destroyed. If it is a mug, it is broken to pieces; if a piece of cloth it is torn to rags. The secret intention of this is to prevent them from being stolen. They say that the dead man can make them whole and sound whenever he wishes to use them. The practice of feeding the dead, especially great men, is very common along this part of the coast, but not at this settlement; and the people interpret all their dreams as visitations from their departed friends, and are extremely superstitious in this respect. The men seldom if ever shed a tear over a dying friend, and usually appear heartless on such occasions. The women, however, give vent to their grief in the most touching expressions of sorrow. How sincere their pretensions are I do not know, for it is their business to mourn over the dead. When shall life and immortality, as brought to light in the gospel, be comprehended by them? When shall they be able by the eye of faith to trace the footsteps of their departed friends to the realms of glory?

Under date of May 17th, Mr. Wilson writes—

We are occasionally visited by some of the monsters of Africa. A few months ago we killed a boa constrictor of enormous size. A few evenings since our yard was visited by a leopard, and you may judge of its size and powers from the circumstance, that it carried off a full grown sheep, leaping with this load two fences not less than eight feet high. These animals are frequently seen about the settlement, and are sometimes very destructive to domestic animals, but they seldom attack a human being. To kill one of them is esteemed by the natives a herculean feat, and the man who has the courage and good fortune to do it is raised to distinguished favor. The incident to which I have referred has been the occasion of developing a curious fact in relation to the superstitions of the natives about the leopard. His flesh is regarded as a choice dish, yet one family, and that embraces a fourth part of the population of the place, do not taste it, owing to a superstitious tradition handed down for several centuries. One of their distinguished ancestors, who was a great warrior, and regarded as invulnerable for many years, was finally destroyed by a leopard. Feteish was made for the man, and he uttered a command to his posterity to the end of time never again to taste of this animal; and it is probable that the injunction has been rigidly observed by the whole family for many centuries. The teeth of a leopard are considered by the natives as almost a fortune—they wear them around their necks and legs; and no pearl whatever would be more highly prized.

On the 23d of May Mr. Wilson adds—

When Mrs. Wilson opened a school little less than a year ago, the people, to say the least, were very indifferent about sending their children. They were glad enough to have us live here, for this they supposed would enable them to sell a little more of their rice, fowls, etc.; but seemed to think that the art of reading and writing could not be acquired by their children, or would require quite too long a period of labor. They have frequently said that education was a good thing, and might be advantageous to their children, but before that time they themselves would be dead and could not partake of the advantages; and they would, therefore, rather have their sons to fish and farm. One boy, however, has staid with us ever since, and can now read and write with tolerable ease. This has filled the people with no little surprise, especially that he should have acquired the wonderful art of writing. They do not regard education now as unattainable, but begin to bring their sons of their own accord. We received one boy a

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few days since that was brought thirty or forty miles to be taught. And we were not a little affected this morning to see a man bringing his little son just washed and his head neatly shaved, and telling us that we might have him for ourselves, if we would only teach him (in his own words) to "sabby book."

Closing his communication on the 14th of June, Mr. Wilson subjoins the following paragraph on the same subject.

We have recently been compelled to refuse several applications for the want of time and assistants to attend to more. The king was here yesterday to intercede for his brother's son, whom we had turned away for bad conduct; and as there were several other important men present, I embraced the opportunity to set forth the advantages of education. The king appeared particularly interested, and went immediately home and brought his favorite son and put him in our charge. We know the fickleness of these people, however, and do not indulge any undue anticipations.

Two weeks later Mr. Wilson gives the following account of the—

Daily Labors of the Mission—Schools and Desire for Instruction.

For the last two months both Mrs. W. and myself have enjoyed very good general health, and been enabled to prosecute our respective departments of labor with little or no interruption. Perhaps it may not be amiss to give you a summary sketch of our situation and daily employment. The morning, until breakfast, which is at an early hour, we appropriate to private devotion and family worship. After breakfast and until nine o'clock, Mrs. Wilson is attending to her domestic concerns and I to bodily exercise. From nine to twelve o'clock she is in her school and I with my native boy and poring over the country language. From twelve to two o'clock we spend in reading together, at dinner, etc. From two until four or half after four Mrs. W. is again in her school and I am either writing or attending to secular business connected with our establishment. From four to six we are generally walking or taking exercise in some other way. We have tea at an early hour immediately after which the boys are assembled in our room for evening prayers and for reciting English and native sentences. Sabbath morning previous to preaching Mrs. W. instructs the American boys on religious subjects; and the natives between forenoon and afternoon service; and the evening is usually spent in social worship. My evenings, excepting Sabbath, are devoted to the study of the native language. This is the line of engagements that we have marked out and ordinarily pursue, but we are liable to numberless interruptions.

It may be thought that we are bestowing an undue portion of our attention upon education, but it would not, I think, if our situation was thoroughly understood. I have not yet sufficiently mastered the native tongue to be able by it to preach to the people; and the scanty knowledge which my instructor has of English does not fit him to be a safe interpreter. The liability to mislead the people on the great principles of Christianity through such a medium, is very considerable; and very few who are acquainted with our situation would recommend such a course. Besides it ought to be remembered that schools and education (I mean the elements of reading and writing) have special claims upon the attention of a missionary in a country like this. If they are not regarded as indispensables to the introduction of Christianity, they must be so regarded in respect to its extension and perpetuity. Had the people a written language of their own and schools, then our most obvious duty would be to preach, to translate the Bible, tracts, etc., into that language, and circulate them among the people. But the condition of this people is vastly different. The missionary has, in the first place, to form a language, or to reduce an existing barbarism to some kind of system; erect schools, and teach people to write and read their own tongue. Besides, the hesitancy which is felt by white men about coming to this part of Africa renders the duty of training native teachers as speedily as possible very obvious.

Our school now consists of ten native boys, two native girls, five American boys, and two American girls—in all nineteen; to which we expect soon to add four more native girls. To this number we shall be compelled to limit ourselves until we have more assistance from America, as the whole of them, except the two American girls, live with us, and cause no small amount of care. Our school has become very popular, and in such a manner as frequently to affect our hearts. We have been compelled within a few days past to decline a half

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a dozen or more applications, and I have been affected to tears when I have seen these heathenish parents leading their reluctant sons from our house because we could not receive them. Yesterday afternoon about dusk one of our boys was hailed by another of his country lads, who stood without the gate, and requested to go and "ask Wilson if he would not take another boy into his yard to learn book." He was called in, and upon inquiry it was found that he had come, being about eight or ten years of age, by himself, and with the consent of his father, from a neighboring village to plead his own cause for a place in our schools. When I told him that we could not now take him, his disappointment was indescribably touching; and it was with no little hesitancy that he consented to return, notwithstanding I promised that at some future time I would admit him to our school.

The people are not so willing to place their daughters in our charge, being regarded by their parents as marketable property, and they being required by us to give a pledge that they never will afterwards sell them or dispose of them in any way contrary to their personal wishes. Even on these grounds, however, we can procure as many as we can well take care of.

In a subsequent letter, dated July 20th, Mr. Wilson makes some additional remarks on the same subject.

Our favorite boy and my principal teacher, Waser, came to my study this morning leading a naked native girl about eight years of age, and accosted me in his broken English by saying, "Misser Wilson, how you like disher gal?" I told him, Very well; but asked him at the same time what he meant. He explained by saying, that her father wished to betroth her to him, and that if we would take her "and learn her book and all Merica fash, my heart be very glad for dat palavar; for," said he, "bymby I be proper Merica man myself, den I no want dese here woman for my wife, cause he no sabby ay thing but for bring water and wood." I told him we would take her if her father would request it; but that we would not recognise any right on his part to control her, and would allow no connection between him and her until she became marriageable according to American usages; and he must also pledge himself never to have more than one wife. To all of which he assented, and we shall probably take the girl into our family. We have two others bearing the same relation and under similar obligations. We are always gratified to get both the sexes into our family, when we find such a relationship existing; and we never fail to interpose our influence, when we can do it judiciously, to prevent these early negotiations, though we think it wise, when such is in existence, to train both parties, that they may be mutual helps to each other.

Although I regard it as injudicious to preach to the people with my slender knowledge of their language, or through such interpreters as I can command, we nevertheless use various means to impart the truths of the Bible to our boys and girls; and we are rewarded by seeing them generally favorable to religion, in some cases decidedly affected by its truths. One of our little girls sometimes evinces an anxious interest on the subject; and though she has not as yet given us evidence that her heart has been renovated, we cannot but hope that God will perfect what we hope he has begun.

Mrs. Strobel's school will commence in two weeks and I have already had twelve or fifteen applications for that. We well understand the fickleness of this people, however, and do not expect that a day-school, without furnishing board, will be sustained without a vigorous and persevering effort on our part.

The native people of this settlement will be very decidedly opposed to our establishing a school at Rocktown, because they bear in heart a grudge of long standing against that people. But their feelings will of course be disregarded in such a matter.

The Lord is blessing us with good health and contented minds, and we hope soon to be cheered by the arrival of our associates. We feel that we have been excluded from all society that was congenial for the last two years; but in this God seems to be regarding us with a favorable eye.

An ordained missionary and a colored man as a printer are about to embark for this mission. A printing-press with a fount of types, and other things requisite for printing on a small scale will also be sent. Teachers, both male and female, are greatly needed to open schools in the native towns in the vicinity of Cape Palmas.

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Syria and the Holy Land.

REPORT OF THE STATION AT BEYROOT FOR THE YEAR 1835.

THE missionaries at the station are Messrs. Smith and William Thomson, Mr. Bird having gone to Smyrna in September, on account of the ill health of Mrs. Bird. Messrs. J. L. Thomson, Lanneau, and Hebard had not arrived. After noticing the decease of Doct. Dodge and many of the English residents who had been cut off during the year, while the mission families had generally enjoyed good health, the brethren proceed to give a—

History of Arabic Preaching at the Station.

For several years after the commencement of this mission formal preaching to the natives was not attempted; partly because much time necessarily elapsed before a competent knowledge of the language could be obtained, and partly because it was apprehended that such a step would increase the hostility and opposition of the existing ecclesiastical authorities, already as violent, at times, as could well be sustained. Instead of preaching, catechetical exercises and meetings for exposition of the word of God were regularly held in Arabic, and by means of them members were from time to time instructed in the way of life. At length it was thought advisable to make the experiment of regular preaching; and about two years and a half ago the services on the Sabbath were converted into a formal sermon, with the appropriate prayers. The measure was adopted with as little change in the circumstances as might be, and no particular notice was attracted by it. At first the meeting was held in one of the family rooms of the mission-house. This being found too small and otherwise inconvenient, another suite of rooms in the lower part of the house were selected and so altered as to form a pleasant little chapel.

towards such a command of Arabic as to enable him to preach extemporaneously in it, necessarily slow. We feel, however, that it is one good influence of the exercise, that it places such a high standard of acquisition in the language before any missionary, to which he otherwise might not have sufficient inducement to attain. It is a circumstance deeply to be lamented that out of so many missionaries who have visited this country from England and America, so many of them have either died or left the field before they were able to preach to the natives. At the present time there are only three in Syria who have ever attempted it.

Experience has so far proved that our anticipations of special opposition were without foundation. As the service has thus far been conducted, no branch of our operations has encountered less. Nor has this been because the truth has not been faithfully preached, or because no Arabs have attended. We have kept back nothing of the great doctrines of evangelical religion, but have explained and applied them with as much plainness and faithfulness as the ability of the preacher enabled him to do it, and have exposed and rebuked prevailing errors and sins. Had the Spirit of God applied these truths to the conviction and conversion of souls, we should probably have experienced opposition. This, we have to lament, has not been the case in any instance that we know of; although several of the hearers have made manifest progress in religious knowledge, and two or three are now numbered on our list of serious inquirers.

The number of hearers is still but small, although there has been a manifest increase during the year. Sometimes they have amounted to seventy or eighty, though generally they have not averaged more than forty or fifty. These are quite regular in their attendance; to them we preach and for them we pray, hoping that God will yet, of his infinite mercy, choose some of them for himself.

Attention of the Druzes to Christian Instruction.

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Their religion is not fully known, being held by them in secret; but it is neither Christian nor Mohammedan, though it originally sprang out of the latter, and its followers hypocritically profess the Moslem faith for the sake of protection. In this people this mission early felt an interest, although until the last year little could be done for them, except to extend as much as possible our personal acquaintance with them. During the last spring several Druzes presented themselves as candidates for admission to our denomination. Not being found qualified, however, they were only numbered among inquirers, and instructed in the doctrines and duties of Christianity. In the summer, Mr. Bird, on removing his family to the mountains, opened a service on the Lord's-day especially for the Druzes, which was attended by an encouraging number. On his removal this service was continued for two or three Sabbaths by Mr. Smith, who also at the same time took a missionary tour amongst their villages. In this short tour they were found every where perfectly accessible, and respectful hearers of the word; and the experiment has led us to anticipate happy results from visits of a similar nature.

Subsequently to our removal from the mountains in the latter part of September, our Arabic service on the Sabbath at Beyroot has been attended by a considerable number of this people; partly from the mountains, and partly from a settlement of Druzes in the suburbs of the city. At the same time the house occupied by one of us being in the neighborhood of the settlement, his family worship was attended daily by from ten to fifteen of them for several weeks, at which the Scriptures were expounded at length, and the way of salvation distinctly pointed out. During this time numerous and urgent were the applications, not only from these neighbors, but from others in the mountains and from some of the nobility, to be received into our sect; and had it been consistent with our views to admit them as the ministers of some other denominations have been in the habit of doing, we might by this time, from them alone, have gathered a numerous sect. But although we rejoiced at an opportunity to communicate so much religious instruction to this deluded people, we did not regard any of them as ingenuous inquirers. They had always professed Mohammedanism hypocritically, to escape the oppressions to which Christians have ever been exposed under Moslem rule. Now, so great is the change under the Egyptian government, that the condition of Christians is better than that of Moslems, chiefly because the latter only are pressed into the pasha's army. To this impressment the Druzes are liable in consequence of their profession of Mohammedanism; and the levy was actually being made among them during a part of the time of which we have been speaking. The reason for which they had professed Mohammedanism having thus ceased, they were disposed to renounce it. Some of those who applied were ready also, no doubt, to renounce the Druze religion also, being mostly of the uninitiated. But a leading object in the minds of all was professedly that they might be placed upon the same footing as other christian sects in their political relations, and thus escape being made soldiers. But this we could not insure, even if they had been cordial believers in Christ; and we distinctly told them that they were caught in their own net, and were justly suffering the fruits of their hypocrisy. They had always professed the same faith with Moslems and now they must expect to share their fate.

It is proper to state the particular embarrassments under which we labor in such circumstances. In the first place, every existing christian sect in Turkey has an establishment, acknowledged by government. Amongst these Protestants have no existence. A native protestant sect is not yet acknowledged, nor even known to the government of Turkey; and whether it will allow one to come into existence remains to be seen. We hope indeed that under our present government, a petition to that effect from a respectable number of natives, backed by the influence of the representatives of foreign protestant powers, might accomplish the object. But the trial is yet to be made, and with all this papal and Greek influence in high places against us, the struggle may be a hard one. Oh for wisdom and strength from on high when it does come. The case of Mohammedans wishing to become Christians is still more difficult. Hitherto no such thing has been tolerated at all; but death, according to the bloody standard of the false prophet, has been summarily executed upon apostates. In Mount Lebanon the cases have been somewhat numerous of Druzes becoming Maronites; but then it was under a local christian government, which, being papal, is of course opposed to us. The Egyptian government has now extended its authority over these mountains and what

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course it will adopt remains yet to be determined. We trust that God, by bestowing his converting grace upon the hearts of some of them, will ere long cause the experiment to be made; and when it arrives we will trust him to advocate his own cause and not shrink from the effort. One step which this government has already taken gives us some encouragement. Persons born Christians, but who under the former government had become Moslems, either voluntarily or by violence, have every where been permitted without hindrance to return to their former faith. A number of such cases have occurred at Beyroot.

The Press and Printing in Arabic—Native Assistant.

The press for the mission arrived at Beyroot about the close of the year 1834; but owing to the imperfect state of the fount of types, nearly a year elapsed before it could be put in operation. Measures are in progress for obtaining two new and complete founts of types, which will greatly increase the facilities for diffusing christian knowledge through this channel. Respecting the work already done the report states—

Of books printed we can yet report only a very few spelling-cards for schools. Our intention is to proceed with a system of elementary books for schools as fast as we can; and at the same time we shall endeavor to carry through the press small and simple works explaining and enforcing the fundamental principles of evangelical religion. How soon we shall be called on to print any part of the word of God in Arabic, we know not. At present we are abundantly supplied by the British and Foreign Bible Society, not only with the whole Bible together, but with smaller portions for schools, and those done up in a variety of forms.

But to give efficiency to our press, we need an increase in the number of missionaries. Without more fellow-laborers to excite a desire for our books, and to circulate them our mill will soon be stopped by back water. But not on this account only, or chiefly, are we urgent in our request for a reinforcement. The state of this country and the indications of divine providence call loudly upon us and upon the church at home, to redouble our efforts in behalf of this perishing people. The whole country is now thrown open to us, and in every large city, at least, there ought to be missionaries immediately established. And we ask for them soon. After they shall arrive they will be able to help us but little for a considerable time, so long does it require to obtain a competent knowledge of the language; and if it be long before they are sent, it seems almost as though we might despair of any efficient aid before we ourselves are laid aside from our labors.

Feeling the need of more labor in this department of our operations, than, with our present limited number, we can perform, we have been led to inquire whether a more advantageous use could not be made of the native help already at command, than hitherto. We have consequently concluded to employ Tanoos El Haddad as catechist. He has for several years, with more than usual uniformity, exhibited the christian temper and spirit, so as to receive the respect of all who are acquainted with him. With the word of God he has obtained an excellent acquaintance, and his mild and amiable address and unassuming manner will secure to himself easy access to his countrymen, and a favorable hearing of the truth. We shall continue to send him on excursions to converse with the people, circulate the Scriptures and other books, and ascertain the state of the public mind as often as we have opportunity. Fervently beseeching the blessing of the Head of the Church to accompany our friend and brother in his journeys, we send him forth as a solitary sheep in the midst of wolves. May he have the wisdom of the serpent and the harmlessness of the dove; and may God multiply laborers among us, until great shall be the company of natives that publish the glad tidings of salvation.

Boys' Boarding School—Female School—Sabbath Schools—Common Schools.

Boys' School.—After many unavoidable delays and some expense the mission-house was made ready for the reception of boarding scholars; and on the ninth of December six interesting lads were received, and now constitute the commencement of what, we trust, under the divine blessing, will ere long grow into a flourishing institution fraught with the richest benefits for benighted Syria. Besides the six mentioned above, there are one or two connected with the school who board at home, and more have applied to be connected with it in the same way; but we have hitherto declined admitting them. What course we shall

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pursue in future, we leave to experience to decide.

The report contains an outline of the studies and the regulations for conducting the school, and then proceeds to remark on its progress during the few weeks it had been in operation.

So short a time has elapsed since its commencement, that a detailed report of the state of the school will not be expected. All the lads received have thus far promised very well; and having been connected with us for some time previously, we have much reason to hope that they will be allowed to remain until they have completed the course. Their studies at present are reading, writing and definition in Arabic, and Arabic geography; reading, writing, spelling, and talking English. They have also regular instruction in vocal music, of which they are very fond, and in which most of them make good progress. They have Arabic prayers, reading of the Scriptures, and exposition morning and evening; and they study the lessons and form a class in our Arabic Sabbath school. These, with constant attention on our public Arabic services on the Sabbath and other days, constitute their religious training.

Female School.—The female school, which we regard as an interesting branch of our labors, was continued regularly until the tenth of August, when there was an examination, and a vacation of a few weeks succeeded. Forty girls were present at the close of the school, one fourth of whom had been connected with it only a short time previous to the vacation. More than one fourth of the whole number were Moslems. Since the school was re-opened in September, but one of the Mohammedans has attended. The cause of this falling off is not known. The school has not diminished, however, as there are about forty christian names now on the list. The average number of attendants has been about twenty-five. Since the arrival of Miss Williams the school has been continued six hours and a half each day, including half an hour recess. The scholars are exceedingly fond of the school, very industrious and obedient. No punishment is found necessary, except the erasure of good marks on the black board. They are much interested at present in learning to sing. Two Jewesses are members of the school, and although they retire before the closing religious exercises, one of them gets her Italian lesson in the Old Testament and her Arabic in the New, and unites with us in singing the Psalms of David.

Miss Williams has a class of five, who are learning English. The arrival of Miss Williams has been a most seasonable addition to our strength in this department of labor. Being able immediately to take the charge of the school in the morning, during the hours chiefly devoted to work, the time has been prolonged, and Mrs. Smith has been enabled to devote more attention to reading, writing, and instruction in religion. We feel much encouraged and delighted with our female school, and believe that no branch of our labors is more promising of ultimate fruit unto life everlasting, than this. And we hope that the Board will keep female education always in mind, when they send out reinforcements to this country. No new mission should be established without embodying the means to open a female school immediately. A teacher should be provided for every new station which is commenced, and at its commencement, so that years may not be lost before the needed help can be obtained. Female schools are at least as easily collected, even at the very outset of a station, as any other. At Jerusalem this is the only kind of school which has as yet succeeded. In Cyprus the people are extremely anxious for a female school, and we have recently had a request for one from a town where no mission has ever been established. Let not this request be forgotten.

Sabbath School.—The native Sabbath school was commenced as a branch of the English Sabbath school. A few little Arab girls from the week-day school being formed into a class on the Sabbath in the same apartment with the English school. A class of boys was also formed in the same way. At length nearly all the girls of the female school acquired the habit of attending the Sabbath school, and it was held in another room. For the last half year its prosperity has been somewhat uniform, both as regards numbers and improvement. The average attendance has been about eighteen in the female and half as many in the male department. We have five teachers, three of whom are natives. The teachers assemble on every Friday evening for mutual prayer and study of the Scripture lessons, which are the Sabbath School Union Questions, translated for the occasion each week, and a manuscript copy given to each teacher. The

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scholars commit the lessons with as much facility and correctness as children in America. In the female week-school the Sabbath-school lessons form a part of their regular studies. Although it was difficult to fix their attention to religious truth at first, the scholars have generally made pleasing improvement, and manifest considerable intelligence in their answers.

All the scholars attend the Arabic preaching, to which they proceed in order from the school-room; and some of them listen with fixed attention. On Monday the oldest class of girls in the female school can usually repeat the text and some portions of the sermon; and if the teacher fails to examine them, she is reminded of it by the girls themselves.

On the whole, though our beginning is feeble, we feel that it is a Sabbath-school, and that we can claim the blessing of the God of Sabbath-schools; and when surrounded by our respective little groups at the fountain of eternal truth, we cannot doubt but that some of them will drink of the water of life; and though we speak in a foreign tongue, we feel that it is a privilege to have been transferred from the garden of the Lord in our own favored land to this uncultivated field, here to train plants of righteousness which will flourish, we trust, in the courts of our God.

We have also a small European Sabbath-school, in which instruction is given in English and French. This school is composed of the children of the mission, those of the English and American consuls, and a few others. Some are the children of Catholic parents. The school is held in the house of the American consul immediately after English preaching. The Union Questions are used, and the manner of conducting the school does not differ from that in America, and therefore requires no particular notice.

Common Schools.—The number of our common schools is five, and the scholars that attend, amount in all to 323. It is believed that the character of most of the schools is gradually improving, although they are all far below the standard to which we wish to elevate them. The grand obstacle to their improvement is found in the masters. Were they such as we desire and need, we should meet with but little difficulty in introducing all the improvements necessary to constitute them good schools. This remark applies only to Beyroot and vicinity, where we are known, and where it is certain that our schools are popular among the people. One of the schools is held on the mission premises, taught by a pious man, and well instructed in divine truth. Another is taught by the brother of a Greek priest, and a large part of the scholars belong to the relations of the priest. The school is kept in a part of the establishment which embraces several families, two priests, and a large church over which they preside. The whole connection is friendly to us, and having the entire control of the church, it may yet become the *first oriental church opened to us for the preaching of the gospel.*

We also support a school for teaching Modern Greek, whose history is as follows. About three years ago a Mr. Ross, of England, travelling in these countries, became interested in a project for establishing a school in Jerusalem to teach the Greek pilgrims, many of whom reside in that city six months in a year. For this purpose he left in Mr. Bird's hands five hundred piastres, and afterwards sent a hundred dollars to Mr. Thomson, to be disposed of in this way. But as it was found impracticable to open a school of that character in Jerusalem, Mr. Bird commenced one in Beyroot, where Mr. Ross and he had previously attempted the same thing, but failed. This school has the patronage and sanction of the Greek bishop of Beyroot, and is taught by his deacon, and is frequented by from twenty to thirty youth of the most wealthy and respectable of the Greek families in the city. After all the funds bestowed by Mr. Ross were expended, the case of the school was considered by us repeatedly in our business meetings, and it was thought best to continue it, at least for the present. The reasons which have led us to support it are the following. It forms a kind of connecting link between us and the Greek bishop and clergy, and from these alone can we expect any friendly co-operation. In the second place, it is advancing the cause of general education, which is a very desirable object in this country. Besides the youth are from the most respectable part of society, and they are acquiring the Greek language, which will be of great advantage to them and to the cause of Christ, should they ever become pious, and enter their church as priests and bishops. This is by no means an unreasonable hope. The books they study are chiefly from our own press, and the book most used is the Word of God. We have thought it best, therefore, to continue our support.

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The school costs us seven dollars a month.

Distribution of Books—English Preaching.

The distribution of books has been very inconsiderable, except through our schools. Since statistics have been preserved, the results show that by far the largest demand for the Word of Life comes through our schools. Indeed the number of intelligent readers in Syria is small; and we cannot expect any great demand, either for books already published, or for those to be issued from our own press, until there shall be more schools, and education shall be more widely disseminated. Education and the labors of the press are mutually dependent, and to prosper they must be prosecuted with equal zeal and perseverance. We need the press to furnish apparatus for our schools, and we cannot prosper without its assistance; and we need schools of all kinds to create a demand for the labors of the press.

We have had regular English preaching during the whole year, in a part of the house of the American consul, appropriated to this use and arranged so as to form a convenient chapel. The attendance has been very encouraging, and we have reason to hope that the Word of God has not been preached in vain. Several have been at different times much impressed, and one at least, it is believed, has given his heart to God.

EXTRACT FROM A LETTER OF MR. LANNEAU, DATED APRIL 28, 1836.

Voyage from Smyrna to Beyroot.

BEFORE this communication is received, you will probably have heard of the safe arrival of brother Hebard, Thompson, and myself at Beyroot, on the 14th of March. We left Smyrna on the evening of the 18th of February, after a pleasant sojourn of nearly three weeks, in Smyrna, the "Paris of the Levant." During that time we had visited most of the interesting places in and around the city, which have already been described by the missionaries, and enjoyed much of the communion of saints with our dear brethren who are stationed at that important post.

Our vessel was a Greek brig, and our fellow passengers consisted of five Turks, two Arabs of Damascus, one Armenian, four or five Jews, and a German musician who professed to be going to Jerusalem to play on the organ of the Church of the Holy Sepulchre. They all treated us with marked respect, and we distributed among them and the Greek sailors several tracts and portions of the Bible. We stopped at Fouges, a small town near the entrance of the gulf of Smyrna, to take in additional ballast, and were detained there for several days, when the wind being in our favor we sailed down rapidly by Scio, Samos, Patmos, and Stanco, the ancient Cos, and came to anchor in the harbor of the once renowned city of Cnidus, near the promontory of Doris. Here we spent one day in examining the ruins of former times. Broken marble columns, and massive blocks of hewn stone, marked the locations of the temple of Apollo and Venus, the palace of the king, and the amphitheatre where the inhabitants of the Hexapolis of Caria were accustomed to resort in immense multitudes to attend the games celebrated in honor of Apollo. It was painful to witness this wreck of time, and still more to see the bigoted Turk ploughing with stupid indifference among the remains of art and magnificence which his own nation had wantonly destroyed. We collected some beautiful specimens of minerals and antiquities, and with feelings of sadness we returned to our vessel, and soon bade adieu to one of the most interesting places of ancient times. We tarried at Rhodes nearly a week, and had thus a good opportunity of surveying this city of wonders. Every thing appeared to correspond with the huge dimensions of the famed colossal statue, that strided its harbor. The walls, castles, and towers were the most solid of the kind I have seen in Asia. Cannon balls, some of which measured more than two feet in diameter, were lying in every street, and cannon of calibre large enough to carry them were still mounted on the ramparts. The streets were paved with black and white pebbles arranged so as to form many beautiful figures, the whole giving substantial evidence of the taste of its inhabitants. The church and castle of the Knights of St. John were pointed out to us, as was also the supposed spot where the collossus stood.

The present population of the city is about five or ten thousand, and consists of Mohammedans, Greeks, and Jews. There are but few Franks, and there is no missionary on the island, which is about forty miles long and fourteen broad, and contains about thirty thousand inhabitants. The trade of Rhodes is

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considerable, and as it is the most important stopping place for vessels from Constantinople, Smyrna, and Greece, bound to Egypt and Syria, it might be occupied to great advantage by a missionary. And I hope the time is not far distant when this shall be effected, and thus another link be formed between the missions in Syria, Cyprus, Scio, and Smyrna. From inquiries, we heard nothing but what would encourage such an attempt, if it was thought expedient and a suitable man could be obtained. From Rhodes we came to the island of Cyprus, and were cordially welcomed by Mr. and Mrs. Pease at Larnaca. We regretted that our stay was so short, that we could have only a few hours of hurried conversation. From our visit to Limasol a few days before, we had become most deeply impressed with the importance of occupying this ground as soon as possible, from the importunity with which the people pleaded for books and especially for missionaries. The journals of Messrs. Thomson and Pease had in some measure prepared our minds for such a state of feeling; but we were gratified beyond our highest expectations. Never have I received such hospitality and kindness from strangers. We were met on the shore by the American consular agent, and admitted to pratique without the usual expenses; and at a meeting of the principal merchants and men of the town, the night before we landed, they resolved not only to give us pratique, but any thing else which we desired of provisions and other articles gratuitously. We spent a day in visiting the chief families, and the places of interest, and when we left we were enjoined not to forget them in our efforts to diffuse the blessings of christian education throughout those regions. We almost pledged the American church to supply them with the bread of life; and in view of this and facts before known, the brethren of the mission at the general meeting which has just closed, resolved to send Mr. J. L. Thompson thither to assist Mr. Pease in his work.

Leaving Cyprus we sailed for Syria, and on Monday morning, the 11th of March, the long wished for land of promise came in sight. Lebanon, that goodly mountain, was seen in the distance, with a dense black cloud resting upon its lofty summit, reminding us of the darkness of error and superstition which now covers the hearts of this once highly favored people. It were vain to attempt a description of the feelings which rushed across the mind on such an occasion. As I gazed on this noble range of mountains, I felt an unwonted sympathy with patriarchs, prophets, and apostles—and a more ardent desire to publish salvation in the land where its sounds were first heard, and whence it hath gone out into all the world. As we drew nearer, Beyroot was discovered directly ahead of us, and indicated by a high bluff of yellow sand, which stretched along the base of the mountain. In a few hours we were rapidly sailing by the city to the quarantine ground, about two miles up the bay, where we cast anchor at four o'clock in the afternoon amid a fleet of nearly thirty vessels.

LETTER FROM MR. PEASE, DATED AT LARNACA, CYPRUS, APRIL 1, 1836.

Disregard of the Sabbath—Favor of the Ecclesiastics and People.

One of the greatest trials I have had has arisen from my views of the Sabbath. For several weeks after our arrival we were interrupted in our observance of that day by frequent visits from the people, who called upon us out of curiosity, or politeness, or good will. Knowing that they regarded it only as a holiday, which might very properly be spent in this manner, I could not feel displeased with them, however much I might regret the desecration of the day. But as the evil was like to be one which would continue to recur, if not stopped by some prompt measures, I refused to be seen at all. When I was invited to accompany one of the citizens on a visit to the governor of the island on that day, I respectfully declined. Whenever individuals appointed that day to visit me, I kindly told them that I could not receive their visits. It is but yesterday that my teacher told me that the bishop of this island wished to call upon me on the coming Sabbath. While I could not but be gratified by this expression of his kindness, I was obliged to tell him that it would better accord with my views of the sacredness of the day to appoint some other time. I can assure you it requires no little moral courage, and at the same time the most heartfelt kindness, to say "no," in such circumstances; nor does it cause less surprise on the part of the people. What! not visit nor receive visits on the Sabbath! and from a bishop! or a consul! I am happy to say, however, that I am not aware of having lost any friends among the people by pursuing this course; but I believe, on the contrary, that they will respect me

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the more for my frankness and independence in the matter. Still it is difficult to make them believe that we have a conscience on the subject. They seem to think it only a pretence to prevent too many calls. I have been obliged to tell individuals who knew my views, but persisted in calling, that my rules were of universal application—my Sabbaths I must have to myself.

After mentioning the call of the missionary brethren on their way to Beyroot, referred to in the last article, Mr. Pease proceeds—

The archbishop has written to me for books, and congratulated me upon my arrival here. Although he has a Hellenic school in Nicosia he has expressed pleasure, in conversation with a Greek of this place at hearing that I expect also to establish one here as soon as possible. The bishop of this diocese, in conversation with me a few days since, was pleased to express the same sentiments on the subject. Thus three of the chief ecclesiastics of the Greek church on the island have expressed sentiments of the greatest kindness towards us, and have welcomed us here. The people have also done the same. I am aware that much of this must pass for compliment, at least amongst a part of our well-wishers. I am also aware that they are pleased with our presence, not from any regard they have to the promotion of true piety, but because they expect their children will be educated. Be the motives what they may, however, still I cannot but consider it a matter of real joy that we are allowed to commence our labors here with so much peace.

During our residence on the island I have distributed about 770 copies of the Scriptures and the Malta and Smyrna publications—a small number, yet a beginning. As the number of readers is comparatively small, the distribution of books must be limited until a change takes place.

The people have received us with cordiality wherever we have seen them. The archbishop, two bishops, as before stated, and many of the priests have expressed the same feelings, and appear to regard us as friends, and our object with favor. I have already established one school which has ninety scholars and is daily increasing. As soon as possible, I shall establish another in the Scala. Should we enjoy the blessing of God, I have in contemplation a female school and a high school. The population of Larnaca and the Scala is not less than 6,000. Here alone is a fine field of labor. But within a few hours' ride are many small villages which will eventually be benefitted by the mission here. Limasol, at a distance of fourteen hours, has a population of about 3,000, Nicosia has 15,000, Lapithos perhaps 4,000, besides other places of consequence, all of which are surrounded by villages.

Greece.

EXTRACTS FROM THE JOURNAL OF MR. KING AT ATHENS.

THE hostile feeling towards missionaries and their labors, to which Mr. King so frequently adverts in his journal, seems to exist pretty extensively, not only in independent Greece, but also at Smyrna, Constantinople, and other places; and appears to have been awakened by the jealousy of the ecclesiastics.

May 2, 1836. The first stone was laid of a society in this place, which I hope and trust will one day become very useful. It will have for its object the diffusion of knowledge and the promotion of temperance, sobriety, etc. It will be opposed to card-playing, duelling, intemperance in eating and drinking, luxury in dress and furniture; and that the mind and body may be kept in a proper state for acquiring knowledge, and improving in virtue, some exercises for the latter may be recommended, such as are consistent with Christianity.

Three Greeks, intelligent men, assembled at my house in the evening by previous appointment, expressly to take into consideration the formation of this society. The subject was first brought up as long ago as January, when I read to two of the three gentlemen referred to, a letter, which I had written to the American Temperance Society, and asked their opinion of it. One of them took the reports of the Temperance Society and translated portions, which he read to us last night, together with some remarks of his own, which he had drawn up, and prepared expressly for our meeting. May God bless this beginning. At the close of the meeting, it was determined, that the three above mentioned gentlemen, should converse with other intelligent men who may enter into their views on the subject, and then bring forward a constitution, which is to be prepared in the mean time, and the society be fully organized.

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7. In the afternoon I met in the streets a man from Tenos, who stopped to speak with me, and said that he wished to learn where I lived and come and see me; that much was now said against the Americans; that he had to combat people every where; that he was and had been for years an American in his views of religion, and he wished his children to be so too; that the law had ordered a book seller's shop to be opened, from which all must buy books, and so prevent the children from reading our good books; that he wished, however, to procure a quantity of them for his children. He said, moreover, that there had been of late a tumult at Tenos, and that a man who went there to sell books in the villages, had been obliged to fly from the place, on account of the hue and cry, got up by the people, supported by the demarch.

He said, moreover, that about five months since, an attempt was made, as was supposed, to assassinate —— because it was said that he had turned American, and was aiding the Americans in turning others; or that he was on their side. The assassin did not succeed in finding him alone. This story I have since examined, and found that it had some foundation, though it is not supposed that there was any attempt to assassinate, at least nothing certain.

10. A new edition of one of Korai's books, entitled "Advice of three Bishops," sent to Pope Julius, 3d, in the year 1553, was published by Coromelas, printer at Athens. I have been informed that the Synod, on seeing Coromelas' prospectus for publishing this work, drew up a decree to have the edition seized and burnt. The book, however, by some good hap got out before the decree. The object of this book is to expose many of the errors of the Roman Catholic church, and in so doing it hits so hard some of the Greek clergy, that they are ready to cry out, "In saying this thou reproachest us also."

11. Went to the Piraeus with Damianos to see about the New Testaments which had arrived from the American Bible Society. In going and coming I conversed much with him, on the importance of his work as an agent of that society; of his endeavoring, wherever he might go, to enlighten the people, call their attention to the Word of God, shewing himself a pattern of good works, and using his influence in doing good, urged forward in all that he did by love to Christ and the souls of men, and remembering the coming judgment, and that the eyes of many in America would now be upon him, and much more, the all-seeing eye of Him, who dwells above us in the heavens.

14. To-day, two or three of my scholars, took some of the New Testaments which I recently received, and went into the market-place to sell them. They sold, however, only two copies. Two priests came and some of the people, and said that these books were to be avoided; that they were American; and that the Americans had taken away from the Word of God. One of the students told me that they talked to him in such a manner that he really was afraid they might fall upon him and injure him.

In the evening Constantine arrived from Syra, and informed me that he had brought Dr. Korck's things back to the Piraeus, as he could not remain in Syra. He brought me a letter from Mrs. K. and another from the Rev. Mr. Leeves, stating that the night before some of his windows had been broken by the mob, which is much enraged against him and professor Bambas on account of the translation of the Old Testament. Constantine told me that Mr. Leeves and his family could scarcely go out into the street without being insulted.

15. Sabbath. In the morning I expounded a part of the seventh chapter of Hebrews. During my exposition Mr. M. B., of Naxos, came in, and after the exposition, he remained and gave me a long account of the manner in which the images had been found and miracles got up at Naxos. From what he said, it appears that the bishop of Naxos, formerly the bishop of Tenos, who assisted in establishing the church of the virgin, has been trying to get up some miracles in that place, and for that purpose has three tools at work;—one is a man named Baba Manolis, who professes to have communication with the virgin Mary, and after saying his prayers to her, utters words of which he says he is unconscious—sometimes in the form of a dialogue between her and himself. He says he has the virgin within his bosom. The two others are two monks, who go about and proclaim the wonders.

Mr. B. says hundreds of persons have been digging during the winter, in order to find the images or pictures. Now they have found one, which they call the mother of the one at Tenos, that is the original picture of the virgin, made as they say by St. Luke. They have also found the picture of Ste Anna, the virgin's mother, and several others. When the affair first began, Mr. B. was ap-

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pointed by the eparch of Naxos, with another layman and two priests, to go and examine the affair; but the priests could never be induced to go. Sometimes they had a cold, or something else was the matter, and they could not go. He supposes they were prevented by the bishop, so that the thing might not be examined and exposed. The eparch wrote several times to the nomarch at Syra, and after a long time got an answer, that he must not interfere directly with the matter, but indirectly; and so the affair was left to go on and gain strength till it has become formidable. At first he said that perhaps two thirds of the people of Naxos did not believe and laughed at the affair; but now that pilgrims begin to flock thither, and they find it for their interest, they say, Let it alone; let the people come, so that we may let our houses, etc. He says he is ashamed of his countrymen, and that they bring religion into disrepute.

Spent most of the evening in religious conversation with two or three Greeks. Learned that many people here are much excited against the Americans; that two thousand copies of the inflammatory pamphlet printed at Paris, have just been printed here, and that the Greeks mean to print many and send all over the country.

Professor Bambas called. It seems that the earthquake in Syra was the cause of the mob's breaking the windows of Mr. Leeves, and they intended to proceed to the house of Bambas and attack him, but were in some way prevented. He left the next day for Athens. From what I have heard it appears that a monk, who is opposed to Bambas and the schools, had said that Syra was in danger of being destroyed during those days; and when the earthquake was felt, the rabble took it to be a token against the Bible men, and went from the church to Mr. Leeves to break his windows.

Heard to-day that all the schools in Syra are closed. The Sciots are all afraid. During Bambas' visit, I asked his opinion with regard to a High School, whether it would be best to have it at Scio or Samos—and he gave it as his decided opinion, that Samos is the best place, and that we might there expect more fruit from our labors than at Scio. He recommends the continuance of the schools already established at Scio, but says, the population is not such as to make it advisable to establish a High School there; and that the better sort of Sciots will not return there to live under the Turks.

Mr. A. told me that the piece on intemperance, which was read Monday, the 2d, and which has been printed in the Minerva, has already been the means of reclaiming perhaps a thousand persons from the use of ardent spirits. This, if true, is very encouraging.

20. Two of the young men who have just finished their course at the teacher's seminary, and who are going out as teachers, applied to me for books and especially for New Testaments, for their scholars.

21. Yesterday some boys tore up a New Testament before Mr. Hill's house. To-day I saw several fragments of it scattered here and there in the street close by his house.

Mr. L. called and conversed much about the affair at Syra, and the designs of the missionaries; he said he was pretty much persuaded that it is better to give the common people the gospel in ancient Greek, than modern. He thinks the missionaries must have been faulty at Syra, and expressed himself very strongly against our attempting to touch the dogmas of the Greek church. I told him that according to the books of his own church, its dogmas are contained in the sacred Scriptures, and briefly in the creed called the Apostles, which we ourselves believe, and against those dogmas no one of us ever thought of making an attack; that the having of images is not a dogma of the Greek church; that we are taught in their own catechisms, that he who cannot pray without an image before him is in error; that we have not any images, neither is it necessary to have them, his own church being the judge.

Mr. L. is an intelligent man, and friendly—but from what he said, I am satisfied, that there is a great deal of feeling excited at this time against the missionaries, even among some of the more enlightened and liberal Greeks.

Four days later Mr. King adds—

You will see that there is at present, a high degree of excitement against the Americans, which name includes all missionaries and Bible agents. I feel, however, very quiet, and go on with my work just as usual. Yesterday teachers applied for school-books and tracts, and I gave for schools in different parts of Greece, upwards of 1,300 copies of religious tracts, school-books, and New Testaments, for schools alone; and this in one day, and in the midst of the greatest excitement. I often say to

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those who come, You know that these books are now spoken against; and they reply, "Yes, but we wish them." Very well, I answer; I am ready to serve you.

Constantinople.

EXTRACTS FROM THE JOURNAL OF THE MISSION.

Schools in the Turkish Barracks—Advance in Knowledge and Improvement.

February 11, 1836. Messrs. Goodell and Homes visited the extensive barracks at Scutari, which have accommodations for ten thousand men. One of the most prominent and respectable locations in the buildings is that allotted to the schools. There are several apartments furnished with desks, tables, and black boards; in some of which the soldiers were studying the mathematics, in others drawing, in others music, etc. One large room is devoted to a Lancasterian school, and its walls are hung with the lessons which we prepared for them two years ago. In another room was found a collection of books, maps, and apparatus. A blank, white globe from America, presented by the missionaries, has been entirely filled up, and lettered in Turkish, by one of the Turks themselves. There are many articles among their apparatus of which they do not understand the use at present, though they may by and by learn.

The officers were apparently very cordial in the reception of us, and very polite in their attentions.

From Scutari we passed over the Bosphorus again, and visited the military school (formerly barracks) situated on an elevation behind the village of Dolma-Bakhche. The commandant, Azmy Bey, who has lately been to England, and who is one of our old friends, received us very cordially in his own room. Here we found two electrical machines, a patent sun-dial, measuring and surveying rious apparatus; and the other is fitted up for a Lancasterian school of three hundred pupils. This room is worthy of notice from its unusual height, the number of its windows, and particularly for its extraordinary cleanliness in every part. It is gaudily decorated by paint and gilding, and a portrait of the sultan hangs over the seat of the principal instructor. This latter individual, Jonas Effendi, is a man of talents, and of good education, according to their standard, and also possessed of enlarged and liberal feelings.

Through the influence of Azmy Bey, there are attached to this school, two of the common printing establishments and six lithographic presses. This is the third printing establishment connected with the Turkish government in Constantinople.

12. Several Turkish officers called at Mr. Goodell's to make inquiries on various subjects, and also to obtain translations of text books for schools. We are frequently amused at the questions proposed to us by the people here, from which it would often appear that they imagine us to know, not a little, but a great deal of every thing. If an electrical machine is broken, they apply to us to repair it. If a public post-road is to be constructed, they come to us to ask what is the most approved method. If a steamboat is to be built, we are importuned to give them some instruction as to the mode of constructing her engine, etc. We always hold ourselves in readiness to assist them by our advice and instruction in all useful things, so far as we are able, and we are often enabled to render them important service, although, of course, we are obliged sometimes to acknowledge our ignorance.

13. A priest from a neighboring village, accompanied by a rich Armenian banker, called to-day at Mr. Goodell's. The priest is an intelligent and a very friendly man, and we have reason to think that he is truly pious. He is the same that we have mentioned before. They visited the school, and were present at a philosophical lecture, and ap-

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and promising boys, and we regret very much to lose them, particularly at this stage of their studies. They have acquired, to some extent, the colloquial part of the English, as well as the grammar, and were attending to geography, the mathematics, and other studies.

State of Preaching and Inquiry among the Armenians.

The vartabed who formerly acted as bishop of Tocat has been removed to this city, probably on account of the complaints of the people there. He has been here a month or more, and now, strange to tell, the patriarch has stationed him as preacher of the same church in which our friend, the pious priest, officiates. The vartabed has preached three sermons there, all of them evangelical, and the people are both surprised and pleased. After one of his sermons, many of them went to the preacher, and kissing his hand, agreeably to the custom of the country, they thanked him for the good words he had spoken. It is a singular providence that has brought together, in the same church, an enlightened and pious priest and an evangelical bishop.

A vartabed and preacher of distinction preached last Sunday in one of the churches on the duty of fasting. He remarked that "many in these days decry fasting, and say that the fasts are not binding; but let all such be anathematized. If they say that fasting is not enjoined in the Scriptures, let them know that the first command given to Adam and Eve was to abstain from eating of the fruit of a certain tree, which was, in fact, fasting." A female present, on leaving the church, remarked, "I never hear our preachers preach about any thing else but fasting and money. They never preach the gospel.

Mr. O., an enlightened Armenian, lately had an infant child baptised. The usual mode of Armenian baptism requires that the child shall be presented by its godfather, the parents not being known in the ceremony. Mr. O. brought his own child in his own arms, and the priest baptised it, supposing that Mr. O. amples, saying that godfathers are not recognized in the Bible. This matter has made a great deal of talk, and they consider Mr. O. as a great heathen or infidel, to baptise his child in that way. He has long since been set down as a heretic, though it appears that his heresy consists in following the Bible more closely than he does his church.

15. S., our Armenian assistant, met the preacher mentioned above, who held forth the other day on the subject of fasting. He has always professed to be very friendly to us and very liberal in his feelings, and we never suspected him of being a very close stickler for his church, nor do we now. He appears rather like a man who knows where the truth lies, but who seeks more his own than the things that are Jesus Christ's. S. knowing him well before, very boldly called him to an account for his sermon, asking him, "Why do you venture to make such assertions in your preaching as this, 'Without fasting there is no salvation,' etc. Do you not know that this is not according to the gospel? Nay, that it is directly against the gospel? The preacher replied that he must say something on the subject to satisfy the superstitious among the people, otherwise they would calumniate him. S. replied, "But is this a good reason for preaching an untruth? Did Christ do so? On the contrary, was he not calumniated for *speaking the truth without fear*? and can you, or ought you to expect to fare better than he?" 'If they call the master of the house Belzebub, how much more they of his household.' And to avoid the reproach that fell on Christ, and which you, as his minister, must expect, will you mislead the people by a falsehood?" The poor bishop could not answer one word, but hung his head in shame, and it is very doubtful whether he will ever venture to preach in that manner again.

The journal mentions a call from four Armenians, whose object was to obtain answers to certain practical questions relative to their own duty in regard to some of the ceremonies of their church, which in-

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of inquiry shall continue, producing similar results, the formal and spiritual death of the Armenian Church must soon retire before the vital energy and purity which the Holy Ghost is inspiring.

Changes among the Turks—Trial and Acquittal of an Armenian.

30. The *Korban Bairam*, an annual feast of the Turks, has just passed. Changes in the government, the appointment of pashas, etc., are usually made out at this time. On the present occasion the old Turkish names for the officers of state were abolished, and the European nomenclature adopted; as for instance, instead of Kahlia Bey was substituted, Minister of the Interior; instead of Reis Effendi, Minister of Foreign Affairs, etc. This may safely be put down as one among the signs of the times, that the old order of things in Turkey is passing away, and something very different is to be substituted in its place. Who can predict what will be the end of all these changes?

Another link in the chain is the construction of carriage roads. There is now a regular post-road from Scutari opposite Constantinople, to Nicomedia, a distance of fifty or sixty miles, over which the traveller may pass in a post-waggon with four horses, if he wishes, as rapidly, if not as comfortably, as on most of the post-roads in our own country. They are also constructing a similar road between the metropolis and Adrianople.

April 4. To-day our friend A. is in trouble. Through the indiscretion of one of his disciples, he was accused of infidelity by one of the priests. Yesterday one of the preachers of the church to which he belongs declared publicly that he is an infidel and a heretic, and in a day or two a council of bishops and laymen is to be convened for the purpose of investigating his case and deciding upon the truth of the charges brought against him. This is the usual course of justice in this country, as to order of speak to him in the street. The Lord, however, knows how to bring good out of evil.

A. has been to-day to ask advice of a vartabed, who is also one of the preachers of his own church, and a particular friend. The vartabed tells him, "You have nothing to fear, for you have a great many associates. There are many now, who, like you, think and talk according to the gospel, and you are by no means alone."

5. The council has been held. It was composed of two vartabeds (acting bishops) and several of the primates of the church. They met in the church itself, and sent for A., and called upon him to answer to the charges alleged against him. Among other questions put to him were the following:—"What do you believe in regard to the bread and wine of the sacrament?"

A. "I believe that after consecration, the Lord Jesus Christ is *spiritually* present with the elements, and that whosoever partakes of them with a right spirit is benefitted thereby."

Q. "Do you believe in confession?"

A. "I believe first that all sins must be confessed to God, who stands ready to pardon the chief of sinners."

Q. "But do you not believe that sins are also to be confessed to a priest?"

A. "Why do you ask me for my faith on that question? Do you not all know that I have been just now to make my confession to a priest? And what more do you require?"

It is proper to remark here, that great latitude is given at an Armenian confession, to the penitent, as will be seen in subsequent parts of this journal. The idea that a priest has power to pardon sins at pleasure, is held by none in the Armenian church. He can only pronounce absolution, on condition of true repentance, which amounts to the same thing as declaring merely the terms of pardon.

A. made two declarations in council; first, that he has no confidence whatever in the mediation of saints; and

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Sandwich Islands.

LETTERS FROM MR. EMERSON, AT WAIALUA, ON OAHU.

Mr. Emerson, under date of August 21st, 1834, gives the following account of the—

Increase of the Church—Improvement and Reform among the People.

I will, however, barely remark that our little church of sixteen members received an accession of five last March, and now consists of twenty-one members. There has also been an obvious improvement at the station during the year; though we have not enjoyed what we most of all need, a revival of religion. Habits of neatness, industry, and economy are obviously gaining ground among those over whom, from proximity of situation, we are able to exert much influence. Upwards of thirty dwelling-houses, built in native style, have been erected within a quarter of a mile from the church, during the past year. A number of these were erected by persons living on the spot, who pulled down their old habitations to make better ones. But the larger part were erected by persons living upon Koolau, formerly teachers there, who moved to this place to enjoy, as they say, the protection of laws and the means of grace and instruction. Our chief, Laanui, has, during this season of confusion on Oahu, adhered, as far as was practicable to the laws published by Kaahumanu and the king some three or four years since. So that the land of Waialua has probable experienced less of the evil of the times than any other division of Oahu. And yet we have by no means escaped. Schools taught by natives have been entirely at an end for a year or more.

One of the five individuals whom we received into our church last March, was an old man of sixty-five or seventy years. He had learned to read and write in his old age, and had acquired some knowledge of geography and arithmetic. He was formerly famous for his skill in native games of hazard and sleight of hand. About nine years since he abandoned these pursuits, and commenced learning to read, etc. He has since that time, in the view of the natives, exhibited an unexceptionable christian character. Since we have known him we have been much interested in his apparent attention to the things of religion. He has often called upon us, not, however, to tell his pious thoughts, as this people are very prone to do; but to ask questions for instruction in the Scriptures. He has been consumptive for a number of years. Whenever I have asked after his religious feelings, he has generally replied that his body was weak, but his affections strong; and Jesus Christ was the subject of his thoughts all the day. He apparently set his house in order, and left pleasing evidence that he was an heir of heaven. He died after a sickness of one week. I called upon him twice, and found him apparently meek and humble, leaning upon the arm of the Lord. Just before reason left him, he sent us a message of love and gratitude, and sent for the members of the church to come and see him. I could but feel that efforts made in his behalf were very small, compared to the glory to be revealed to him and to those who truly aided in bringing him acquainted with the gospel. His name was Job Kanepailua.

Again in November, 1835, Mr. Emerson writes—

There is nothing to hinder the progress of schools and the progress of knowledge at these islands, more than exists in many other places; and all that is wanting to overcome the real obstacles that do exist, is prayerful and persevering effort. The acquirements of a few boys, who have been under our instruction a part of the time for three years, encourages us much to increase our efforts. The best teacher we now have at Waialua, is a boy of sixteen years, who could barely read three years since. He is now master of Colburn's First Lessons, has some knowledge of geography, writing, and the elements of geometry by Holbrook. He has also studied somewhat thoroughly the natural history of about forty beasts. His skill in teaching is not surpassed by any native at the station. A few other boys are doing almost equally well.

As to the prospects of religion at our station, I think we have had encouragement the past season. Two now stand propounded for admission to the church, and we think that two others, at least, will be received before many months. We have hope for several, that they have, during the past year, experienced a change of heart. The people are learning more fully now than formerly, what constitutes a qualification for church-membership. Not many days

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since a church-member at Waialua said that formerly individuals came into the church by a long process of effort, but now there was a new way of getting into the church, which was by getting a new heart. Although our views are all alike about the qualifications requisite for church-membership, yet the remark of the native above shows that their views are altering and improving. I feel satisfied that the leaven of truth is working its way gradually among this people, but the progress must be slow, unless the efforts are very great and greatly increased.

LETTERS FROM MISSIONARIES ON KAUAI.

On the 15th of October, 1835, Mr. Whitney writes from Waimea respecting the—

Church—Schools—Sickness.

On the eastern part of this island, which lies between the stations held by brethren Gulick and Alexander, there is a dense population, who have long been willing to have a teacher come and live with them. In May last, Simeon Kaiu, the native who went with us to the Society and Marquesas Islands, with his excellent wife, who was formerly the wife of king Taumualii, were advised to reside on that part of the island during our visit to Oahu at the general meeting. As they held large tracts of land in that quarter, and but little in this, they found it much easier to support the company of people who were attached to them as chiefs there, than at Waimea; and soon after our return they concluded to remove thither with all their people, among whom were sixteen members of this church, and a number of others who were candidates for admission. Scarcely had they got settled, however, before their beloved teacher Simeon, was suddenly cut off by death. It was a severe stroke to the little colony, to this church, to the island, and to the nation. He was a man of sound judgment, excellent temper, and active piety. For ten years he had adorned a profession of the gospel, and was taken from us just at a time when we were hoping he would in a good measure supply the place of a foreign teacher. His wife, Debora, and the other members of the church will remain in that district, with the hope of obtaining a missionary to live with them, after our next general meeting. There is scarcely a more promising field at the Sandwich Islands.

You may readily conceive that after having sent out three little colonies, our numbers and strength, both in and out of the church, are somewhat reduced at Waimea. Beside the sixteen members above mentioned, five during the past year have removed to join the new church at Waioli, and twelve to Koloa. We have, however, felt the truth of the promise, "He that watereth shall be watered also himself." Twenty-two have since been added to our church. The Spirit of God has most evidently been among the people, and is still refreshing us with his presence.

The interest in schools continues unabated. The number of readers has rather increased during the year past, notwithstanding some large schools have removed to the other stations.

The population of the district is on the decrease. From the records which have been kept the year past, it appears the proportion of deaths to births is as three to one. This is an alarming fact, and should teach us that what we do for this perishing people, must be done quickly. Since I came to this island, fifteen years ago, one whole generation have gone down to the grave!

My personal labors for the last three months, have been much interrupted by severe family affliction, with which it has pleased our heavenly Father to visit us. The health of Mrs. Whitney has not been good for a number of years past, but such as allowed her to keep school, and attend to the ordinary duties of the family till the 13th of July last, when she was taken ill, and has ever since been confined to her room. For eight days she was so low that we almost despaired of her life. We had no physician on the island, and so pressing were the duties of Doct. Judd that he could not come to our aid. He and the brethren at Honolulu sent us a physician, Doct. Thomas, who was a help and comfort. He did not arrive, however, until after she began to amend. Mrs. W. is still very feeble, unable to be removed from her bed, and the prospect of her immediate recovery is not very encouraging. Brother and sister Alexander were with us, during the most severe part of Mrs. W.'s illness. They have since returned to their station and we are alone. In consequence of this illness my time is much broken up, but I manage so as to keep a school of forty teachers two hours in a day, preach twice on the Sabbath, attend two Sabbath-schools, have a prayer-meeting every morning at daylight. We meet in our new and commodious church, which

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is uniformly full of attentive natives, and I always improve a season in remarking upon the passage of Scripture which is read on the occasion. God has evidently been with us in these meetings, and I can look at them with the sweet reflection, that there I have spent some of the most precious moments of my life.

Respecting the church at Koloa, Mr. Gulick, the missionary residing there, writes, under date of November 28th, 1835.

Brother Alexander and myself held a protracted meeting at this place in July. And though there were no striking indications of the divine presence with us, we trust some of the seed, then and subsequently sown, fell on good ground. The attention of the hearers, 500 to 800 in number, was encouraging. There was much seriousness, particularly among the people of Deborah, who now reside there. Some thirty or more of those, who were subjects of the work in 1832, have of late appeared to be revived, and a few others in Wailua and vicinity have recently given pleasing evidence of a change of heart. You will doubtless have heard ere this reaches you, that a church, a branch from that at Waimea, was organized here in April last, consisting of twelve members. In September eighteen were added by a profession of their faith in Christ. Last Sabbath three more, and three also by letter from Waimea; which makes our present number thirty-six. The twenty-one admitted by profession, with ten or twelve more in this vicinity, and the thirty of Deborah's people above mentioned, are a part of the fruits of the revival of 1832.

LETTER FROM MR. HITCHCOCK, DATED NOV. 1835.

Schools for Children—Church and Meetings.

The station of Mr. Hitchcock is at Kaluaaha, on the island of Molokai. After mentioning an absence at Lahaina, where he was detained with his family about three months, on account of the illness of Mrs. H., he remarks

average. Many of these are tolerable, and some even fluent, readers, answer questions well in mental arithmetic to some considerable extent, also in geography, and write a fair and legible hand. The greater part of the scholars have never been at school before, and of course knew not even their letters when they entered. These, all of them, learn fast, and would learn much faster, had we the proper apparatus for instructing and the proper books. I have several in the school whom I am preparing for the High School. They are active lads. The school takes up much of my best time, but not more perhaps than its importance will justify. I am obliged to hold the school in the morning, immediately after breakfast, otherwise the children would be wandering in the mountains or fish ponds, and could not be collected.

Since I last wrote you, nine new members have been admitted to our church, who, added to our former number, make thirty-three. The individuals mentioned had for a long time sustained a christian character, and still give us reason to hope that they are the real friends of Christ.

At present there appears to be much more seriousness among the people than common. I can but hope that there are several truly anxious for their souls. I have set apart two evenings in the week for the purpose of conversing with those who wish, and there are usually from twenty to thirty present; and some of them seem solemn and concerned; and a few say that they love God for giving his Son to save such sinners as they are. I find, however, I must be exceedingly jealous of them, as there is not one of them who does not wish with all his heart to get into the church; and as many will learn almost any lesson which they suppose will favor their great object. It is not easy to distinguish between the sincere, and those who feign goodness from sinister views. For this the minister here needs no ordinary degree of sagacity and wisdom from above; and probably none of us escape being imposed upon by those who have no other end in view in their religious pretensions, than admittance

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taught from heaven. I have not time now to say more about them, though I may probably add something hereafter.

LETTERS FROM MR. LYONS, DATED AT WAIMEA, ON HAWAII, SEPT. 15, 1835.

General View of Labors at the Station.

Mr. Lyons has heretofore been associated with Mr. Baldwin, who together had under their immediate care the elevated and mountainous districts of Waimea and Hamakua; but since Mr. B. has been compelled to retire from so severe a climate, Mr. L. has devoted himself principally to Waimea.

I have propounded four individuals as candidates for admission to the church. I regard them as among some of the first fruits of my labors. If converted, their conversion is the result, or some of the results of a protracted meeting held in Hamakua last year. Perhaps at that time some were converted who have since gone to heaven. I have now an interesting case in my eye—that of a young native woman. When we first went to Hamakua to live she was rude, and given to pleasure and the world. In a few months she became a very regular attendant at all the meetings and schools, and listened with great interest to what was said, and often was so affected as to take her kapa to conceal her tears from others. She had a disease in her limbs which rendered it very difficult for her to walk; yet she would come to our meetings, choosing rather to endure a little bodily pain than to forego the pleasure of hearing God's word. This was particularly observable on one Sabbath, when the meeting was held in the valley of Waipio, instead of the usual place. She could not stay at home, but with great effort descended the high precipice, attended meeting, and returned the same day, in order to be present at the usual evening meeting held at our house. The natives speak of her with a great deal of wonder, in view of the greatness of the change they observed in her conduct. She abandoned her follies, walked circumspectly, conversed about the things of God, and daily searched the Scriptures, even till her death. During her sickness (I have it from her friends) she exhorted all who came to see her to seek religion, to break off from their sins and follow righteousness. As she drew towards her end, she had a dream in which she seemed to see a company of angels clothed in white, coming to convey her to the other world. Her death was as a sleep, and I trust she fell asleep in Jesus and is now in heaven.

I have as yet said nothing about the number who attend meeting. This is of little consequence. I would, however, say that the number has been encouragingly large. Some have forsaken the house of worship, but others have taken their places, and if any thing the congregation has been on the increase. At Hamakua, if Waipio be excepted, (and the great precipice hardly allows this to be an exception), but few people live within a convenient distance from the meeting-house. From the meeting-house to the farther extremity of Hamakua is twenty-five or thirty miles, so that a great portion of this district can hardly be said to come within the influence of the gospel. They attend no meetings, hear no sermons, except by accident, or by means of a tour among them, the latter of which is not easily performed. At Waimea the people are not scattered over quite so extensive a territory, but still there are but a few hundred that live near the house of worship. Considering the distance of many of the people, we may say a goodly number come to the sanctuary in the morning. Kowaihae and Pueko, villages on the shore, twelve or sixteen miles from Waimea, are but little benefitted by the preached gospel. But little has been done for Kohela the past year, in consequence of the illness of Mr. Baldwin, and my residence at Hamakua.

As to the appearance of the people in the house of God, there has been nothing very remarkable. There is not that aspect of civilization, which is observed at some of the older stations; this could not be expected in such a young and retired station. The means of civilization are not so numerous and accessible as at many other places. Yet there has been an evident progress in civilization. There is far more European clothing made than there was three years ago. But still the congregation is a native congregation. Most of the women have no bonnets, and most of the men no hats; and all, with few exceptions, go barefoot, and sit on the floor in true native style: and so fond are the majority of this position, that it is very difficult to get them to stand up in the time of prayer.

The degree of attention given to the word has on the whole been gratifying, and yet many in coming into the house of God have taken their seats as far from the pulpit as possible, and that too when

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there was abundance of room very near. I have often requested them to come up nearer so as to be within the hearing of my voice, and have waited a long time for them to come, but they would remain almost as immoveable as the posts of the house. Some native of more authority than the others would after a while arise, and command and drive, and in this way they have been moved. Our meeting-house, it should be remembered, is very large, and though perhaps filled at the time it was built, there is much spare room now. It has many open doors, so that in a windy day (and we have many such days) to preach in it is almost like preaching out of doors.

I said that there was an evident improvement in some respects. This appears in the comparative stillness that pervades the congregation both before and after service. Formerly there was much going out during sermon. There is but little of this now. Formerly there was great noise and confusion as soon as meeting was dismissed; now it is not so. Many retire orderly to their houses, while many it is true sit down in groups about the meeting-house, and enter into conversation on the most frivolous and irrelevant subjects; yet without disorder and confusion. There is also a marked improvement as to the understanding of sermons. This is evinced on the day in which texts are recited and examined. There is, however, great room for further improvement in this as well as in many other respects. It is also to be hoped that some have not only better understood the truths of the gospel, but have been savingly benefitted by their convincing and converting efficacy.

The next topic on which I shall particularize is schools. 1. Sabbath schools. These may be divided into schools instructed by natives entirely, and those under our own superintendence. The former are held in distant school districts, and consist principally of adults. The only exercise is the reading of the word of God. From these not much can be expected, as the teachers, though of a good moral character, are yet most of them destitute of piety. Some good is no doubt done; for wherever the word of God is read, it will have a salutary influence. The Sabbath-school superintended by ourselves has been held immediately after the morning service. It has been composed of children and adults. The latter have recited the seven verses for the week, and answered questions on the same. The former have recited hymns, the Ten Commandments, answers to questions from certain small catechisms; and some of them have attended to the verses of the day. At Waimea the Sabbath-school was not very flourishing, at least during the four months previous to our going to Hamakua. Many efforts were made to place it in a prosperous state, but the time for its prosperity did not seem to have arrived. At Hamakua the Sabbath-school, though at first small yet gradually increased till it numbered about two hundred. About seventy of these were children. The average number of children, however, was only thirty. During the last two or three months of our residence there I established a Sabbath-school in Waipio, which attended to a different portion of Scripture from the other. I have been pleased with the readiness with which questions have been answered and the degree of knowledge many have manifested respecting the Sabbath-school lesson. The verses are explained the week before hand by me, but not many of the pupils listen very attentively to the explanation. The teachers do nothing but hear the verses recited. They ask no questions, and make no preparation for their task, except what they make while hearing the explanation, and hence they are not very well qualified for their work. They have not the means for qualifying themselves, as teachers have in America. They have no commentaries, no reference Bibles, no bible dictionaries, etc. in their language. The knowledge they obtain is from the missionary. We hope to have these conveniences in due time. Indeed the exposition of the verse for each day in the Hawaiian newspaper has answered a very good purpose at some stations the last year; and the coming year there is to be a similar thing, though in a different and separate form.

2. Day schools. These, like the Sabbath-school, may be considered under two divisions—native schools, or schools taught entirely by native teachers; and station-schools, or schools superintended by ourselves. Of the condition of native schools you have heard before. In this vicinity they are not entirely extinct, though not far from it. In Hamakua about fifty or sixty children have been in the department the last year, and perhaps as many adults. No great amount of knowledge has been received. A very few have learned how to read. Many adults cannot read so well now as they could three years ago. Some can read better, and there are some new readers. Before native schools will flourish again there must be a better set of native

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teachers, and better school-houses. There is hardly a decent school-house in all this part of the island, and there are few of any kind.

Schools under our own instruction have been three, a school for men, a school for women, and one for children. The men's school was composed of teachers and others of a promising character, and of any readers disposed to attend. In this school some attention is paid to reading, arithmetic, simple geometry and geography. Not much progress has been made in any of these branches, in consequence of various interruptions from the calls of chiefs, etc, From the whole number I have selected two scholars and sent them to the High School. The women's school has consisted of as many women as could be called together, and has been taught by Mrs. L. Reading, mental arithmetic, and sewing have occupied the attention of the scholars. To keep this school in existence has been a difficult thing. The women have deemed other things of more importance, and indeed they have many things to occupy their time. They have heavy burdens to bear, and deserve our sympathies and prayers.

The children's school we have regarded as the most important. This has been taught by Mrs. L. five forenoons in the week, and has numbered about forty scholars, with an average attendance of thirty. This was as great a number as could be collected within a convenient distance. This school is at Hamakua, and was in a prosperous state when we left it. It is now in the hands of natives, and will probably suffer in consequence. It will be perceived that the majority of the children in this wide field are not instructed, and hence they are growing up in ignorance and wickedness.

At Hamakua I held two examinations the past year—one in January and the other in May. At the last there were present 265 adults, all readers; 123 children are pretty well supplied with such books and pamphlets as have been printed. The real amount of profitable reading is probably greater now than at any previous year.

Much time has been devoted to pastoral visitation. Sometimes the people have been disposed to receive my visits and listen to my instructions; and sometimes they would rather have the teacher pass on and leave them undisturbed in their sensual enjoyment. There is no better way to find out what the people are, than to be often among them,—not among them as on the Sabbath-day, or at meeting; but among them at their homes, in their houses taking them unawares, at their different employments, or at no employment at all. In this way both the moral and physical necessities of the people are ascertained. The sick and the lame, the blind and the maimed will meet the eye in almost every direction, and something can be done towards affording relief; and this, if effected, will better dispose them to listen to the remedy for the perishing soul.

The following entries in my journal will give some view of the incidents which occur in the course of these visits.

—Visited a family to-day, and inquired for a former scholar of mine, who had forsaken school and meeting. I found him; but what a spectacle! he was in the agonies of death. For five days he had lain speechless, deaf, and ignorant of all around him. His limbs were all in motion; his deep and hollow groan sounded horribly in my ears. It seemed as if the pains of hell had already got hold upon him. Such are the last hours of one who had forsaken the instructions of religion. I took occasion from this to warn others of their danger.

—Rode two miles this morning to attend the funeral of a native mother. Three of her children were present. One is a girl of about twelve years of age.

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then dig the grave, and not unfrequently build a grass house over it. Sometimes the house is so large that a small family can live in it, and some have requested to live in such a house as an expression of attachment for the deceased. When the grave is ready the relatives take the remains of their departed friend and bury them out of their sight. You may sometimes see a father carrying the lifeless body of his child to the grave. It is laid in a rude coffin, perhaps, and placed on his shoulder, and carried along like a log.

—Visited a district in Hamakua, not far from the meeting-house. Had I not known to the contrary, I should have judged that the gospel had never been here. The language and actions of the people were such as might have led me to imagine myself among the rude and savage Marquesians. Some ran away on my approach, as if I were some destroying monster. Some laughed in derision, and sported with holy things—some refused to tell their true names and hence called themselves by false names (as I afterwards learned)—some sung out their names in a native song-like style—others cried out, We are all blind here, and hence don't want the Bible—others impiously exclaimed, Our God is in heaven. I never witnessed the like before. I tried to talk, but they would not listen. I then went to praying with and for them.

On the 15th of October Mr. Lyons gives the following account of his—

Tour through the District.

Since my return I have made a tour through the whole field, excepting some places difficult of access. My object was to examine native schools and preach to the people. A faithful tour through this field would require four or five weeks, and the exercise of no small degree of strength, patience, and self-denial. Sometimes you can ride on horse-back, and again you will find it necessary to crawl on your hands and feet. You will look above, and lo a high precipice will threaten the exhaustion of all your strength. You will look below, and wonder how you will reach the bottom. Sometimes you will find yourself walking over scorching lava and burning sand. The eye will look around for some pleasing verdant spot, on which to repose, but look in vain. The still unruffled ocean will be on one side, and on the other desolation in its dreerest form. Sometimes as you travel on you imagine yourself amid the rural scenes of your native land. Night comes on, you spread your table on a mat, sit on the floor, and eat as much like a native as you can. Supper ended, and you spread your mat on the grass floor, wherever you chance to be, in an old tottering native schoolhouse perhaps, perhaps in a neat native dwelling; and lying down, you may sleep as sweetly as the novelty of your dormitory will permit. Occasionally you may find a place a little raised from the ground on which to sleep. I mention these things for the benefit of others. Having just completed a tour through my field of labor, I feel more than ever my need of fellow-laborers. When I am absent, meetings and schools at home languish. Scholars, for the most part, go back instead of forward, spend their time in idleness, rather than at school. Besides, what can I do for so many thousands of people, scattered over such an extensive territory? And why should I labor here alone? Are there none to come to my assistance? I trust that while I am writing this there are some preparing to embark for this forsaken and perishing portion of Hawaii. We have long been looking for help.

Miscellanies.

ACCOUNT OF THE ISLAND OF BORNEO AND ITS INHABITANTS.

The following account is abridged from a [illegible] and foreign traders and travellers, on that hitherto neglected and almost unknown island.

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coast is indented by many bays and rivers, some of which are among the most convenient for navigation, and beautiful for scenery, that the world affords. The rivers of Borneo, Banjar, Sukadana, and Pontiana or Lawi, are navigable by small vessels for more than fifty miles. A great part of the coast is marshy through a breadth of fifteen or twenty miles. A lofty chain of mountains runs through the eastern part of the island in a direction varying little from north and south. The relative situation of Borneo is most advantageous. On the east, it has the great island Celebes and the Spice Islands, which must always be important in the commercial world; on the south, the fertile and populous Java; on the west, Sumatra and the Malayan peninsula; and on the north and northeast, at no great distance, China and the Philippine Islands. Its western coast is scarcely two days sail from Singapore, which must be the great entrepot of the trade of the Archipelago with India, and perhaps also with China and the western world. Thus embosomed in a great cluster of islands, surrounded by seas, so shut in by land that their waters are as smooth as those of a lake, safe for the navigation of the native craft, and by lying almost in the direct course of vessels engaged in the China trade, whether they pass the straits of Sunda or those of Singapore; it is difficult to conceive how a location more convenient for commercial purposes could be selected.

There is a tradition prevalent among the natives that a large part of the island was anciently in the possession of the Chinese. But this point, as well as all others relating to its ancient history, we must wave for the present, for want of definite and positive information. The island was discovered by the companions of Magellan in 1521. Several European nations have attempted to establish themselves on the coast, but none have succeeded except the Dutch, who have now several small establishments. The Portuguese attempted a settlement in 1625; but the sultan of Landak and Sukadana, in whose territory they made the attempt, suspecting that they might have treacherous intentions, expelled them by force from the country. In 1645, the Spanish, whose territories in the Philippines have suffered from the incursions of the Malays of Borneo Proper, sent an expedition to take revenge, burnt many villages, and carried away two or three hundred prisoners as slaves. The Dutch commenced their efforts to establish themselves in 1643, when they erected a factory at Pontiana, on the western coast. In 1687, they attacked Sukadana, and expelled a few English traders whom they found there. In 1748, they compelled the prince of Tatas or Banjar-masin, to grant them the exclusive privilege of the pepper trade in his dominions. The commercial intercourse of the Dutch with this part of Borneo has continued till the present time; and they have there a small fort, with a good supply of cannon.

On the west they have a territory under their control, where they have made great acquisitions by treaties since the year 1812.

The English East India Company attempted to establish a factory at Banjar-masin in 1706; but they were soon compelled, on account of their tyranny over the natives, and the consequent hostility of the latter, to abandon it. Again in 1772, they attempted an establishment at Pasir, on the southeast coast, but were soon compelled to abandon that also.

As the character of the country and its inhabitants varies considerably in different parts of the island, we propose to give such a description as our means of information enable us, of the several parts, beginning with Borneo Proper, which has given its name to the whole island. This state has a sea-coast of seven hundred miles in length, and extends inland from one hundred to one hundred and fifty miles. On the west, it is bounded by the territory of Sambas, which is now a Dutch residency; on the east, by the river Kimanis, which was formerly the boundary of the Bornean territories of the kingdom of Sulu; and on the south, by the possessions of various tribes, which, from their savage customs, and ferocious character, may be supposed to belong to the native Dayaks. The Kayan, Dusum, Murut, and Tatao, are among the most important.

Borneo Proper contains several fine rivers, which might be turned to commercial and agricultural advantage. Borneo river, on which the capital of the kingdom is situated, is one of the largest. Vessels of six hundred tons go to the city, which is ten miles from the mouth of the river. The interior of the country is mountainous. The city of Borneo or Bruni as the natives call it, stands on the banks of the river, within high water mark. The houses are built on posts from one to two fathoms in height, and connected with each other by planks. They stand in rows running to and from the river, with channels between them, which serve the purpose of lanes and streets. Some are two stories high. The fortified palace of the sultan alone is built on dry land.

The number of inhabitants is unknown. Malte Brun states the number of houses to be three thousand. The natives whom we have seen, appear to think the number too great to be counted. They represent it as a very large city—sufficiently so to contain 100,000 or 150,000 inhabitants. This statement is not so inconsistent with that of Malte Brun, as it would be if made respecting cities in other countries; as several families usually reside in one house, so that in a single dwelling one hundred or even a hundred and fifty or two hundred inhabitants are sometimes found. They are nearly all Malays. Their ancestors emigrated thither "twenty-nine reigns ago," which allowing

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twenty years for a reign, gives the period of five hundred and eighty years, and would place that event in the thirteenth century. According to their own account, they had not then embraced the Mohammedan religion. They are generally superior in person and intelligence to the Malays of the peninsula, Sumatra, and other islands. A large proportion of the men are able to read.

Though the inhabitants of the city of Borneo and of most of the villages on the coast, are Malays, that people "do not constitute more than one tenth of the subjects of the rajah." The interior is entirely occupied by different savage tribes, who live in a state of constant hostility with each other. Their languages and many of their customs are different, but they are alike in their barbarity, and in their passion for human heads. They are not, however, in the lowest state of degradation. Most of them have some knowledge of agriculture, and cultivate rice and farinaceous roots and pulse. They are also able to work in metals to some extent. They have no written language, and are represented as being without any system of religious belief, without any idols, or gods, or temples, or priests; and yet superstitious.

The next state mentioned is Sambas, notorious for its piracies, and dangerous to the peace and safety of its neighbors.

Mempawa, another, has an extensive trade in opium, and mines from which diamonds are dug. The most numerous class of people are the Dayaks, amounting to 200,000; next the Chinese, variously estimated at from 35,000 to 200,000. Their towns are large and numerous, especially in the interior. The number of Malays is estimated at 60,000, and the Bugis at 5,000. The Dutch have a foothold.

Sukadana and Matan are states farther south. The most important town is Kotaringen, about one hundred miles east of cape Sambar, the southeast point of the island.

Banjar-masin, is a large, fertile, and populous state. The dominions of the sultan of Banjar-masin include the whole southeastern corner of the island, and also a very considerable island called Pulo Laut, which is separated from the southeast point of Borneo only by a narrow channel. About one hundred and fifty miles northeast from point Salatan, which is the southern point of the island, and nearly south from Banjar-masin, is Pergotan or Bagota, which has long been famous as the abode of pirates. The coast of the promontory on the south of the bay and river of Pergotan is perfectly sterile and without inhabitants. Iron ore abounds, and frequently attracts the lightning, which strikes and runs along the ground in a manner the most tremendous and surprising, except to those who are accustomed to see such 'lusus naturæ.' The bay of Pergotan is very large, and the country around is fertile, but uncultivated. The population of the territory belonging to the rajah is supposed not to exceed ten thousand. He is a tyrant among his people, as well as a pirate chief in reference to others.

Pasir and Coti are other states on the east part of the island. On the north are Patan and Maludu, which embrace some of the most fertile and valuable parts of the island.

Various Classes of Inhabitants.

The Malays inhabit almost the whole coast of the island. On the west and south sides their rajahs have become subject to the Dutch by treaty, but still retain a great portion of their authority over their own people and many of the Dayaks. They are generally tyrannical in their government; which is far worse than even a tyrant's government would be, were it guided by a precise and comprehensive code of laws, and exercised with energy. Crimes too generally go unpunished, if the rajah is not personally interested in the case. Many of them endeavor to monopolize the trade in the most valuable articles; and a large portion of it is in their hands. In religion, they are Mohammedans. With the rest of that sect, they are bigoted and prejudiced, but in a less degree than many of those in Sumatra, Java, and other places. Their moral condition could scarcely be worse than it is. The want of an efficient government, and the almost universal practice of piracy, both contribute to produce this prostration of moral principle; and at the same time serve to keep the people in a state of perpetual anarchy. They have not yet reached that degree of civilization, which causes piracy to be regarded as dishonorable; nor has their religion sufficient influence over them to restrain them from it. This may be regarded as one evidence of the slight hold Mohammedanism has upon their minds; for they commit acts of piracy not only upon the vessels of Europeans, Chinese, etc., but likewise upon those of other Mohammedans.

If there is any thing for which the Malay inhabitants of Borneo are celebrated, it is piracy. It is carried on by the inhabitants of almost every part of the coast, especially by those of Sambas on the northwest, and those of the southeast coast. They seldom attack a European vessel, if she is not disabled in some way, except by treachery.

We are not, however, to suppose that all the Malays of Borneo are pirates, or pos-

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sessed of the same inhuman and treacherous disposition. As in other countries, it is the worst part of the people that engage in piracy, and other criminal proceedings. On the whole, they probably would not suffer by comparison with other Malays, in respect to their moral character; and in intelligence and energy they are superior to most of them. Their number, we suppose, may be about 1,000,000.

The Chinese are comparatively few except in the northwestern residency. They are here, as in other places, an industrious, frugal, trafficking, and peaceful race of men. They are trained in their mother country to those habits, and under a mild and just government make very useful citizens. As has been already stated, a large majority of those in Borneo live under a government of their own, which much resembles that of their native country, except that it has no imperial head. It punishes crimes with extreme severity, and is rigidly administered. In other parts of Borneo the Chinese are under the government of the Malays or Dutch. Their number has been estimated as low as 100,000, and as high as 500,000. Before the Dutch took possession of the western coast, more than 30,000 men were employed in the gold and diamond mines. Probably the true number on the whole island may be between 200,000 and 300,000.

The Bugis are much less numerous than the Chinese; probably not exceeding 20,000 or 30,000. They are engaged almost entirely in trade and maritime pursuits. They are competitors with the Chinese in trade, both on Borneo and many other parts of the Archipelago. They have the same disposition to engage in mercantile business; and much more inclination to usurp authority, and bring the Malays under their control. Mr. Dalton describes them as treacherous in the extreme, and bearing an inveterate hatred towards Europeans.

In religion, the Bugis are Mohammedans. In respect to civilization, they are in advance of the Malays, to whom they are superior in almost every respect. Many of those on the coast of Borneo are rich.

A considerable number of Javanese are settled on the southern coast; and are, as in Java, a comparatively mild, inoffensive, and industrious people, engaged chiefly in agriculture. A few Arabs are found among the Malays and other Mohammedans; some of them acting as teachers of religion, and others as merchants. Their number does

inhabit the territory of the northwest residency. They have no alphabet. Like other savage tribes, they can scarcely be said to have any regular government. The distinct tribes are very numerous, there being one on almost every river. In some parts, the chiefs of several tribes unite under one great chief or rajah, for the purpose of increasing their power and securing protection. Some of these head rajahs rule over a large extent of country. Selji, a rajah in the vicinity of Coti, with whom Mr. Dalton remained some time, had according to his own estimate, 150,000 people at his command.

Their social condition varies very much in different parts of the island. In some parts, several families live in the same house, "the patriarch in the middle." The houses thus occupied are built on posts, with a verandah in front, which serves for communicating with the different families, and for their fire-places. Their domestic animals, chiefly swine, are kept under the houses. They have generally three ladders by which to ascend: these are pulled up at night to render the intrusion of unwelcome visitors more difficult. This mode of living together prevails chiefly where they are engaged in the cultivation of rice. In these districts they frequently, if not generally, live in villages which have a breast work built around them for protection. In other parts they are less social in the mode of living; and if our information be correct, there are some tribes towards the northern part of the island, who are in the lowest state of barbarism, and do not even practise marriage, nor live in houses. "They rove about like wild beasts; at night they sleep under some large tree, the branches of which hang low, after having made a fire around it to keep off wild beasts and snakes. They are looked upon and treated by the other Dayaks as wild beasts." "They go out and hunt them for amusement." The men taken in these excursions are invariably killed; but the women, if young, are commonly spared. It is remarkable that the children of those wild Dayaks cannot be tamed. Selji told me, he never recollected an instance when they did not escape to the jungle the very first opportunity, notwithstanding many of them had been treated kindly for years. The consequence is that all the chiefs who call themselves civilized, no sooner take them, than they cut off a foot. Their escape is thus prevented, and their services in paddling canoes retained." Polygamy is

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pation. Many of them are engaged in other useful avocations, such as collecting camphor, birds' nests, rattans, bees' wax, and other products of the forests, and also in mining for diamonds, searching for gold dust, and the manufacture of such articles as they use for clothing or ornament of their persons, or implements of husbandry, mining, or war. But the occupation for which they are most notorious is that of "head-hunting." Respecting the fact that the men must procure at least one head before they can marry, and that they preserve the heads and skulls of persons they have slain as trophies and ornaments, there can be no reasonable doubt. It is asserted, so far as we can learn, by every one who has had any proper opportunity to know the truth respecting it.

The Dayaks generally seem to have no system of religious belief. In some parts of the island they are said to worship a supreme being under the name of Dewata. It is sufficiently certain that they have no religion to which they are strongly attached, or by which they are much influenced; none that would be any obstacle to their reception of the true religion. The number of such a people as the Dayaks, it is of course impossible to ascertain with any considerable precision. We have not seen or heard any estimate. It is stated that the Malay subjects of the sultan of Borneo Proper do not exceed one tenth of the population in his dominions; and if our information be correct, as we have reason to suppose it is in this case, his Malay subjects cannot be estimated at less than 100,000, and the Dayaks in his dominions are, then, as many as 1,000,000. It is stated that 200,000 reside in the territories of the residency of the northwest coast. Selji, the chief near Coti, supposed that 150,000 are subject to him. We suppose these three districts cannot include much more than half of the territory of the island, and the rest of it is, on an average, at least equally populous: and therefore, the whole number of people designated by the name of Dayaks, may be estimated at about 2,000,000. The whole population of Borneo, we suppose to be about 3,500,000.

In personal appearance, the Dayaks are much superior to the Malays. They are generally taller and better formed. They also possess more strength and activity. In respect to these qualities, they seem to compare well with the Indian tribes of North America, whom they also resemble in some of their moral characteristics. Their character has been viewed by Europeans generally through the deceptive medium of a single their whole character. But in thus judging, they do these poor brethren of our one great family much injustice. It is indeed true that they have this custom, and that perhaps nearly all the men have been guilty of murder; but they ought not to be regarded like most murderers in other countries. They seek for heads, as we would seek wealth or office; and they constitute their wealth and honor. The Dayak head-hunter cherishes no enmity towards the persons he kills, either private or national. They are probably less worthy of censure, and in the day of final retribution will probably be less severely punished, than many an individual in more enlightened countries who does a wrong merely because it is customary to do it.

This custom and the feelings of the heart that must necessarily be connected with the practice, form the most odious trait in their character. They have, however, many good qualities. The remarks made above, that they are generally peaceful, and inclined to apply themselves to the cultivation of the soil, are certainly strongly indicative of a valuable character. Mr. Dalton remarks, that their vices are "the vices of barbarians who know no better. An intimacy with Europeans would soon break them from that custom. I once took occasion to mention to Selji, that they could not expect to become friends with white men, while his countrymen persevered in this practice. He replied, they would immediately leave it off, and follow the Europeans in all things, if they had the opportunity of coming in contact with them, bringing them the produce of the country, and receiving in exchange the articles they require, such as salt, tobacco, cloth, lead, etc. I have heard the same from other rajahs, and trust the time is fast approaching when they will have the opportunity of so doing. Europeans will find, with little trouble of cultivation, an obedient, patient, and hardy race of men."

From all that we have been able to learn respecting them, we suppose that, with the exception of the single custom of cutting off heads, they are superior to many savage nations in their mode of living, and that they are a people who, like the country they inhabit, much of which resembles the fertile districts in the interior of Java, are capable of easy and great improvements. Let but the suitable means be used, and the Dayaks and their country may soon become one of the most pleasing portions of the world.

Prospects for the Introduction of Christianity.

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a visit or two by Rev. Mr. Medhurst of Batavia, and the circulation of books and tracts among those inhabitants of the island who have visited Batavia, Singapore, and other European settlements. The Dutch have indeed professed to have the propagation of Christianity in view in the establishment of their stations on the coast; but we find no evidence of their having made any exertions to carry the benevolent design into execution. The Malays being in possession of almost the whole coast, and being the most frequent visitors to other islands and countries, naturally present themselves first to our attention. They probably afford as encouraging a field of labor as any part of the Malay race. As has already been stated, a large portion of those who visit Singapore, especially of such as come from Borneo Proper, are able to read, and do receive Christian books with eagerness. Many have visited the missionaries there at their houses to ask for books; and some have manifested a decided preference of the gospel to other books. They appear to us to be less under the influence of Mohammedanism than many other Malays, though they have doubtless no small share of the spirit of that religion. There are fewer Arabs among them than among the Javanese, and perhaps fewer than there are on Sumatra and the peninsula.

At the present time a missionary, who should go from Singapore under the protection of the resident of that place, would be safe from violence in Borneo Proper. He would be protected by the sultan, who knows it is important for him to keep on good terms with the English. But the missionary should not rely too much on governmental protection. His trust should be in Him who turneth the hearts of kings and others, "as the rivers of water are turned," and in the favor which his benevolence and beneficence shall, through the blessing of that protector, secure for him among the people. A missionary to the Malays of Borneo should doubtless first visit Singapore. He could there make himself master of the language, and secure the friendship of the Malays, who go thither by thousands every year. He can while there, exert no small influence in favor of his great object in Borneo. He can also learn what course it will be necessary for him to pursue on entering his field of labor, to secure his least attempted. We have not the means of ascertaining at present, whether the exclusive policy of the mother country prevails in the colony there; but till we know that it does, we ought certainly to hope that it does not. That colony constitutes a most interesting portion of the Chinese. They are independent, subject to no Tartar domination, and fast rising into an important nation. They are now, like every state in its youth, forming a character, and susceptible of being easily influenced so as to make that character a comparatively good or bad one. While Europeans continue to be excluded from China itself, this colony probably presents the best opportunity for efforts for the conversion of Chinese living in a settled state, and subject to no pernicious influence from people of other countries; both which circumstances we consider favorable to the success of missionary labors. A missionary to those Chinese should acquire the language before going among them; and if possible, go without having any connection with the Dutch government. Individuals from Mentrada occasionally visit Singapore; and a passage might probably be obtained from that port.

We know of nothing that can render a mission to the Bugis on Borneo more promising than one would be to those who reside on their native Celebes. We might say much in favor of immediate endeavors to communicate the knowledge of Christianity to this interesting people; but as we hope this subject will be resumed and treated at length, as it well deserves to be, in an early number of our next volume, we will not dwell upon it at present.

The Dayaks are perhaps to the Christian and the missionary the most interesting people in Borneo. They have no established religion; and have not had intercourse enough with vicious foreigners to prejudice their minds. So far as we have been able to learn, some tribes of them are very easily induced to settle down and become peaceful cultivators of the soil. They have one vice, and that a vice, we think, of custom and fashion, rather than of character, which stands out as a terror to the missionary. But we believe it unnecessary to be deterred by this single custom from endeavoring to introduce the gospel among them, and that immediately. It seems to us probable that

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among them the knowledge of civilized life and the more precious truths of the gospel of Christ. The fact that they have seen little of vicious Europeans, we regard as decidedly favorable to the missionary. The influence of many nominal professors of Christianity on the natives of this part of the world has doubtless been to prejudice their minds against the truth, and must therefore prove a hindrance to the efforts of the missionary. From this bad influence the Dayaks are free; and we know of nothing to discourage an attempt to make known the gospel to them in the way now suggested. Let it, however, be borne in mind that the tribes and languages are many, and a missionary must labor at first only for a small part of those who bear the name of Dayaks. We hope at least two men will be sent soon to each of these people, the Malays, Chinese, and Dayaks, in Borneo; and it may be well, if one of the two in each case is a physician. Notwithstanding the claims of other parts of the world, we believe Borneo ought to receive immediate attention from those who are seeking to make known the gospel to every creature.

P. S. Since this article was written, some additional facts have come to our knowledge, which are worthy of notice. A gentleman who arrived at Singapore on the 20th of December last, direct from Banjarmasin, Pontiana, and other places on Borneo, says the Dayaks are a fine race of people and very honest. While at Banjarmasin, our informant enjoyed the privilege of making *sabat* with a Dayak chief; a little blood was taken from the fore side of the shoulders of each of the parties, mixed with water and drank by both. The blood of some animal was then taken and rubbed on the skin over the breast bone. After the performance of this ceremony, he went wherever he pleased without fear of injury from any person. In one instance, as he entered the house of a rajah, and took a seat by invitation, on looking around he beheld, almost in contact with his own, six Dayak skulls, two of which had been recently procured; and he inquired where and why? "From a neighboring tribe which had previously taken four from us," was the reply. In another instance he saw thirteen skulls in one room. Our informant further assures us that, at Banjar-masin, where the Dayaks are probably better acquainted with Europeans than are those of any other place, this horrid custom has gone into disuse: when he inquired where the heads were, "they always appeared ashamed to hear the subject mentioned." This fact is strong confirmation of the opinion of Mr. Dalton, that they will leave off the savage custom, if they become acquainted with Europeans. And further our informant says, they have some idea of a Deity, and look to white men as suitable persons to be their teachers.—The Singapore Free Press of February 4th, 1836, contains an article from the New Monthly Magazine of August last, respecting the Chinese colony on the western coast of Borneo, confirming our account of an independent government, and giving an interesting account of Sinkawan, one of the most important settlements of the Chinese. Sinkawan is the principal seaport of the Chinese, and about thirty-five miles from Mentrada (Montrado) the seat of the Chinese government.

American Board of Commissioners for Foreign Missions.

ANNUAL MEETING OF THE BOARD.

The Twenty-seventh Annual Meeting of the American Board of Commissioners for Foreign Missions was held in the Lecture Room of the Central Church, in the City of Hartford, Connecticut, on the 14th, 15th, and 16th of September, 1836; at which were present:—

Corporate Members.

Calvin Chapin, D. D.
Henry Davis, D. D.
Alexander Proudfit, D. D.
Jeremiah Day, D. D. LL. D.
Hon. William Reed,
John Cotton Smith, LL. D.
Leonard Woods, D. D.
John H. Church, D. D.
William Allen, D. D.
Samuel Hubbard, LL. D.
Lyman Beecher, D. D.
Heman Humphrey, D. D.
Warren Fay, D. D.
Bennet Tyler, D. D.
David Porter, D. D.
Eleazer Lord, Esq.
Benjamin M. Palmer, D. D.
John Codman, D. D.
Thomas McAuley, D. D.
John Nitchie, Esq.
Nathan S. S. Beman, D. D.
Thomas Dewitt, D. D.
John Tappan, Esq.
Henry Hill, Esq.
Hon. Samuel T. Armstrong,
Orrin Day, Esq.
Noah Porter, D. D.
Enoch Pond, D. D.
Rev. David Greene,

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Charles Stoddard, Esq.
Rev. Sylvester Holmes,
Thomas P. Atkinson, M. D.
Rev. William S. Plumer,
Rev. William J. Armstrong.

*Honorary Members.**

The following were present, belonging to the State of Connecticut:—

Rev. Joel Hawes, D. D.
Rev. Horace Bushnell,
Rev. C. C. Vanarsdalen,
Rev. Thomas H. Gallaudet,
Norman Smith, Esq.
Rev. William W. Turner,
Dea. Aaron Chapin,
Dea. Aaron Colton,
Rev. Horace Hooker,
Barzillai Hudson, Esq.
Henry Hudson, Esq.
Rev. Marshall L. Farnsworth, of Hartford;
Nathan Perkins, D. D., of West Hartford;
Nathaniel W. Taylor, D. D.
Rev. Leonard Bacon,
Rev. Elisha S. Cleaveland,
Mr. Henry N. Day, of New Haven;
Rev. Daniel Hemenway, of East Granby;
Joseph Harvey, D. D., of East Windsor;
Rev. James Knox, of Norwalk;
Rev. Samuel T. Mills, of Chester;
Rev. Gerrish Barrett,
Caleb J. Tenney, D. D., of Wethersfield;
Mr. Simeon Hart,
Edward Hooker, Esq., of Farmington;
Rev. George A. Calhoun, of Coventry;
Rev. Otis C. Whiton, of Canterbury;
Rev. Aaron Hovey, of Saybrook;
Rev. Thomas Punderson, of Huntington;
Rev. James Beach, of Winchester;
Rev. Lyman Strong, of Colchester;
Rev. Aaron Dutton, of Guilford;
Rev. William Case, of New Hartford;
Rev. Jeremiah Miller, of Westbrook;
Mr. Samuel Prentiss, of East Hampton;
Rev. Daniel Hunt, of Pomfret;
Rev. Israel T. Otis, of Goshen in Lebanon;
Rev. S. A. Loper, of Middle Haddam;
Rev. Tertius S. Clark, of Haddam;
Rev. Otis Rockwood, of South Woodstock;
Rev. Mark Mead, Grassy Hill, Lyme;
Rev. Frederick Marsh, of Winchester;
Rev. Roswell Whitmore, of Killingly;
Rev. Edward Harris, of Windham;
Rev. Erastus Scranton, of Burlington;
Rev. John R. Crane, of Middletown;
Rev. Joseph E. Camp, of Northfield in Litchfield;
Rev. Theophilus Smith, of New Canaan;
Rev. Joseph Hurlburt, of New London;
Rev. Samuel H. Riddel, of Glastenbury;
Rev. Zebulon Crocker, of Upper Middletown;
Rev. Zolva Whitmore, of North Guilford;
Rev. Charles Thompson, of Humphreysville;
Rev. Joab Brace, of Newington;
Rev. Abel McEwen, of New London;
Rev. David L. Ogden, of Southington;
Rev. Shubael Bartlett, of East Windsor;
Rev. Laurens P. Hickok, of Litchfield;
Rev. Joel W. Newton, of Norwich;
Rev. Francis D. Robbins, of Enfield;
Rev. Charles A. Goodrich, of Worthington;
Rev. William Ely, of North Mansfield;
Rev. Chauncey Willcox, of North Greenwich;
Rev. Orson Cowles, of Muddy Brook, Woodstock;
Rev. David L. Parmelee, of Bristol;
Rev. Charles Walker, of Windsor;
Rev. Bennet Northrup, of Manchester;
Rev. James M. McDonald, of Worthington;
Rev. Ezekiel Marsh, of Ellington;
Rev. Rodney G. Dennis, of Somers;
Rev. Alpha Miller, of Andover.

Massachusetts:—

Rev. Horatio Bardwell, of Oxford;
Rev. Joshua N. Danforth, of Lee;
William Porter, M. D., of Hadley;
Ethan Ely, Esq., of Longmeadow;
Rev. Loammi I. Hoadley, of Charlestown;
Rev. Alfred Ely, D. D., of Monson;
Rev. Caleb Knight, of Washington;
Rev. William Cogswell, D. D., of Boston;
David Mack, Jr., Esq.
Rev. Nathan Perkins, Jr., of Amherst;
Rev. George Trask, of Framingham;
Rev. Francis Horton, of Brookfield;

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Rev. Orrin Fowler, of Fall River;
Rev. Rodney A. Miller, of Worcester;
Rev. John H. Bisbee, of Middlefield;
Rev. Martyn Tupper, of Brookfield;
Rev. Abraham C. Baldwin, of Springfield;
Rev. Morris E. White, of Southampton;
Rev. Corban Kidder, of Saxonville;
Rev. Dorus Clarke, of Springfield;
Rev. Bancroft Fowler, of Northfield;
Rev. Sewall Harding, of Waltham.

Vermont:—

Rev. Hosea Beckley, of Dummerston.

New Hampshire:—

Rev. Richard C. Hand, of Concord.

Maine:—

Benjamin Tappan, D. D., of Augusta.

Rhode Island:—

Rev. Henry Dumont, of Newport.

New York:—

Rev. Gorham D. Abbott,
Absalom Peters, D. D.
Knowles Taylor, Esq., of New York City;
A. Crosby, of Cambridge;
Rev. F. D. W. Ward, of Rochester;
Rev. Chauncey Eddy, of Saratoga Springs;

New Jersey:—

Asa Hillyer, D. D., of Orange;
Rev. Nicholas Murray,
Rev. David Magie, of Elizabethtown;
Rev. Ebenezer Seymour, of Bloomfield;
Rev. William Barton, of Woodbridge;
William B. Benton.

Pennsylvania:—

Rev. Sylvanus Haight, of Roxbury.

South Carolina:—

Rev. George Howe, of Columbia.

Tennessee:—

Rev. Benjamin Labaree, of Columbia.

Georgia:—

Rev. S. W. Magill, of Bryan County.

Ohio:—

Rev. George A. Pierce, of Hudson.

The number of Corporate Members present was thirty-four; and the number of Honorary Members, one hundred and twenty;—in all one hundred and fifty-four.

At ten o'clock, A. M., the chair was taken by Hon. John Cotton Smith, President of the Board, and the meeting was opened with prayer by the Rev. Sylvester Holmes.

The Minutes of the last annual meeting were read by the Recording Secretary.

Charles Stoddard, Esq., was appointed Assistant Recording Secretary.

Committees Appointed.

Rev. Drs. Hawes and Fay, and Henry Hudson, Esq., were appointed a committee to make arrangements for the public meetings to be held during the session.

Hon. Samuel Hubbard, Eleazer Lord, Esq., and Rev. Dr. DeWitt, were appointed a committee to consider the expediency of electing new members of the Board; and, if deemed expedient, to report suitable persons, and also to report a list of officers for the ensuing year.

The several parts of the Annual Report of the Prudential Committee were referred to committees, as follows:—

That part relating to the missions in Africa and Europe, to the Rev. Drs. Proudfit and Tappan, and Hon. William Reed.

That part relating to missions in Western Asia, to Rev. Drs. Woods, Noah Porter, and David Porter.

That part relating to missions in Southern Asia, to Rev. Drs. Tyler, Palmer, and Rev. Hollis Read.

That part relating to missions in Eastern Asia and Oceanica, to Rev. President Day, Rev. Professor Pond, and Rev. Mr. Bardwell.

That part which relates to missions among the Southwestern Indians, to John Nitchie, Esq., Rev. Dr. Church, and Rev. Mr. Hemenway.

That part which relates to missions among the Northwestern Indians, to Orrin Day, Esq., Rev. Dr. Hillyer, and Anson G. Phelps, Esq.

That part which relates to the Home Department, together with the Conclusion, to Rev. Drs. Humphrey and Beecher, Rev. Messrs. Plummer, Bacon, and Eddy.

Rev. Dr. McAuley, and Rev. Messrs. Magie and Armstrong were appointed a committee to report a place for the next meeting of the Board, and also to nominate a first and second preacher for the occasion.

Reports of the Treasurer and of Committees.

The report of the Treasurer was read, with the certificates of the auditors, and was accepted and approved.

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The Annual Report of the Prudential Committee was read by the Secretaries during the first day of the meeting, and delivered into the hands of the committees appointed on the several parts of it, who subsequently reported in favor of its adoption. The whole report was then approved, and ordered to be printed, with the report of the Treasurer, under the direction of the Prudential Committee.

The committee on the place of the next annual meeting of the Board, etc., made a report, in which they recommend that the next annual meeting be held in the city of Newark, New Jersey, and nominated Rev. John McDowell, D. D., of Philadelphia, for preacher on the occasion, and Rev. Heman Humphrey, D. D., President of Amherst College, as substitute, in case of his failure.

The Committee on new members and officers recommended to the Board to elect LEVI CUTTER, Esq., of Portland, Maine; Hon. THOMAS S. WILLIAMS, and HENRY HUDSON, Esq., of Hartford, Connecticut; and HENRY DWIGHT, Esq., of Geneva, New York; who were subsequently elected by ballot. They also nominated the officers of last year for re-election.

The committee to make arrangements for the public religious services, reported, and meetings were held conformably to their recommendation.

Resolutions Adopted.

Resolved, That it be referred to the Prudential Committee to consider the expediency of appointing an additional secretary, to reside in the city of New York; and if they shall deem it desirable, that they be authorised to make a temporary appointment till the next annual meeting of the Board, and to define the duties of the office.

Resolved, That the Prudential Committee be authorised to make arrangements for a meeting, in the name and in behalf of the Board, in the city of Boston, at the time of the annual meetings of benevolent institutions in that city, during the month of May of each year.

Resolved, That the Recording Secretary present the thanks of the Board to the Rev. Dr. Codman, for his very appropriate and able sermon delivered last evening; and that a copy of the same be requested for publication by the Prudential Committee.

Resolved, That an Assistant Recording Secretary be appointed, in connection with the other officers of the Board.

The Committee on that part of the Report which relates to the Home Department and the Conclusion, and who took into consideration the existing deficiency in the Treasury, reported the following resolutions, which were discussed at length, and with great interest, and unanimously adopted by the members of the Board, and then by request they were laid before the audience, who appeared unanimously to express their concurrence by rising.

1. Resolved, That those parts of the Report of the Prudential Committee which relate to domestic operations and to plans for future effort be accepted and approved.

2. Resolved, That the blessing of God upon past efforts, the openings which Divine Providence is making for more extended operations in all parts of the unevangelized world, the continually increasing facilities for energetic action, the rapidly augmenting wealth which is intrusted by the Head of the Church to his professed friends and followers in this land, and the multiplying numbers of qualified laborers who are offering themselves to the missionary work, ought to be considered by all Christians in these United States, as calling them, in the name of God, and in behalf of a dying world, to more enlarged plans and hopes, to more earnest prayer, and to more vigorous and self-denying efforts for the extension of the Gospel.

3. Resolved, In view of the signs of the times, and of the promises of God, that the day has arrived in which the work of converting the world to God should be undertaken with a definite scheme of operations based upon the expectation of its speedy accomplishment.

4. Resolved, That the present necessities of the Board, in order to meet the deficiencies of the past year and the ordinary expenses of the current year, and to send out the forty families now accepted, have brought upon us the responsibility of deciding whether we shall recede from the career upon which we have so auspiciously entered,

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or with still accumulating energy, move onward to the consummation of the work.

5. Resolved, That to meet this crisis, and much more to enable the Committee to fill up the outline of effort marked out by the providence of God, there is demanded a new and enlarged style of giving to the missionary cause, and a new sense of responsibility on the part of pastors of churches and individuals, to bring out the consecrated resources for the speedy conversion of the world.

6. Resolved, That it be recommended to the Prudential Committee to make such arrangements at the Rooms, as shall permit some of the Secretaries to travel considerably during the ensuing year, for the purpose of aiding in the collection of funds; and that a committee be appointed to draft an address to the churches, to be published under the direction of the Prudential Committee, stating the present prospects and plans of the Board.

7. Resolved, That our dependence is on the great Head of the Church, and on him alone, for his blessing, without which all our plans will be nugatory and our efforts futile; and that, with the God of all grace to depend upon, and acting under the promise of a covenant ordered in all things and sure, there is no ground for despondency; but, on the contrary, there is a loud call upon us to humble, hearty, and unshaken confidence in the success of the glorious cause in which we are engaged.

Religious Services.

The meeting was opened with prayer by the Rev. Sylvester Holmes; and on the succeeding days of the session by Rev. Dr. Perkins and Rev. President Allen; and closed with prayer by Rev. Dr. Church.

On Wednesday evening, the 16th, the anconformity with the recommendation of the committee of arrangements, by Rev. Drs. Humphrey, Dewitt, Beman, and Proudfit, aided by the pastor.

On the evening of the same day, a public meeting, in furtherance of the objects of the Board, was held in the same house, at which the president of the Board occupied the chair; and, after appropriate devotional exercises, extracts from the annual report were read, and addresses were delivered by the Rev. Messrs. Read and Abeel, missionaries of the Board returned from foreign lands, Rev. Mr. Plumer and Rev. Dr. Beecher. In the progress of the meeting, the embarrassments of the treasury were laid before the audience, and also the fact that a large number of mission families are now under appointment, who must be detained in this country, if the receipts of the Board shall not be greatly increased; and at the close of the meeting persons present gave in subscriptions to be paid within the year and through the ordinary channels, sums amounting in the aggregate to above twelve thousand dollars. Others pledged themselves to endeavor to raise within the sphere of their influence respectively, during the year, sums to about the same amount.

Votes of thanks were adopted, and ordered to be presented by the Recording Secretary to the First Church and Congregation in Hartford, for the use of their lecture-room and house of worship; to the choir of singers for their services; and to those families and individuals whose hospitality and kindness have been enjoyed by the members of the Board during the session.

Officers of the Board.

The following persons were elected officers of the Board for the year ensuing, viz.

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JOHN TAPPAN, Esq.,
DANIEL NOYES, Esq.,
Prudential Committee;

Rev. RUFUS ANDERSON,
Rev. DAVID GREENE,
Rev. WILLIAM J. ARMSTRONG,
Secretaries for Correspondence;

HENRY HILL, Esq., *Treasurer;*

WILLIAM J. HUBBARD, Esq., } *Auditors.*
CHARLES SCUDDER, Esq., }

REMARKS.

The number of members of the Board present, both corporate and honorary, was considerable greater than had ever attended any previous anniversary; indicating augmented interest in the operations of the Board and the great object which it is aiming to accomplish. The proportion of ministers among the members present was unusually large; and should they, on their return to their several spheres of pastoral labor, be able to secure from the churches and congregations under their charge, an interest in the conversion of the world to Christ, like what they manifested while listening to the transactions of the Board and engaging in its business, it would be followed by the happiest results.

All the proceedings at the anniversary were characterized by the most perfect unanimity and kind feeling. No topic came up in transacting the business or in the debates which occasioned any unpleasant collision; nor was the most distant allusion made to any subject suited to awaken jealousy or unkind feeling. The thoughts and desires of all seemed directed to the single point, how the Board and the churches cooperating with it may most effectually and speedily perform their part in the great work of [illegible] all its missionaries. There seemed to be a deep conviction also among these representatives of the churches, that the christian community were prepared to sustain the Board in sending forth to the heathen all suitable persons who might offer their services.

The addresses delivered on presenting the resolutions inserted on p. 442 relating to the deficiency of funds, and the danger that the missionaries now under appointment might on that account be detained from their fields of labor, well express the feelings which seemed to pervade the audience. The Rev. Leonard Bacon remarked—

The question brought before us by these resolutions is not a question about paying that debt of forty thousand dollars. Nor is it the question who is to blame for the existence of the debt. Such a view were too narrow, and far too low. The subject presented by the resolutions and in the report of the Prudential Committee is this:—In the progress of the missionary work, and in the developements of Providence, we have arrived at a new crisis, different in some respects from any that we have witnessed before. God seems to be opening the whole world to missionary effort and enterprise. The walls which formerly separated us from heathen empires have fallen down; and the question now presented to the host of God is whether they will enter in and take possession. This debt is nothing. The only question for us to settle is, whether we will come up to the new mark which God has set for our exertion. The same measure of zeal and self-denial which has heretofore marked our progress, will no longer meet the case. The question is not whether we will pay up the debt of last year: that we shall do of course: but it is, whether the future income of the Board shall rise from $170,000, to $270,000? And from that point shall go on every year augmenting in the same proportion? It is for us to meet this question. Here are the public; here are the churches, represented in this assembly, and the impression strongly impressed on my own mind is that the high measure we

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to come up to the help of the Lord in this crisis, prepared to do his duty? This is the question. We must meet it; realizing the account we all have to give. It has been well said that if these forty families are turned back, the cause itself will be turned back. Then there will be rejoicing through all the dominions of darkness—new rejoicing, wherever the orgies of Satan are celebrated, whether on earth or in hell. Then there will be dismay, discouragement, weakness, shame, throughout the whole army of God's elect; nor will they again come up to the mark and measure they have already attained. No; we must go forward, with increased zeal, and on a nobler scale than ever, or we must be turned backward with defeat and ignominy. The question is, What will we do? we that are here? It is not epistles, it is the word of mouth that must do it. The electric fire must go from man to man, from heart to heart, till the whole chain kindles and flashes at once, and the sound is heard throughout the earth, and echoed back from heaven, that this work shall be done. Then speedily will the kingdoms of this world become the kingdoms of our Lord and of his Christ.

NOTICES FROM THE MISSIONS.

INDIANS ON THE NORTHWEST COAST.—Communications have been received from Mr. Parker, who has frequently been mentioned as on an exploring tour among the Indian tribes west of the Rocky Mountains, dated May 21st. On the 14th of April he started on his return to the United States, by land, and proceeded eastward as far as the country of the Nez Perces Indians; but as he was unable to obtain the company requisite to render the journey through those inhospitable regions safe, he returned to Fort Wallawalla and Vancouver, the latter about ninety miles from the mouth of the Oregon river. He had received much aid and numerous kind attentions from the gentlemen connected with the Hudson Bay Company, engaged in the fur-trade in that country, and whose principal post is at Fort . . . the Company offered him a gratuitous passage as far as the latter country, in one of their ships expected to sail in September. Mr. Parker states that the more he becomes acquainted with the country west of the mountains, the more he finds to convince him that it ought to be occupied with missionaries, with as little delay as possible. The Hudson Bay Company seemed disposed to afford every facility in their power for gaining access to the Indians and doing them good. Men are needed who are willing to take up their cross and search out the Indians and press the gospel on their heart and conscience.

SYRIA.—Mr. and Mrs. Smith were at Smyrna in July, to which place they had come in consequence of the declining state of Mrs. Smith's health. The vessel in which they embarked was cast away on a desolate part of the coast of Caramania, where they remained several days. The exposures to which Mrs. Smith was subjected by this event greatly aggravated her symptoms, and her life was regarded as in imminent danger.

GREECE.—Unfriendly persons among the Greeks are taking great pains to awaken jealousy of the protestant missions and opposition to them, and not without some present success. In several of the islands there is a no small degree of fanatical superstition, which is condemned by the more intelligent and enlightened of the people.

BROOSA.—The state of feeling and the conduct of the Armenians at Broosa towards the mission at that place is strongly in contrast with what is experienced at Constantinople. The opposition is owing to the influence of the acting bishop of the place. The Greeks partake of the unfriendly feeling, the slanderous tracts against American missionaries, which have been circulated in Greece, having been extensively circulated

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Berne, 1st R. D. chh. 16,47; mon. con. 4,91; 21 38
Blawenburg, N. J., R. D. chh. 20 00
Clarkstown, R. D. chh. 16,50; Rev. C. Hunt, 8,50; 25 00
Claverack, R. D. chh. 63 50
Farmersville, A lady, 25 00
Hillsboro', N. J., R. D. chh. 53 37
Leeds and Kiskatam, R. D. chh. 22 57
Middlebush, N. J., R. D. chh. to constitute Rev. JACOB J. SHULTZ an Hon. Mem. 50 00
New Brunswick, N. J. Chil. of sab. sch. in R. D. chh. 50; mon. con. 69,03; Juv. asso. av. of fair, for schools in S. E. Asia, 200; Mrs. W. Bicker, av. of fancy articles, 50; 369 03
New Hackensack, Mrs. S. Remsen, for ed. of fem. in China, 7 00
New York city, Mon. con. in colleg. R. D. chh 20,56; for. miss. so. of do. for support of Mr. and Mrs. Youngblood, 700; Ref. S. D. chh. to constitute Rev. WILLIAM R. BOGARDUS an Hon. Mem. 50; R. D. chh. North-st. for fem. ed. in China, 32; fem. sab. sch. c. of Greene and Houston-sts. 3,62; 806 18
North Branch, A fem. friend, for China, 2 00
Paterson, N. J. 2d R. D. chh. to constitute Rev. JOHN A. LIDDELL an Hon. Mem. 50 00
Pompton, An indiv. for Mr. Ennis, 10 00
Ramapo, R. D. chh. 6 31
Readington, N. J., R. D. chh. 13 37
Somerville, N. J. 1st R. D. chh. 300; a widow's mite, 10; 310 00
Stuyvesant, R. D. chh. which and prev. dona. constitute Rev. ANDREW N. KITTLE an Hon. Mem. 25 00

2,055 74
Ded. am't ack. in Aug. 300; Sept. 700; Oct. 86,68; 1,086 68—969 06

Auburn and vic. N. Y. By H. Ivison, Jr. Agent,
Alleghany co. A dying mother, 50
Cayuga, Fem. miss. so. 23 00
Genoa, 1st presb. chh. 73 78
Havana, Mon. con. 17 14
Henrietta, Cong. chh. 13 25
Homer, Coll. 148,63; mon. con. 8,37; 157 00
Jordan, 1st presb. chh. 34; mon. con. 16; 50 00
La Fayette, Cong. chh. 31 00
Lenox, To constitute Rev. JULIUS DOANE an Hon. Mem. 50 00
Moreau, T. Hamblin, 10; mon. con. 2,80; S. H. 1; 13 80
Oneida and Skanandoa, 5 50
Onondaga Hill, Mon. con. 2 37
Oriskany Falls, 75 60
Preble, 35 00
Scipio, 2d chh. 41; T. Hale, 10; 51 00
Skaneateles, Coll. 65.43; mon. con. 11; 76 43
Truxton, Mon. con. 11; coll. 22; 33 00
Virgil Flats, 19 50—727 87

Chittenden co. Vt. Aux. So. W. I. Seymour, Tr.
Burlington, Cong. chh. 10 26
Charlotte, Cong. chh. 25 00
Essex, Cong. chh. 9; a friend, 1; 10 00
Hinesburgh, Cong. chh. 10 00
Jericho, La. in 2d chh. 8 18
Milton, La. 5 06
Underhill, A lady, 5 00
Westford, Miss M. Eastman, 5 00
Williston, Gent. and la. 12; coll. in cong. chh. 9,50; 21 50—100 00

Essex co. North, Ms. Aux. So. J. Caldwell, Tr.
Newbury, Jews so. for. Pal. miss. 8,85
West Amesbury, Mr. Eaton's so. Gent. 22 00—30 85

Essex co. South, Ms. Aux. So. J. Adams, Tr.
Salem, Mon. con. in Crombie-st. chh. 10 50

Essex co. N. J. Aux. So. T. Frelinghuysen, Tr.
Newark, Fem. China miss. so. in 2d chh. for China miss. (of whh. to constitute Rev. E. CHEEVER an Hon. Mem. 50;) 114 00
South Orange, Miss. so. 40 25—154 25

Geneva and vic. N. Y. By C. A. Cook, Agent,
Bath, Presb. chh. (of which to constitute Rev. ISAAC W. PLATT an Hon. Mem. 50;) 53 00
Dundee, Presb. chh. 30 00
Elmira, Presb. chh. 145 35
Hopewell, Presb. chh. 13 00
Horseheads, Presb. chh. 26 83
Naples, Presb. chh. 15 00
Penn Yan, Aux. so. 125 00
Port Gibson, Presb. chh. 13 00
Prattsburgh, Presb. chh. 85 38
Southport, Presb. chh. 44 22
Wheeler, Presb. chh. 13 50—554 28

Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Catskill, O. Day, to constitute Mrs. MARY H. ATWATER, Miss CAROLINE E. DAY, Miss CHARLOTTE M. DAY, and Miss EMILY C. DAY Hon. Mem. 400; T. B. Cooke, (of which for support of Mr. Goodell, 50;) to constitute WILLIAM GOODELL COOKE an Hon. Mem. 100; Mon. con. 42; S. L. Penfield, 25; Mrs. R. Cooke, 25; J. Millard, 10; J. P. 5; a fem. friend, 3; 610 00

Hampden co. Ms. Aux. So. S. Weriner, Tr.
Agawam, Cong. so. 18 70
Bethel chh. O. Indiv. for China, 25 83
Blandford, Gent. 49,93; la. 66,56; mon. con. 20,77; L. A. E. 5; 3 00
Cabotsville, Mon. con. 142 26
Chester, La. 39 19
Chickopee Factory, Cong. so. 18 26
Feeding Hills, Mon. con. 56 60
Lenox, A lady, for China miss. 1 25
Longmeadow, Gent. 40,75; la. 20,25; mon. con. 33,02; young men's wes. miss. so. 17,25; 5 00
Ludlow, Gent. 21; la. 16,49; mon. con. 19,50; 111 87
Middle Granville, Chh. 56 99
Palmer, Chh. 25; gent. and la. 30; fem. Dorcas so. 20; 24 35
Westfield, La. 37,70; Mrs. L. Fowler, dec'd, 25; a friend, for China, 1; 75 00
63 70—642 00

Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.
Avon East, Gent. 23,62; la. 33,30; mon. con. 9,50; 66 44
Bloomfield, Contrib. 54; la. 7; 61 00
Bristol, Gent. 161 00
Burlington, Gent. 13,81; la. 17,94; 31 75
Canton, La. 38 71
Eastbury, Contrib. 19 10
East Hartford, La. 70 52
East Windsor, La 27,35; Wapping so. gent. 34; 61 35
Enfield, Gent. 44,22; mon. con. 9,92; 54 14
Granby, 1st so. Gent. 21; la. 18,50; S. Brook so. gent. 3,36; 42 86
Farmington, Gent. and la. (of which to constitute Rev. NOAH PORTER, Jr. of New Milford an Hon. Mem. 50; and fr. la. to constitute SIDNEY WADSWORTH an Hon. Mem. 100;) 177 66
Hartford, 1st so. La. 401,82; N. so. La. 109,88; S. so. La. to constitute Rev. OLIVER ELLSWORTH DAGGETT an Hon. Mem. 58,70; indiv. 40; 610 40
Manchester, La. 56 97
Suffield, Gent. 20,50; la. 38,07; 58 57
Wethersfield, 1st so. 83 36
Windsor, La. 42 59
Rev. L. Strong, 5 00-1,641 42

Hillsboro' co. N. H. Aux. So. R. Boylston, Tr.
New Ipswich, Mon. con. 46 26

Litchfield co. Ct. Aux. So. C. L. Webb, Tr.
(Of which fr. Colebrook, 116,50; Roxbury, 25,18;) 199 65

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Merrimack co. N. H. Aux. So. S. Evans, Tr.
Concord, Chh. (which and prev. dona. constitute Rev. Asa P. Tenney an Hon. Mem.) 28 50

New Haven City, Ct. Aux. So. F. T. Jarman, Tr.
Asso. in N. sab. sch. to ed. a fem. child at Constantinople, 52,50; mon. con. in 1st and united so. 53,76; do. in 3d so. 20,64; do. in Yale college, 19,85; Mrs. Mills, 2d pay. for *Eliza Mills* in Ceylon, 20; J. Anketell, 2d pay. for *Augusta Anketell* in do. 20; Mrs. A. Anketell, 1st pay. for *John Anketell* in do. 20; Mrs. A. Barnes, 10; av. of bead bag, 2; 218 75
Fairhaven, Chh. and cong. 20,60; Madison, Mon. con. 25,92; Roxbury, A lady, 2; 48 52—267 27

New York City and Brooklyn, Aux. So.
W. W. Chester, Tr. (Of which from L. Corning to constitute Rev. Henry Chase, Miss Mary Winslow Corning and Richard Winslow Hon. Mem. 300; a friend, to constitute Rev. George Potts an Hon. Mem. 100; a lady of 2d presb. chh. Brooklyn, to constitute Rev. Jonathan Greenleaf an Hon. Mem. 50;) 2,201 19

Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.
Dedham, 1st chh. Coll. 46,83; mon. con. 46,58; 93 41
Dorchester, 2d par. Gent. 269; la. 70,10; juv. asso. 30; 369 10
Village chh. 123 86
Franklin, C. Fisher, 3 00
Medway, E. par. Gent. 32; la. 75; W. par. Gent. 50; la. 30,41; 187 41
Walpole, Mon. con. 19 06
Wrentham, 1st chh. Gent. 92,86; mon. con. 22,76; 115 62
911 46
Ded. am't ack. in Oct. 627 62—283 84

Northampton and neigh. towns, Ms. Aux. So.
J. D. Whitney, Tr.
Amherst, 2d par. Mon. con. 19 75

Norwich and vic. Ct. Aux. So. F. A. Perkins, Tr. 700 00

Oneida co. N. Y. Aux. So. A. Thomas, Tr.
Augusta, P. Pond, dec'd, 30; young la. benev. so. 10; 1st cong. chh. and so. 30; 70 00
Chenango Forks, Mon. con. 33 00
Clinton, Paris and Marshall, United fem. asso. 50,90; av. of ring, 8c. 50 98
Florence, Mon. con. 2 25
Lisle, Presb. chh. 12 00
Richland, Mon. con. 12,25; Rev. R. Robinson, 5; 17 25
Utica, La. of R. D. chh. 28,62; Mrs. J. C. 2; Mrs. P. T. 1; for Utica fem. sch. Bombay, 31 62
Whitesboro', Oneida insti. Mon. con. 3 34—220 44

Piscataqua confer. of chhs. N. H., S. Blake, Tr. (Of which for ed. of hea. chil. 6,08;) 65 65

Rutland co. Vt. Aux. So. J. D. Butler, Tr.
Castleton, Cong. so. 45,67; seven indiv. 27,50; 73 17
Pawlet, Mon. con. 21 00
Rutland, Mon. con. 52,69; gent. 3,36; 56 05—150 22

Valley of the Mississippi, Aux. So.
W. T. Truman, Tr.
Western Reserve auz. so.
Portage co. Aurora, 52,87; Cuyahoga Falls, Gent. 30; Franklin, 18,67; Middlebury, 14,90; T. Noble, 10; Ravenna, Mon. con. 10,18; Rootstown, A. K. and I. E. W. 3; Tallmadge, Gent. 45,34; Twinsburg, 15,31; Windham, 17,56; Trumbull co. Bristol, 10; 297 83

Windsor co. Vt. Aux. So. Rev. J. Richards, Tr.
Contrib. at ann. meeting, 54 80
Barnard, Gent. 15,30; la. 7,21; indiv. 1; 23 51
Bridgewater, Mrs. P. Perkins, 2 00
North Hartford, Coll. 22 00
Hartland, Rev. D. Breck, 5 00
Ludlow, Benev. so. 1 00
White River, La. 9 22
Woodstock, W. Miller, 13,50; mon. con. 6,19; 19 69—137 22

Worcester co. relig. char. so. Ms. H. Mills, Tr.
Coll. at ann. meeting, 37 00
East Millbury, 149,35; gent. 65,89; la. 45,42; mon. con. 67,23; 327 89
Grafton, Mr. Wild's chh. and so. 51,16; la. 15,23; 61 39
Northbridge, Mon. con. 25 60
Sutton, Gent. 41,50; la. to constitute Rev. H. A. Tracy an Hon. Mem. 50; mon. con. 121,42; 212 92
Upton, Gent. 16,05; la. 22,18; 38 23
Uxbridge, Gent. 16,75; la. 46,87; mon. con. 5; do. Rogerson's vill. 12,37; Mrs. A. H. 2; 82 99
Ward, Gent. 43,87; la. 25,99; mon. con. 17,19; 87 05
Westboro', Gent. 63; la. (of which for *Elisha Rockwood* in Ceylon, 50; for *Susan Rockwood*, 40;) 203; Rev. E. Rockwood, 5; 271 00
West Millbury, Gent. 55,50; la. 77,75; 133 25
Whitingsville, Mon. con. to constitute Rev. Michael Burdett an Hon. Mem. 56 68-1,339 00

Total from the above sources, $11,318 05

VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. Fem. miss. so. in 2d presb. cong. 100; mon. con. in do. 9,22; 4th presb. chh. 50; 159 22
Alexandria, D. C., J. C. Vowell, 20 00
Amherst, Ms. Mon. con. in college, 99; Rev. Dr. Humphrey, 50; 149 00
Andover, Ms. An indiv. by Rev. Dr. C. 10 00
Avon, Ct. Mrs. Kellogg, for *Bela Kellogg* in Ceylon, 10 00
Bedford, Ms. Gent. asso. 21 25
Bethel, Vt. Mon. con. 10 00
Boston, Ms. E. and S. 444,45; R. Cobb, 100; a friend, by T. V. 20; Mrs. M. Cleveland, for *Charles Cleveland* and *Mehetabel Cleveland* in Ceylon, 40; a lady of Old South chh. 6; av. of jewelry, by Rev. C. Eddy, 4,20; 614 65
Boxford, 1st par. Ms. La. asso. 21; mon. con. 10,50; 31 50
Brandon, Vt. Mon. con. 10 00
Bridgehampton, N. Y. Fem. cent. so. 15 00
Brighton, Ms. Mon. con. in evang. cong. so. 53 65
Buckingham, Md. Cong to constitute Rev. Alexander Campbell an Hon. Mem. 50 00
Camden, Me. Fem. miss. so. 20 32
Canandaigua, N. Y. Young la. sew. so. in Ontario fem. sem. 2d pay for fem. sch. in Ceylon, 50 00
Cape May, N. J. Cong. 8 45
Castine, Me. La. asso. 35 94
Charlestown, Ms. Rev. L. I. Hoadley, to constitute Rev. L. S. Hough of Chaplin, Ct. an Hon. Mem. 50 00
Chatham Village, N. J. Sab. sch. for sab. sch. library at Mackinaw, 10 00
Chester, N. J. Presb. chh. 7 00
Christiana, Del. Mon. con. in presb. chh. 20 00
Clarksfield, O. 20 62
Dansville Village, N. Y. Fem. for. miss. so. 18 25
Detroit, Mich. P. Davis, 50 00
East Brewer, Me. Gent and la. (which and prev. dona. constitute Rev. Alphonso L. Whitman an Hon. Mem.) 32 00
East Windsor, Ct. A friend, 5 00
Eden, O. 4 25
Elizabethtown, N. J. Students of Chilton sem. for China, 12 00
Franconia, N. H. Indiv. 2 00
Geneva, N. Y., H. Dwight, 500 00

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Georgia, Mrs. S. A. M. Connell, 25 00
Gilbertsville, N. Y. Presb. chh. 34,50; fem. miss. so. 12; 46 50
Guildhall, Vt. Fem. miss. asso. 4 50
Hadley, Ms. W. Porter, 20; a friend, 5; 25 00
Hampton Falls, N. H. Mon. con. 5,20; D. S 2,80; 8 00
Hartford, Ct. A friend, 5; unknown, 20; 25 00
Henniker, N. H. Mon. con. 25 00
Hopewell, N. Y. Mon. con. in presb. chh. 11 55
Hudson, N. Y., A lady, 1 00
Jamaica, Vt. Cong. chh. 7; Rev. J. Parsons, 10; S. T. R. C. 3; 20 00
Jamaica, N. Y. Mon. con. 15 52
Knoxville, Illi. Mon. con. 10; Mrs. E. Owen, 5; 15 00
Lewis, Indian River, Cold Spring and *Laurel*, N. J. Cong. to constitute Rev. ABRAHAM DE WITT an Hon. Mem. 50 32
Lumberland, N. Y. Cong. chh. 2 00
Lunenburg, Vt. A friend, 3 00
Lyme, N. H. Fem. benev. so. 20 00
Manlius, N. Y. Mon. con. in trin. presb. so. 136 16
Mattawan, N. Y. Sab. sch. asso. for *Charles Bartlett* and *Harriet Winslow* in Ceylon, 24 00
Medfield, Ms. Rev. WALTER H. BIDWELL, which constitutes him an Hon. Mem. 50 00
Medina, O. Mon. con. 10 00
Middletown, Ct. SELDEN HUNTINGTON, which constitutes him an Hon. Mem. 100 00
Miller's Place, N. Y. Mon. con. 20; Rev. W. H. for Nestorians, 2; 22 00
Montgomery, N. Y. Mon. con. and coll. 12 00
Newark, N. Y. Mon. con. 17,86; coll. to constitute Rev. BENJAMIN BAILEY an Hon. Mem. 50; 67 86
Newark, N. J. Gent. asso. in 1st chh. 75 00
New Brunswick, N. J. Presb. so. for China miss. (to constitute Mrs. JOSEPH H. JONES an Hon. Mem.) 400 00
New Haven, Ct. Rev. Dr. Day. 20; T. D. Woolsey, 42; 62 00
New Jersey, A friend, to constitute Rev. JOSEPH M. OGDEN of Chatham Village, an Hon. Mem. 50 00
New London, Ct. 2d cong. chh. (of which fr. THOMAS W. WILLIAMS, 100; Rev. JOSEPH HURLBUT, 100; which constitute them Hon. Mem.) 415 31
New Orleans, La. A friend, 50 00
New Rowley, Ms. SUSANNAH BAILEY, which constitutes her an Hon. Mem. $100. This sum was ackn. in Oct. as a legacy.
Newton, W. par. Ms. Contrib. 25,32; E. par. a friend, 10; 35 32
New York city, C. Butler, 500; T. D. 222,22; 722 22
Norfield, Ct. Rev. J. Noyes, 5 00
Norfolk, Va. A friend, 2 50
Northford, Ct. A friend, for Osage miss. 10; mon. con. 16,12; contrib. of indiv. 6; 32 12
Norwalk, O. Mon. con. 20; B. Benson, 5; 25 00
Norwich, Vt. Mon. con. in S. chh. 18 14
Ohio, A friend, 7 70
Onslow, N. S. La. miss. so. for miss. to India, 12 00
Oswego Village, N. Y. Mon. con. in Union free chh. 6 75
Paris, N. Y. Cong. chh. to constitute Rev. EDWARD COPE an Hon. Mem. 54 00
Peoria, Illi. AARON RUSSELL, which constitutes him an Hon. Mem. 100 00
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Sheepscot, Me. Mon. con. 34 00
Snow Hill, Md. Indiv. 5 10
Somers, Ct. A widow's mite, 1 00
Southbridge, Ms. A friend, 10 00
Springfield, Vt. La. asso. 18 00
Stamford, Ct. Mrs. A. S. Gay, 3 00
St. Georges, Del. 25 82
St. Johnsbury, Vt. Mon. con. in 2d cong. so. 50,46; L. Clark, 10; 60 46
Troy, N. Y. Col'd people, 20; a bereaved mother, Ann's dollar, 1; 21 00
Ulysses, N. Y. Mon. con. in 1st presb. chh. 57 95
Uxbridge, Ms. Chh. 100 00
Vernon Dist. N. J. Mon. con. 18 00
Wakeman, O. 20 00
Ware, Ms. Fanny Woolworth, dec'd, 5 00
Waterford, N. Y. Presb. chh. 37 00
Westboro', Ms. Mon. con. 18 88
Whately, Ms. J. Smith, 2 25
Wilmington, Del. Mrs. A. M. Jones, 10 00
Unknown, A friend, for wes. miss. 5 00

LEGACIES.

Bath, N. Y. Patience Hornell, av. of land, 250 00
Francestown, N. H. James Smith, by P. V. Cappuck, Ex'r, 13 57

Amount of donations and legacies acknowledged in the preceding lists, $18,014 52. *Total of donations and legacies from August 1st, to Oct. 8th*, $30,516 92.

DONATIONS IN CLOTHING, &c.

Auburn, N. Y. Two boxes, fr. 1st presb. chh. for Sandw. Isl. miss.
Augusta, N. Y., A barrel, fr. ladies, for Mr. Hall, Stockbridge, 29 09
Bridgeport, Ct. A box, fr. friends, for Mr. Armstrong, Sandw. Isl. 30 00
Chenango Forks, N. Y., A box, fr. fem. Dorcas so. of Triangle, 42 50
Cortlandtville, N. Y., A box, for Mr. Lyons, Sandw. Isl.
East Groton, Ct. A box, 38 00
Exeter, N. Y., A box, 53 00
Hartwick, N. Y., A box.
Lempster, N. H., A box, fr. fem. mutual improve. so. for Dwight, 36 61
Lyme, N. H., A box, fr. fem. benev. so. 22 00
New Marlboro', Ms. A box, fr. la. sew. so. for Dr. Butler, 34 73
Norfolk, Ct. Clothing, for do. 15 50
North Adams, N. Y., A box, fr. fem. benev. so. 20 00
Northampton, Ms. (via) A barrel.
Peterboro', N. Y., A box, fr. fem. sew. so. for Mr. Stevens, Lake Harriet, 60 00
Philadelphia, Pa. A box of books, fr. miss. asso. in Mr. Boardman's chh. for Jerusalem, 50 00
Phillipston, Ms. A box, for Mr. Powers, Brousa.
Russia, N. Y., A box, fr. fem. miss. so. for Mr. Williams, Bethabara.
Vernon, Ct. A box, fr. fem. benev. so. for Sandw. Isl. miss.
Waterville, N. Y., A box, fr. la. of presb. chh. [illegible]

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THE

MISSIONARY HERALD.

VOL. XXXII. DECEMBER, 1836. No. 12.

American Board of Commissioners for Foreign Missions.

Constantinople.

EXTRACTS FROM THE JOURNAL OF THE MISSION.

[Continued from p. 426.]

Various Notices—Confessions of an Armenian to his Priest.

April 9, 1836. Two interpreters of the Porte, together with other Turks called at Mr. Goodell's. They were highly pleased with the electrical machine, and with the other philosophical apparatus. Other Turks came afterwards, who wished for information on several points, such as the best manner of representing mountains on maps, repairing a broken quadrant, etc. They imagine that we know, and are able to do almost every thing.

The following circumstance, by showing how little they know, shows also how poorly qualified they are to judge of us. A European teacher of surveying and the mathematics in the barracks at Scutari, was directed to make a map of the town from his own surveys. The thing was done and brought to the leading officers in command. "Where is my house?" asked one. "It stands here," replied the surveyor, pointing to a small square figure on the map. "And where is mine?" asked another. "Here," was the reply. "But you have made no houses here," they both exclaimed. "These are only black squares; why did you not represent our houses just as they are, so that we and our friends may know them when we see them?" "Gentlemen," replied the surveyor, "I am not a drawer of landscapes and houses. I have made a map of the town of Scutari, with the woods, etc., as directed; and if you wish to get drawings of your houses, you must employ a painter, and not a surveyor." They could not or would not, understand it, however, and the poor surveyor was forthwith dismissed from the service.

12. There is a good deal of talk throughout the city about A.'s case, and in reference to the evangelical party among the Armenians in general. If we may believe the opposite party, evangelical sentiments are extending very much in Constantinople. They assert that there are now at least eight hundred who belong to this class, and these are called by a name in Armenian, which, being literally translated, means *evangelical infidels*. This, it must be acknowledged, is a most extraordinary and self contradictory title, and those who use it probably do not stop to think what is its true import.

An Armenian priest, who has charge of all the dresses and furniture of the patriarch's church, proposed the other day to S., our assistant, that a new edition of the modern Armenian New Testament should be printed under their own direction, the present Bible Society's edition being thoroughly examined and corrected so as to be better adapted to the common people. His object is to have all the common people able to understand it, and he offered himself five hundred piastres towards defraying the expenses, and said he would procure more from others. This is a good thought, and it is very pleasing to see the priests and people moving themselves in so good a work.

13. The Armenian Easter is just passed. It is the custom among the Armenians to make friendly and ceremonial calls on this occasion, and the vartabed who preached against A. so violently was constrained, after much urging by one of

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the vartabeds of the council, to make a call upon A.; and thus in some measure to make amends for the injury he had done that individual in his sermon. This is an important step, because the people will understand from it that A. is not a heretic and an infidel, as was represented; and since the bishop himself has publicly led the way, the people may now call upon him without any fear.

The Armenians uniformly make confession to a priest before Easter, at which time they partake of the Lord's supper. The form of confession, as laid down in the church books, is truly objectionable; but this form may be, and is, set aside in particular cases; and, in short, so much depends upon the character of the priest and of the person making confession, that even a good man among the Armenians may submit to this ordinance with a clear conscience. Indeed a prodigious amount of truth, we have reason to believe, has this very year been communicated to the priests in this way. All of those ranking themselves with the evangelical, have made it a matter of duty to go to confession this year, and as the priest is solemnly sworn to keep every thing secret that is said to him on these occasions, much freedom may be used without any fear.

To illustrate what is said above, and to give a specimen of what is alluded to, we subjoin the following confession recently made to a priest by one of our pious Armenians. It was written by him, at our request, in Armenian, and afterwards translated literally into English.

Priest. "Begin, say I have sinned," etc.

S. "I have sinned against the all holy Trinity, the Father and the Son and the Holy Ghost. I have sinned against God, and before God I make my confession."

P. "Do you not say the remainder?"

S. "No, I do not wish to say it."—The priest here referred to the form of confession, of which the above is the commencement, and nearly the whole of which will be found in the Researches in Armenia, vol. 2, p. 105; and added, "Very well. Tell me your burdens of conscience."

S. "What I have to say is this. We are erring men, as saith the holy gospel. 'If we say we have no sin, we make him a liar and his word is not in us.' And truly we are bound to keep the commandments of Jesus Christ, and at all times to think upon them. My great sorrow is that I do not fulfil his commandments; and on account of my own human weakness I do not perform my duty in keeping the commands of Christ. 'Not every one that saith unto me Lord Lord shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven.' If a child always says to his parent, Father,—but when the father says, Bring me water, the child does not bring it; or gives him some other command, and the child does not obey, is not that child worthy of chastisement. Is it of any use for the child always to say Father, father, so long as it is disobedient."

P. "Just like the men of the present day, just like me. We know the commands of God, we say, but we always evade them, by deferring the time of our obedience."

S. "Look here, sir, I have something to say to you. The Christian must be a Christian always. To be a Christian to-day, and tomorrow not a Christian is impossible. A branch is always united with its own proper tree. To be separated and united, and separated and united again is impossible. If at the time of our separation [from Christ], death should overtake us, what then would become of us. Is it not a great sin for us? And if we are not fixed firmly upon our own proper tree, and that tree is Christ, is it possible that we have ever been Christians? Holy Father, I am in great perplexity. If a man is guilty of blasphemy, or any other wickedness, not a word is said about it; but if he preaches the gospel, they call him an infidel! What sort of Christianity is that? Alas! alas! alas! was it for this that our blessed Savior came into the world? On the contrary, he came to take away the sins of the world—'Behold the Lamb of God which taketh away the sins of the world!'"

P. "Ah, a sinner like me! Ah me! ah me! for I have offended my Creator. May the Lord keep you by his grace. We have fallen into the sea, and we know not where we are going."

S. "I wish to state my burdens of conscience as I have already. I am a transgressor of the law; before God I am a debtor; but I hope that through our only Mediator and Advocate, and by calling on his name, I shall at last not be cast out from his holy kingdom."

P. "But do you not acknowledge the other intercessors?"

S. "No; since I believe that the mediation of Christ is always the same before God; and he also has said, Whosoever is athirst let him come unto me; and God the Father has said, This is my beloved

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son in whom I am well pleased, hear ye him. If Christ had said believe in me, and believe in the others (the saints) also, then I should be under obligations to believe. But he has said no such things. He once asked a certain man, Believest thou that I am able to do this thing? and the man said, Yea Lord, and believed and was healed. I also, like him, believe that he is able to heal all my sins."

P. "I know that it is so, but this is not to be spoken openly. Lord have mercy upon us!—Have you any thing else to say? Any burden of conscience to state? If so, say on."

S. "What I have to say to you is of this sort I have already said."

P. "Then say, 'Holy Father I have thee for a mediator of reconciliation,' etc." [This is a part of the form of confession required in the prayer-book.]

S. "No, I cannot say it."

P. "Why? Are there any hurtful words in it?"

S. "Yes, there are. My mediator is Christ."

P. "Cannot we (priests) act through the mediation of Christ?"

S. "I have no need of your mediation, for he has given us liberty to go to him, inasmuch as he has said, If any one thirsts let him come unto me, etc."

P. "Very well."

The priest then pronounced the usual form of absolution.

A Frank become Mussulman—Appointment by the Greek Synod.

25. During the last week a French boy, who had been chastised by his parents, run away from them, and offered himself to the Turks to become a Mussulman. After presenting himself to various high officers, all of whom refused him, he was at last accepted by the minister of foreign affairs, formerly called the Reis Effendi, and named by him Akhmet Bey. The French ambassador tried in vain to procure his release, and the boy's uncle, in attempting to see him, was seized by order of the minister above mentioned, and thrown into prison. He, the uncle, was, however, released on the following day. This is an extraordinary case, and has excited much attention. It is said that the boy's parents have been threatened with imprisonment, lest they should provoke their children to take such a step.

The nephew of the minister of foreign affairs being sick, he offered in sacrifice thirty sheep, the meat of which was distributed among the poor. The child notwithstanding died, and all the officers of the Porte were present at the funeral, and public business was suspended.

It is mournful to see, that while improvements are going on among the Turks, it frequently happens that the vices of the Franks are copied first. Thus the drinking of ardent spirits is becoming quite common among certain classes of the Turks in Constantinople. Mr. Homes noticed lately a company of drunken Turks going along one of the streets of Pera, clapping their hands and singing songs; and in a filthy grog-shop was another party of richly dressed Turkish officers carousing, and a Mussulman of sixty years, with a green turban, which claims to designate the descendants of Mohammed, dancing at the sound of the violin.

28. We this morning heard of the death of Araboghloo, the old Armenian printer at Orta Koy. He was about eighty-five years of age, and he continued to labor, though with trembling hands, until very near the last. The business of the establishment has been for some time, however, in the hands of his sons. We have been on friendly terms with him ever since we came here, and have often visited him. He always appeared to be very conscientious, and his affections seemed to be on things above and not on things of the earth. He conversed about heavenly things like one whose contemplations had made him familiar with such scenes, and the earth seemed to be under his feet. We cannot of course pretend to know what was his real character, and what his present state, though to us he has left very pleasing evidence that his was the death of the righteous and that his state is blessed.

30. To-day a brother of the Armenian patriarch's vicar informed us that he recently heard them congratulating themselves at the patriarchate on their superiority to the Greek patriarch and synod, in policy and prudence. They said

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Now, had we not exercised superior discretion, we might have fallen into the same disgrace."

The facts in regard to the Greek Synod are these. They have appointed lately three men, one to superintend the priesthood, to examine the qualifications of candidates, and to watch over the conduct of the priests; one to examine and decide upon all books used by the Greeks, none being permitted either to sell or buy books not approved by him; and one to have the oversight of all the schools, appointing their teachers, directing their mode of operation, their studies, etc. These three individuals were also constituted a committee, which is to act as a body on each case under each of the three departments above mentioned. That is to say, neither individual has power to take any important steps in his department without first getting the sanction of the Committee. The individual appointed over the school department is a Cephalonian priest, who was banished first from the Ionian Islands and then from Greece; and who has in times past preached very violently against us and all our schools; and of course we had reason to anticipate that some decisive measures would be taken in opposition to our plans. The priest, immediately after his appointment, came over to Pera, and was going to anathematise publicly our High School, and threaten excommunication to all parents who send to it their children. The Greek bishop of Pera, who is an enlightened and friendly man, cautioned the priest not to go too fast, "For," said he, "that is a school which is patronised by great men, and most, if not all, who go there are not subjects of the Turkish government, and of course are beyond your power. You had better proceed cautiously, or you may only bring yourself into ridicule and disgrace." This advice the priest thought it best to accept. This same bishop has a large Lancasterian school, in a fine house built by the people belong to his church expressly for the purpose, and with one of our former teachers at its head. The people, in fear of what the priests might do, sent a communication to the patriarch, saying

We have not yet heard that any thing has been done in regard to our girls' school in Pera, nor do we feel particularly anxious on the subject. The fact is, violent measures will only tend to advance more rapidly the cause they are designed to overthrow; and this, it seems to us, will be particularly the case here in Constantinople with the existing state of things.

LETTER FROM SENAKERIM, AN ARMENIAN CONVERT.

The following letter, as Mr. Dwight, who forwarded it, remarks, "was written by Senakerim's own hand, without any suggestion from us." The name and character of the writer have often been brought before the readers of this work, especially at pp. 30, 41, 276. The thankfulness for favors received, and the benevolent interest in the spiritual welfare of his nation, which are breathed forth in the letter, are truly Christian.

Constantinople, 16th of July, 1836.

To the Friends of Christ in the United States of America,—

Sirs—It is a long time since I had thought of writing a letter of thanks for your beneficent and generous efforts in spreading the very precious word, especially over this part of the world, by the hands of the servants of the Lord; and for the light of it which shineth as an illumination by night. But though my ignorance of writing English has hindered me till now, yet it could not hold my mouth from expressing thankfulness to omnipotent God, because he excited you to do good to all mankind by sending forth the gospel and the preachers of it. Indeed for these expressions of philanthropy which we have received of you with gladness of heart, I am not able to recompense you by my thanks, but there is one who shall render a just recompense, as Paul said, "Every man shall receive his own reward according to his own labor." The Armenian nation is under obligation to be thankful for the great kindness you have shown them, as

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and for the printing-office at Smyrna, and for all things, I have many thanks for you.

Here we are, three brothers, which labor in our nation. The name of one is Mr. B. Hohannes, who is the head of the High School; and the name of the other is Mr. V. Sarkis, who is in Smyrna, and lives in Mr. Adger's house, and I live in Mr. Dwight's house. We are banded together in the love of him who loved us, and we have made a vow, by the grace of our one only Heavenly Father, to labor for our nation while we live, because we know well that his grace and light he has given us, and he will require the fruits of his gifts at the day of judgment, according to the parable in the precious gospel. The beginning of this union of ours and its history, my ability for writing English being little, prevents me from relating, because such a long narration is hard for me to write in English. For almost all things we ask each other, and think together, and we try to do as we ought. Mr. Dwight and Mr. Goodell help us for our nation in many things, and we are almost ashamed to ask them for more things of interest to our nation, because their philanthropy above mentioned, which is by you, was very great and widely spread for our nation, and is being more and more so. Though your churches are "robbed" for the advancement of our nation in the gospel of Jesus Christ, yet we hope, in a little time, that our nation too will take an example from you, and will do good to other people as you do so prodigally to all people. Then will God say for our nation too, as he has said to you and to others, "I will be a father to them and they shall be my people;" and so at last we all together shall be there where he will be, as he promised, "Where I am there shall my servants be also."

In which hope I remain
your humble servant,
A. Senakerim Der Manasian.

Nestorians of Persia.

JOURNAL OF DOCT. GRANT AT OORMIAH.

The letters and journals of Mr. Perkins and Doct. Grant, inserted at pp. 288—298 giv-

January 1, 1836. In conversation with Mar Yohanna, he said that it was not known how many Nestorians there are in this vicinity, or among the mountains. He thought there were at least 500,000 in the region of Jolemerk and Mosul. Mar Shimon, it is said, has 12,000 men who are always ready to take the field against an invading foe; and our bishop remarked that attempts had been made by the most powerful tribes of Kurds to subdue them, but without success. These statements agree with those published by Dr. Walsh about ten years ago; and it will be recollected that he obtained his information from a bishop resident in that region.

2. Had about a hundred patients to see me to-day, and prescribed for a large portion of them, and that quite alone. A young man for whom I had cured a cataract expressed much gratitude for the restoration of sight. May the great Physician make me instrumental of restoring sight to the spiritually blind.

5. Among my patients to-day were two young khans; and although they were mere boys, they had about a dozen servants in attendance, and five or six noblemen to accompany them. Thus children are trained up to cherish the spirit of the government in which they live, and we no longer wonder that they are prepared to become oppressors of the poor when they are men. Upon my directing them to take their medicine immediately, it was objected that it was the time of their fast, and the inquiry made whether it would not do to wait till night. Thus punctilious are they to abstain from taking any thing into their mouth in the day time, during their thirty days fast or ramajan, while they feast and riot through the night.

8. Visited the Farady Bashee in company with Mr. Perkins and the ladies. We were received in the most friendly manner, and treated with cinnamon tea and a great variety of food, of which the lady of the house partook with us. This was an entire departure from the customs of the country; but this officer seems resolved to adopt our customs, even coming with his wife to visit us and eating at our table. She excused herself for eating during their fast, by saying that she was not quite well. After prescribing

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ing and some mild medicines which he was afterwards enabled to take.

9. After prescribing for about the usual number of patients at the dispensary, I visited and prescribed for Karen Khan. While riding through the city I met several loaded camels, which appeared to be affected very little by the present cold and snow. The weather is much like a New England winter.

10. Sabbath-school lesson sixth of Matthew. When speaking of Christ's direction not to sound a trumpet before us when we give alms, it was remarked that the custom prevails here, at least to some extent with the Mohammedans, to call aloud when they give alms, that all men may know and see their holiness. The Farady Bashee called a little before night to say that the governor had sent him to inquire after our health, and to express his great joy that we had come to reside here. Being given to understand that it was our Sabbath he suggested the propriety of my building a large church, remarking that there is but one small church here, while there are fifteen mosques. He said that if a large church were built here a thousand men would come from the villages to attend it, which would be well. I, however, was very cautious in my replies, rather suspecting that he was sent to elicit our plans of operation. It may appear uncharitable to suspect such a man of hypocrisy, but we soon learn that we can here trust little to appearances and professions. In the evening priest Abraham expressed much solicitude respecting the prospects of our school, saying that people were afraid to send their children from home, unless there was some place where they could be satisfied that they would be safe. He said that they could not rely upon having them live with the Nestorians here, and he knew not what they would do, as he did not wish us to be burthened with them. He appeared quite relieved when told that they might occupy one of our rooms.

11. This evening Mr. Perkins called with priest Abraham, and presented some school-cards which they had just completed. My student read them before a servant, who understood them perfectly. I was not a little pleased with

ternoon I visited patients in the families of two Persian merchants in distant parts of the city. They set the best of their luxuries before me, and when I had eaten enough they not only urged me to eat more, but actually loaded my student with dates, raisins, pomegranates, quinces, etc., to take home.

14. Mar Yohanna, who has been absent about ten days, returned this evening, bringing many compliments from his friends. His stay had been protracted by a visit to several of the Nestorian villages, which he voluntarily made to interest his people in favor of our school. He said that several scholars were engaged, and that Mar Yoosuph, who had expressed much interest in our object, was coming tomorrow to see us. We heard some days since that government was enlisting the Nestorians as soldiers to go to Teheran. To-day I am informed that about three hundred have enlisted already, and that there are three or four priests among the number. I am told that they are for the most part wine drinkers.

15. Prescribed for forty or fifty patients without assistance. It is now a fortnight since I have had an interpreter, during which time I have prescribed for about five hundred persons, afflicted with a great variety of diseases, some of which required surgical operations.

18. Our ecclesiastics, who go to the church every morning before day-light to say their prayers, did not return till ten o'clock. It is said to be the anniversary of the day on which Christ was baptised by John, and the Nestorians hold a great feast in commemoration of the event. Their prayers are more numerous, and their children are brought to be baptised. This is done by the bishop or priest, by pouring water from the hand upon the head.

20. An Armenian priest, from a village four or five miles distant, called this afternoon, and proposed to open a school under our direction for Armenian boys; but knowing little of that people and nothing of the priest, we could not give him immediate encouragement. He then proposed to learn English, to which we readily consented, and I was to become his teacher.

21. Our Armenian visitor of yester-

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menian families in this province were estimated at from one to two hundred; but as they could give encouragement for only ten scholars at present, we again deferred the subject till we should become acquainted with him.

22. For the last two days there have been very few Mussulman patients, on account of their great feast; but to-day they came as numerous as usual, notwithstanding a severe snow-storm. Mar Yohanna voluntarily proposed to assist me to teach the Mussulmans, which is not a little remarkable, considering the jealousy and animosity existing between them. It will be a new and an interesting change for these despised Christians to become teachers of their haughty foes.

Had a visit from Mustafi Kulle Khan and Alle Kake Khan. The first is son of a former governor, who was a man of great influence, and was in consequence put to death by the king. He proposed sending his son to learn English. The other is a general of the army and is a man of very considerable influence. His brother is commander in chief of the Persian army. They are both cousins of the governor. Both desired medical aid. The former is an opium chewer but promised to abstain from its use, if I directed him to do so. He promised to present me a fine horse, if I should cure him. I do not, however, confide much in his promises. To-day a very respectable Mohammedan woman expressed her gratitude by getting on her hands and knees and attempting to kiss my feet. Yesterday one of them kissed the door posts, and others have taken up my shoes and kissed them, when not allowed to kiss my feet.

23. Our attendants suggested the propriety of our being cautious where we obtain provisions, lest we should be poisoned. They said that many of the Persians had been destroyed by poison put into their food before they purchased it, and that I had many enemies among the native physicians, who had been thrown out of employ by my taking away all of

was soon filled to overflowing. We were followed by the music of a large drum and a wind instrument, the sound of which resembled the bagpipe, and also by a singer with a simple stringed instrument, which was played like the violin. Our bishop believed it to be the same as one of the stringed instruments of David. Wine was continually passing and a great variety of fresh and dry fruit was set before the company. There were present near two hundred men who formed two rows half around the room. They were seated on the carpet, and had a cloth spread before them for their table. We were accommodated with an oblong tray about four feet long, having a flat bottom, and elevated to a height corresponding with our seats. At the end of an hour the fruit gave place to perhaps two hundred dishes filled with rice, curry, chickens, fricasees, pilaws, etc., of twenty or more varieties. Some three hundred loaves of bread, two feet long and one broad, of the thickness of thin pye-crust were spread before us, answering the purposes of plates, napkins, and food. The soups were eaten with wooden spoons, which would contain about as much as an ordinary tea-cup. The other articles were passed and received with the fingers, there being neither knives nor forks used. After this course, which had occupied another hour, thanks were returned by the bishop who had asked a blessing at the commencement. A man then carried a pole around the room on which were suspended fruit, beads, and other trinkets, intimating to the company that the time had arrived for making the presents usual on such occasions. He also exhorted them to liberality, from the consideration of the presence of the bishop and ourselves, as well as the excellency of the feast. The ceremony closed by a long benediction over the cloak of the bridegroom. Such feasts are continued from three days to a fortnight, according to the wealth and disposition of the parties. Some persons expend all their property on a single wedding. The presents are given by the

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taments, which he said he had read and liked very much. It was given him by a French lady, and he said was the only one in Oormiah. Mar Yohanna says that Joseph Wolf gave away a considerable number here, but they were all burned.

28. Visited the wife, or one of the wives, of the head mollah of the city, who is dangerously sick. She is the governor's sister. Her husband's brother, who is also a high mollah, came for me, but after accompanying me to the door of the sick, turned away, as it is not admissable for a man to enter the harem of a Mussulman. Physicians are necessarily excepted.

A Mohammedan merchant applied for some medicine to disguise the odor of wine. I told him that I gave medicine to the sick only.

30. Among my patients to-day were the wives of two khans or Persian noblemen. The mollah's wife mentioned above is nearly well, and the wife of his brother, for whom I prescribed, is also much better. They both expressed many thanks, and the former, in particular, offered any assistance in his power; adding, to increase our sense of his consequence, that he had travelled much, and had seen Shiraz, Ispahan, and Bagdad. He proposed visiting us whenever it would suit our convenience to see him.

31. Sabbath. Mr. Perkins delivered the last of a course of lectures on the character of Christ. Mar Yohanna, and Mar Yoosuph sitting in the desk with him. Our Sabbath-school was exceedingly interesting. Visited a poor woman who was brought here yesterday in such an alarming state that I forbade their bringing her again. Many of the sick are brought on men's shoulders, when unable to walk.

Feb. 6. Had a visit from three of the principal mollahs of the city. The head mollah, who was of the number, expressed much gratitude for the recovery of his wife, who he said was now quite well, though he had feared she would die. When Mr. Perkins came in, he avoided the indelicacy of speaking of a *woman* by telling him that I had prescribed for a *man* at his house, and although he had been in Teheran, Ispahan, Shiraz, and Bagdad, he had never known so remarkable a case. His influence is hardly second to that of the governor. Although he had urged me to take tea at his house, he now declined partaking of that usual token of Persian hospitality. If it were owing to scruples on account of ceremonial uncleanness, it was the first intimation I have had of their existence.

8. Prescribed for forty or fifty patients; among them were two Kurdish chiefs. One was from Mosul and spoke the Chaldaïce, as the Nestorians term their language. The other was from the Ravendoose tribe, which robbed the village mentioned in my letter from Tabreez. The tribe is very powerful, and their head chief is a warlike person. It is reported that he has 100,000 soldiers, 10,000 mounted cavalry, and five cannon.

In the afternoon we were visited by three Persian noblemen. One of them had been embassador to France in the time of Napoleon, and manifested more intelligence than is common among Persians. The "New World" always furnished to them an interesting theme for conversation. They are almost entirely ignorant respecting it, and express much surprise at what we tell them. They were quite interested in every thing they saw, and appeared as much pleased at the sight of our ladies, as though they were accustomed to introduce theirs into company.

9. Find it very difficult to preserve the hours devoted to instruction and study free from interruption. One calls pleading that he or his friend is very sick and requires immediate attention; another says that he has come a long distance, and begs that I will just look at him, so that he may get home before night; perhaps he has remained all night in the city and has a day's ride before him. Another pleads that he is the governor's servant or wants medicine for some great man, or more likely the dignitary comes himself, and would be offended if I would not devote a single moment to him. And then the ladies of rank, finding it unpleasant to come when there is a promiscuous crowd thronging the door, designedly intrude on time appropriated to other objects.

Received a visit from one of the governor's brothers, who expressed much surprise, on seeing so many books, a portion of my private library being in the room. He thought that they must have been written very fast.

10. The governor having sent repeatedly to inquire after our health, and recently having expressed a wish to see us, saying we were his friends, and he should like to have us visit him often; we sent word that we would see him this morning and accordingly called upon his excellency. He received us in a very friendly manner and entered into conversation on various subjects with entire familiarity. He expressed himself much pleased that we were teaching his people,

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and stated his intention to send his own son to learn English.

As every person kneels on presenting any thing to the governor, we never fail to be reminded that we are in an oriental country. Soon after coffee and tea had been served we took our leave, and had but little more than left the house, when we were accosted by a bey who had visited us, asking why we did not also visit him.

12. Were visited by the son and three brothers of the governor, who came in great state, attended by a score of servants and half a dozen noblemen. The former says he shall come come to learn English so soon as their approaching byram is over. They declined taking tea because it was their Sabbath. They were much interested in the exhibition of a microscope, maps, globes, etc., with which we entertained them.

13. Were visited by several khans and a colonel of the army. It is much to be regretted that there are so many men of rank here who live on the labors of the common people. But the fact that there are so many without employment is a strong reason for sending missionaries among them: and there is probably not another city in Persia, where this reason holds with so much force.—Dined with a Nestorian who lives near us. But while we and our ladies partook of a sumptuous feast, our enjoyment was marred by the fact that the native women were not permitted by their customs to partake with us.

14. Sabbath. At our morning service, which is in English, we are assisted in singing by the Nestorians who live in our families. In the afternoon the exercises are conducted in their language, and we are encouraged to hope that the truth is beginning to make some impression; at least some of the boys listen with seriousness and attention, while the truths of God's word are presented with plainness and a direct reference to the case of those to whom they are addressed. Mr. Perkins is assisted by one or two of the bishops or priests whom he instructs in the subject of the lesson before we assemble. Thus the double object is accomplished, of teaching the children and leading the ecclesiastics to preach the gospel in plainness and simplicity. In the evening our little community united in singing, and I could not but wish that the friends of Zion in America could have listened to the animated strains, and witnessed the expression of interest in each countenance as they sung the beautiful hymn,

"The day is past and gone,
The evening shades appear;"

which was translated into their language and set to an American tune. Oh when will their hearts as well as their voices be tuned to the praises of God! Do Christians in America pray as they ought for this interesting people?

15. I have said nothing of my medical practice for several days past because of its uniformity. I usually prescribe for as many patients as I can, during the time allotted to this interesting duty, and the number does not essentially vary.

I was just seated to my studies to-day, when my attendant came in saying, "Nahosh war." (There are sick.) I told him to send them away until the regular hour for prescribing; but they plead with so much urgency, that I went out to see them, and found about twenty men in our court anxious for attention. Accompanied one of the governor's meerzas to see his brother who was very sick. The meerza says that the governor wishes to ride out with us, as we take exercise and are quite well, while he sits in his house and is becoming sick. At half past eight sat down to teach English and was pleased to hear Asadoolah, the young meerza who is mentioned as having brought a Persian New Testament, say that he could read the whole of the spelling-book, and ask if he might not now read in the gospels. He commenced with the first chapter of Matthew, and as we shall refer to the Persian for assistance and communicate with each other in the Turkish, I hope he may be made to understand the truth which is able to make him wise unto salvation. Among the calls to-day were two Kurdish chiefs, for whom I prescribed. One is a brother of the Kurdish pasha of Mosul. He says that his tribe consists of 1,200,000 men, and that his brother has gone to Teheran, to solicit aid from the shah to subdue the Ravendoose Kurds. He is one of the finest looking men I ever saw, and has little of the wildness of expression so characteristic of these mountaineers. I cannot but hope that the acquaintance I am enabled to form with so many of the chiefs and others of the various tribes of the Nomads, who are such a terror to the traveller, may enable us before long to traverse their mountains in safety. This is a hope which I expressed to some of my friends before I left America; and should it be realized, its importance can scarcely be estimated. Not only the most numerous, but the most learned portion of the Nestorians, inhabit those

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mountainous regions; at least such is their reputation, and it is confirmed by the fact that their books are all written in those parts.

As I prescribe in such quick succession for so many different cases I find it difficult to keep an exact account of them all. To-day I marked down forty-five, which may be about the average number of my office patients. Besides these I visit more or less in their houses in the city, and in many cases ride to their villages to see those who cannot be brought to me. The effort of mind and body, especially of the vocal organs, necessary to examine and give directions as to the medicine, food, clothing, and general habits of so many different and often complicated and difficult cases, can scarcely be conceived by a person who has never made the attempt to hold conversation in a foreign language but partially acquired. What I shall do when it becomes sickly here I know not, as I can scarcely persuade one to call on their own physicians, and it seems cruel to refuse a few moments attention and a half a penny worth of medicine, when they may be instrumental of relieving much suffering, and often of saving life. I hope we shall soon have the assistance of fellow-laborers, which we so much need.

Syria and the Holy Land.

EXTRACTS FROM A GENERAL LETTER OF THE MISSIONARIES.

Soon after the arrival of Messrs. Lanneau, Thompson and Hebard, which was on the 14th of March last, a meeting of all the brethren of the mission, except Mr. Pease, was held at Beyroot, at which a conference was had on the interests of the mission, in all its departments, the designation of the brethren recently arrived decided upon, and the openings in the country and the demands

Enlargement of the Arabic Printing Establishment—Call for Physicians.

You will recollect that the Arabic press was removed to Beyroot, with the intention originally that it should be only a small establishment. The chief reason for this was the apprehension that it would probably encounter much opposition. Of course a large establishment must be more obnoxious than a small one; and if the enterprise should not succeed, the less exposure of property the better. Moreover, it was thought the demand for books was not sufficient to call for extended operations, and of course a moderate expense only of money and labor for this object would be economical.

Upon this original idea have all our plans been thus far based, and the communications of the Beyroot station, and of Mr. Smith, up to his last, sent less than a month ago, have had only this plan in view. For some time past, however, the question has been revolved by some of us, whether the plan for operating on so limited a scale ought not to be abandoned. And on going over the whole subject at our present general meeting, we all have become most fully convinced, not only that the reasons for the original plan are not valid, but that there are very urgent reasons for more enlarged operations, and that they ought to be entered into as soon as possible.

The press with all that pertains to it, has been introduced into the country, not only without any demur, but no duties have been demanded, except upon paper, for which they were voluntarily offered. Up to this moment, though the press is known in every direction to be in operation, and has been visited by persons of almost every description, not a word of opposition has been heard against it; but on the contrary, there evidently exists an extensive interest in it. The persons from whom it was expected jealousy would first appear, (those connected

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stantinople government, it has the same liberty as ours under the Egyptian.

The demand for books is indeed not so great as we could wish, but it is steady and increasing; and the more we travel north and south, the more extensive do we find the call for books. The chief consideration on this point now, however, is not the quantity, but the variety of books that is needed. In the department of elementary books for education every thing is yet to be done; and in many of the branches, books are needed this very day. Indeed the scholars in our schools are stopped at the threshhold of learning for the want of them; and schoolmasters we cannot train without them. In fact, at this general meeting, in all our deliberations for the enlargement and improvement of our schools, we have been brought to a stand at this point, that there are no books. In books of christian doctrine and devotion there is a great scarcity, except that we have the Bible from the British and Foreign Bible Society, and some small publications come to us from Malta. And then of profitable children's books, of which you have so great a variety at home, and which would be so useful to the children in our schools, by giving them a taste for reading, and at the same time instructing them, we have absolutely none. And when shall we have any, at the rate we are now going on, or can go on, with our present establishment? We might almost say never.

Moreover we look at our press as one out of three in all the world, from which issues any thing for the evangelizing of the Arab race—a race extending from the Indian to the Atlantic ocean—the race, too, from which sprung the false prophet, and which embraces the chief supporters of his religion. It is indeed the only one established among the Arabs themselves, in their own country. In such circumstances, can our consciences suffer us to be content, while we refuse to attempt great things.

Besides, the Bible and tract societies at home hold out their generous hands, and say, Take these thousands of dollars and expend them in printing books for the perishing people around you. We see the spiritual wants of the people, and we take the contributions.

After expressing it as the decided opinion of the mission that at least two physicians should be sent to their aid, and commending the subject to the attention of the Committee, the missionaries proceed—

We cannot think it necessary to spend much time in showing that the request which we thus make is reasonable and important. That the subject is already appreciated by the Committee is evident from the fact, that they have already sent one physician to this mission, and since his lamented death, have resolved to send us another as soon as the proper man can be found. But if it is important to have one physician connected with our mission in Syria, it is equally important that we have two. We have now two stations in this country, which are nearly two hundred miles apart. It is plain, therefore, that for one physician to serve both stations is out of the question. The attempt of our late beloved physician to do this, with the melancholy consequences of that attempt, is known to you. The thing would be impracticable even in the United States, with all your facilities for travelling. But how much more so in this country, where it is scarcely possible without exposing health and life, to travel more than thirty miles a day.

But it is not merely, nor chiefly, to attend to the health of the mission families, that a physician should come to this country. At each of our stations a wide and inviting field of missionary labor is open before him and white to the harvest. He can enter it even before learning the language. With the assistance of an interpreter (and interpreters can now be found at all our stations) he can enter immediately upon his work. He can visit persons and families, to which, without his influence, his fellow missionaries could have no access. He becomes at once, in a large sense, a benefactor to the community; goes about doing good to the bodies and souls of men; and in a thousand ways opens the door of usefulness to his associates. Now it is scarcely necessary to say that if this is a work of importance at any of our stations, it is such at the other also. And really were one physician now to join our mission, it might become a question of no small difficulty to determine where he should be stationed. It is our deliberate opinion that every missionary station in this country, with which you connect a physician, will gain a more speedy and firm hold of the public confidence, than those which are without one. Would it not, therefore, be good economy in every respect, if a much larger proportion of your missionaries were physicians, than has hitherto been the case?

The claims of the Cyprus station are not contemplated in the request which

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we here make for two physicians. But if that station be maintained, it is very important that a third physician be sent out to be connected with it. The strongest objection against occupying it is the unhealthiness of the climate during the hot months. But while this is not in the opinion of our brother and sister who have commenced that station, nor yet in our own opinion, a sufficient reason for abandoning it, it certainly constitutes a strong argument in favor of sending them a medical assistant.

Missionaries Needed at Damascus, Aleppo, Tripoli, and Latakia.

The missionaries state that at their general meeting, it was the opinion of them all that eight missionaries should be sent with as little delay as possible, to be located at Damascus, Aleppo, Tripoli, and Latakia, two in each place; and that a physician should be sent to each of the two cities first named. They then proceed to express their feelings of thankfulness on the arrival of the late reinforcement, and the reasons for having a still larger company sent without delay.

Before presenting the claims of the above mentioned places, it becomes us thankfully to acknowledge the very timely reinforcement which has recently arrived. Our thanks are due, first, to the Lord of the harvest, who has thus begun to answer our prayers; and next to those by whose immediate direction they are sent forth. Our thanks are due to the churches also, who have given up these their beloved sons to this work. This reinforcement, however, has not enabled us to occupy any new ground. One of the brethren who have now arrived, is designated, in accordance with the instructions of the Committee, to the superintendence of the boarding-school at Beyroot, where, moreover, his services are much needed; and the remaining two are appointed one to Jerusalem, and the other to Cyprus, each of which stations has heretofore been occupied by only a single family.

But can we rest satisfied? Will our patrons be satisfied? Or can we expect that our Lord and master will be pleased, if, with such a field before us as is now presented in this country, we attempt to cultivate only the very small portion of it which is now occupied? We are aware that the call for laborers comes to you loud and strong, from the east and the west, the south and the north; while the scarcity of missionaries is such as greatly to embarrass you in your plans, and almost to dishearten your brethren now in the field. Yet we cannot shut our eyes to the claims of the many thousands in different parts of this land, who are as accessible to missionary influence, and to say the least, as much in need of that influence, as are those among whom our present stations are established. We must plead their cause, and tell our brethren and friends at home what we solemnly believe to be their duty in respect to these our fellowmen; otherwise they will certainly and speedily perish, and will say of us at last, *No man cared for our souls.*

The claims of Damascus, the first of the four places just mentioned, have been so fully presented in previous communications from this mission, that we need not dwell upon them here. We only remark, that while that city contains a population of probably 150,000, and is the centre of a vast internal trade, there is not a single protestant missionary within its walls.

We proceed to speak of Aleppo. The present population of that city is estimated at not less than 100,000. It is supposed that 30,000 are Christians, a few are Jews, and the rest Mohammedans. The great majority of the christian population are papists. The number of Greeks does not probably exceed one thousand. There is in Aleppo a large number of European residents, or rather of the descendants of Europeans, who have in many cases intermarried with the natives. This class of persons are by birth and profession papists; but probably the great majority of them are infidels. It is of great importance that some efforts should be made to bring them under the influence of the gospel. It is very important also that the English residents, who are settling there for commercial purposes in considerable numbers, should be furnished with the means of grace.

But another consideration which gives great interest and importance to Aleppo as a missionary station, is the fact that it would be the key to the populous and fertile regions of Mesopotamia, in which are the large cities of Orfah, Mardin, Mosul, Diarbekir, etc., with almost innumerable smaller towns and villages. In most of these towns and villages there are numerous Christians of the Jacobite Syrian, the Nestorian, and the Armenian sects. Among all these it is confidently believed that extensive missionary efforts

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might be made with very encouraging prospects of success.

The approach to Aleppo from the sea, is either through the port of Alexandretta (Scanderoon) or the port of Latakia; from which places it is about four days distant. Its distance from Beyroot is nine days land travel, and from Damascus about the same. The situation of these places, as well as the extent and character of their population, is obviously such as renders it extremely important that each of them should have a physician.

Tripoli. This is a situation which we have long desired to occupy. It has some important advantages over most of the towns on this coast. Its population exceeds that of Beyroot; and large numbers of the people are Christians of the Greek church. In the town itself there are probably not less than one thousand Greek families; while in the vicinity, there are numerous christian villages whose population consists almost entirely of Greeks. These villages would form a very interesting and hopeful field of missionary labor. We have had for several years a flourishing free school at Tripoli, taught by a sensible and serious minded man from Beyroot. Another advantage of Tripoli, is its nearness to Beyroot; it being scarcely two days distant by land, and only a few hours by water. To this may be added, its vicinity to the mountains, to which it often becomes necessary to resort for change of air, during the warm season.

Latakia. This is a seaport, three days land travel north of Tripoli. Its situation is high and healthy. The population is perhaps 3,000 or 4,000, of whom about one fifth are Greek Christians, who would be accessible to missionary influence. But the chief recommendation of Latakia as a missionary station is its nearness to the mountainous country of the Ansairees, a people among whom we have long felt that a mission ought to be commenced. It is situated in respect to those mountains, much as Beyroot is with respect to Mount Lebanon.

The Ansairees are in some respects a singular people. They are neither Mogarded as incapable of religion, and treated almost like irrational creatures. Of course the ignorance and wretchedness of the people is very great. The way of peace they have not known. They are, therefore, the appropriate objects of christian benevolence. Yet nothing has been done for their salvation, except the distribution among them, a few years ago, of some copies of the Scriptures. Their language is the Arabic, and it is an interesting fact that some few of them can read.

We only add, respecting this people, that they are a hardy race and very numerous—more numerous, probably, than the Druzes of Mount Lebanon. And that, unlike the Mohammedans and many christian sects in the country, there is no reason to think that any serious opposition would be made to evangelical efforts among them. Preaching, Bible and tract distribution, schools—all these means of doing good, it is believed, might immediately be put in operation among them, if we only had the men to do it. Is not this a field which ought to be occupied by christian laborers without delay?

LETTER FROM MR. SMITH, DATED BEYROOT, MARCH 17, 1836.

Acquittal of a Druze, arrested for becoming a Christian.

THE following communication on a deeply interesting subject, closely connected with the propagation of spiritual Christianity in Syria, and perhaps throughout the dominions of the viceroy of Egypt, will sufficiently explain itself.

An event has recently occurred here, having so important a bearing upon our labors and prospects, that I hasten to report to you the leading circumstances connected with it.

You are aware that apostasy from Mohammedanism is prohibited by Moslem law under penalty of death; and this law has hitherto been strictly exe[cuted] [has been a question

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hardly thought, when penning that letter, that it was so soon to be tried.

The Druzes are not really Moslems; but in consequence of their profession, they have ever been treated as such by the law; and recently, on the ground of this profession, soldiers have been levied from among them, as from the other Moslems. It is true that some have from time to time in years past joined the native christian sects in Mount Lebanon, without molestation; but then it was done in secret, under a local government that favored Christianity, and the converts were therefore never complained of to the Mohammedan authorities. The fact, however, has for years been well understood, and here we found ground for encouragement. We hoped, should any convert of ours be seized for punishment, to be able successfully to plead established precedents. But the local authority, which was favorable in those cases, being papal, is opposed to us, and could not be expected to lift a finger in our aid.

The case which I am about to relate to you is that of the Druze, whom I mentioned in my letter of December 2d, [See p. 350], as the only one, who, together with his family, still persevered in attending regularly upon our instructions. My first acquaintance with him was in September or October last. He was brought to me as one who wished to put himself and family under our instructions and embrace protestantism. Though a native of my immediate neighborhood, he had spent a part of the several last years in a village not far off, belonging to the mountains. There he had had two of his sons baptised by the Maronites, and had professed himself openly to be no longer a Druze, but a Christian. He had been prevented from receiving baptism, however, by fear of his relations, who had once gone in a body and beaten him. He now wished to remove his family again to his house

word, and evidently made progress, as well as his wife also, in religious knowledge. Both were anxious for baptism, openly declared themselves protestants, and were known as such by all. Even an officer of the emeer besheer respected him in this character, leaving him unmolested, on finding in his hand a testimony from me that he was a Christian, while he was seizing all his Druze neighbors for soldiers. He was never admitted to our church, nor did we consider that we had sufficient evidence of the conversion of his heart. Yet he was regarded by the public as having to all intents and purposes joined us.

He was thus living quietly at home, when, somewhat more than a month ago, it was reported to me one Sabbath evening that some officers of the governor were searching for him. I immediately sent out and brought him from his hiding place to my house, where, according to rights granted in this country to Europeans, no one would venture to take him without my leave, or at least that of my consul. In this asylum he and his sons remained more than a fortnight, the officers almost every day searching for them in the neighborhood. I repeatedly sent to inquire of the select men of the Moslems who sent these officers, what was wanted of him; and was uniformly answered that the governor had heard that he had become a protestant, and wanted to see him to inquire what had induced him to take such a step. As it was well known, however, that he was with me, and the governor made no demand of me for him, and the search for him gradually ceased, I began to think that the affair had no other origin than the complaint of an enemy to these select men merely, and that they would carry it no farther. The man, also, being poor and unable to live without laboring, could not continue long thus inactive. Accordingly having the offer of an oven about an hour distant, under the government of the moun-

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as already mentioned, that he had become a protestant. On the road he was severely beaten to make him confess that he was a Moslem; and on reaching the city, was thrust into prison. Fearing that he might through fear deny Christ, I visited him as soon as possible in prison, and asked him what he intended to profess himself, whether a Christian or a Moslem, and urged him to make the profession he intended to abide by, as upon it would be based the steps we intended to take; declaring to him at the same time, that if he was a Moslem, we had nothing more to do for him; but that if he were a Christian, we would do what we could. In reply he professed before perhaps a dozen Moslems, whom my presence had drawn together, that he was a Christian, and that were they to burn him at the stake, he would die a Christian. These by-standers immediately reported my visit to the governor, and I was hardly gone before he was thrust into the inner prison, and ordered to be put in chains. My visit proved very opportune. He had not then been brought before his accusers; but soon after they came and tried every means, by promises and threats, to make him say that he was a Mohammedan. With unshaken firmness he persevered in declaring himself a Christian, and they at length left him still in the inner prison. Such a confession had never been made in Beyroot before; and much public attention was attracted by it. The poor man in his dungeon, aware of the danger of his situation, seemed to spend much of his time in prayer, and was often heard by his fellow-prisoners, in the watches of the night, calling upon Jesus Christ to help him. He even sent directions to a friend respecting the disposal of his few effects, in case he should be martyred, thereby shewing his calculation to persevere unto death.

Whether any thing could be done by us for his release appeared very doubtful. He was in the employ of no European when seized, so that he could not be claimed as a protected subject. Nor had we, as protestants, any religious rights in the country by treaty, which could give ground to any official interference whatever. There was no way but to see that the case was brought as fairly as possible before the higher authorities of the land, and then left to be decided according to what might be their views of justice and toleration. Nor were we unwilling, on the whole, that such a test should be presented to them, that we might know what was to be expected of them hereafter.

The American consul at Beyroot, who took a deep interest in the case, addressed a letter to Soleiman Pasha, next in power to Ibrahim, and who was then at Sidon, on his way to Beyroot. This was favorably received, and the pasha replied with kindness, adding a wish that the persecuted family should send a petition to him, by which the facts might be brought before him, so that he might be ready to judge when he should arrive at Beyroot. This was accordingly done, and the requisite evidence bearing on the case was prepared. A petition was also sent to the governor. Mr. Smith proceeds in the narrative—

Having sent this petition, we felt that we had nothing to do, but to commit the case to God, and wait for his providence to work out the result. Upon this result we felt that important consequences depended. Should it be unfavorable, all further inquiry might be checked among the Druzes, through fear of persecution. Should it be favorable, it would be almost an epoch in Mohammedan government, establishing the precedent, before untried in a legal tribunal, that a Druze, notwithstanding his profession of Mohammedanism, has the right to embrace Christianity, and that, even in the protestant form. Thus would the door be opened wider among the Druzes, and more countenance be given to our labors in the country.

The poor man had his food daily sent to him by us, with messages to cheer him. Inducements to persevere he needed not, as he was fully determined upon this from the first, and never wavered. The case was prolonged. Soleiman Pasha's arrival was delayed from day to day, and nothing heard from him, except a word now and then from Mr. L., diplomatic agent of several European consuls, attached to the pasha's suite, that he was still interesting himself in it.

At length the pasha arrived; and the poor prisoner's wife immediately waited on him, and continued waiting at his gate daily. Every obstacle was thrown in the way of her access to him by the governor, and generally only the presence of the consul's janissary could get her admittance. Sometimes she was told to come tomorrow, and sometimes

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she was promised his release. Once or twice she received orders from the governor, as she supposed, for his release, which produced no effect. But it appeared in the end, that all these hindrances were created by the governor. The pasha was well disposed, wishing only to accomplish the object without the appearance of European influence, and without stirring up Moslem fanaticism. The governor's last pretext for delay was, that as the man belonged to the mountain, he would give him up when an officer of the emeer should demand him; thinking, doubtless, that he had so prejudiced the emeer that no such demand would be made. But it so happened that the officer of the village where Kasim was seized, was within the reach of our influence. Word was immediately sent to him, and he came down and demanded the prisoner. Driven thus from every subterfuge, and threatened at last by Mr. Lapi, with being deposed from his office, he finally presented himself in person at the door of the prison, and told Kasim to go forth free.

Thus terminated, after an imprisonment of seventeen days, the first case of a converted Druze called to confess Jesus Christ before a Moslem tribunal. How great the change of Moslem ideas of toleration indicated by its favorable result! So great has been the fear of Moslem wealth in similar cases, that Druze nobles of the highest rank, in embracing Christianity in their mountain fastnesses, have not dared even to this day to let it be publicly known, and have concealed their religion in the veil of hypocrisy.

The poor man immediately came to us from his prison, thanking the Savior for his deliverance. Even for his imprisonment also he thanked the Lord, only complaining of some vicious boys, who were allowed to come daily and curse his religion; and of his brother,

Embarkation for Smyrna—Shipwreck on the Coast.

Owing to the imperfect state of the fount of Arabic types at Beyroot, and the difficulty of remedying the defects by any common means, it was deemed expedient at the general meeting of the missionaries, held last spring, that Mr. Smith, who has the superintendence of the press, should leave the station for such a length of time as might be necessary to procure, under his immediate direction, whatever was necessary to render the fount of types complete, and to enable the mission to increase the amount of their Arabic printing, and to render their books more acceptable to the people. Early in June the health of Mrs. Smith, which had not been firm for sometime, became so much impaired that her physician decided that she ought without delay to be separated from all her labors, and to take a voyage. The missionary brethren, therefore, advised Mr. and Mrs. Smith to proceed immediately to Smyrna, hoping that the health of Mrs. S. would thereby be restored, while Mr. S. would there meet Mr. Hallock, who had just returned from the United States, where he had been to remedy defects in the printing establishment at Smyrna, similar to those which required attention at Beyroot, and could give him information which he needed. Of the protracted and perilous voyage Mr. Smith, in a letter dated at Smyrna, July 25th, 1836, thus writes—

We took passage on board a Prussian schooner, then on the point of sailing for Smyrna, and left on the eleventh of June. We had the cabin entirely to ourselves, and had laid in whatever we could command to render the voyage comfortable;

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sel was beating at every surge, in a manner that threatened almost immediately to bilge her; the breakers that formed around burst over her, and it was soon evident that our only resort was to the boats. The long-boat was with some difficulty lowered, and Mrs. Smith, having had the presence of mind to secure the garments she had put off on lying down, was first thrown into it. All the passengers and the ship's crew followed as fast as possible, to the number of fourteen; and we left the vessel, with her sails standing, still beating upon the rocks. Providentially the wind almost immediately ceased, and the waves, which once or twice broke over our boat, gradually became more quiet.

I had not till now had time to ascertain where we were. The mountains of Caramania, in Asia Minor, seemed yet sufficiently distinct to occupy us until morning in rowing, before we could reach the shore. But we soon approached a sandy beach, which, in the darkness of the night, had not been observed. Upon this we landed, after rowing for about an hour to find a place, where the surf would allow of our doing so in safety. It was a tongue of land, extending about eight or ten miles into the sea, and so low as to be entirely overflowed in stormy weather. What were our feelings as we stepped upon this shore! An hour before we were resting quietly on our beds, with our comforts around us, counting the days that would probably see us landed safely at Smyrna. Now we were thankful to be landed upon this desolate coast, scarcely escaping with our life, and stripped of every thing.

Yet the sailors had hopes of recovering something, and had scarcely landed us, when they put back to visit the wreck. In about two hours we had the pleasure of seeing them return. As was natural, they had secured first their own goods; and these being in large chests, little room was left in the boat for any thing of ours. They brought for us only a travelling bag of cloaks and shoes, a small trunk containing money, and two matresses. Still we had hoped to recover all, and urged them to return again. What they had already brought did not at all improve our present condition, as every thing was wet; and Mrs. Smith spent the whole night with her feet thoroughly wet, in the open air, upon the damp sand. At day-break our sailors were seen again approaching. But their boat was empty. The ship was not to be found; she had gone to the bottom. We thought little then of what we had lost; its amount was not fully realized until afterwards. Now our present circumstances called for immediate consideration. We had every reason to believe the coast to be deserted, as it actually was, so that no village could be found nearer than five or six hours walk; while Mrs. Smith could hardly walk half a mile. At the same time no shade, where we were, afforded us any defence from the approaching sun, the heat of which, in such a spot, must have been nearly scorching. Only a small quantity of bread had been saved, and no water for our whole company. Of clothing we had not a change of any thing, neither of linen nor of outside garments.

But what seemed to us a remarkable providence, as the light of day increased, a large Egyptian lumber-boat was discovered not far from shore; and into this, having first obtained permission from the captain, we threw ourselves and our baggage. He professed a willingness to take us to Cyprus, or to any inhabited harbor, on the coast, to which we might wish to go; but said he must first put into a neighboring place for water. About noon we entered a beautiful harbor, named Selefkeh, guarded once by a fortress, apparently of Venetian origin, and now nearly entire, but deserted of inhabitants. His coming hither proved merely a measure to extort from us as much money as possible, for not even could any water be found, except that which was fetid. He asked an enormous sum to take us to the nearest inhabited spot, which, when we had consented to give it, seeing we were entirely in his power, he would oblige us to pay in advance. In endeavoring thus to overreach us, he kept us two days in this deserted spot; sometimes changing his terms, and demanding more than he had already consented to take. During this time our days were spent under the shade of a tree, in a boisterous wind, and our nights in the open air. Our food was the dry biscuit we had saved, some rice and oil purchased from the Egyptian, and fish caught by our own sailors. Our cooking dish was a copper wash-basin, which had been saved from the wreck, and our hands were our only knives and forks.

At length our sailors, in one of their fishing excursions, discovered two or three vessels at anchor, eight or ten miles distant, and our boat was immediately despatched to visit them. They proved to be native vessels from Tripoli, loading wood for Egypt, and we were

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immediately encouraged to hope that one of them might be induced to take us on our way. Feeling consequently independent of the Egyptian captain, a present was offered him for the services he had already rendered, and he left that night. But it was more than two days more before we could conclude a bargain with either of the vessels alluded to, they being also disposed to make the most of our necessity. None would take us to Costello Rosso, the nearest port where European vessels might be expected to be found, for less than $100; and when a bargain had been concluded with one for this sum, a Turkish custom-house officer, from a village in the interior, three hours distant, endeavored to extort from us several hundred piastres more. I should mention that these expenses as well as the perils and privations of our shipwreck, were shared with three English fellow-passengers, two of whom cheered us by their society, and aided us by their kindnesses, all the way to Smyrna.

Costello Rosso—Rhodes—Arrival at Smyrna.

At length we sailed again, on the twenty-first, the sixth morning after our shipwreck. Our deserted harbor, though we found an empty house to shelter us the last two days, continued as desolate until the last, except that an old woman and a boy passed along the last day, with a donkey, and gave us some bread and cheese and a couple of apples, informing us that there was an encampment of Turkmans, about an hour's distance in the mountains, which information did not render our situation at all more agreeable, as these nomads are well known to be robbers by profession.

Our vessel was of the frailest construction, as well as very badly furnished, and our sailors were miserable navigators. At every considerable motion of the sea, the vessel trembled, as if in danger, besides being too lightly balasted; habitants of the interior, and is seen piled up for market in almost every little harbor and roadstead. For provisions our vessel could furnish neither us nor its own crew with any thing but dry bread, pounded wheat, oil, onions, and charoobs, supposed to be the husks with which the prodigal son fed the swine. Fortunately our frequent calls enabled us to add to our stock of food, but for cooking and eating it we had only one pot, one pan, one plate, and some wooden spoons, to share with the whole ship's company, now amounting to twenty-two persons. All these inconveniences could easily be endured by the healthy, and forgotten as soon as past; but they were not of such trifling consequence to a lady in feeble health; and, added to the exhaustion of sea-sickness and fatigue from the motion of the vessel, they were almost more than could be endured. To one of our fellow-passengers the voyage indeed proved fatal. He had come on board feeble at Beyroot, and being careless of exposure, privations and fatigue wore upon his strength, until one morning he was found dead. The funeral service was read over his body by one of his fellow-passengers, a clergyman of the church of England, and it was thrown into the sea.

The winds favored us in this part of our voyage, and notwithstanding all delays, we entered the harbor of Costello Rosso, on the morning of the twenty-fifth. Providentially a Greek schooner was about to leave as we arrived. A bargain was immediately made for our passage, and as soon as sufficient food and a few articles of table furniture could be procured, we were again at sea. Of Costello Rosso we, of course, saw but little. It is a very compact Greek town, of several thousand inhabitants, situated upon a small barren island, which is little more than a naked rock. Even water is so scarce as to be obtained in small quantities only, and that for money. But its excellent harbor entices a large proportion of the vessels which pass this

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she found herself afflicted with a severe cold, which increased the violence of all her symptoms, and rendered her so low, that when we left she had to be carried from the house to the shore in a chair.

Our delay at Rhodes was but three days; no longer than was needed to make the most necessary addition to our wardrobe. For here was the first place where we found sufficient civilization to be able to obtain a few articles of European clothing. Our wants, however, and especially Mrs. Smith's, were but partially and poorly supplied. Cotton cushions were made, to supply the place of pillows; for in saving our matresses, the sailor's had not secured a single article of bedding, not even a pillow. But nothing could be found to answer for covering, and she had only her cloak to sleep under, until we reached Scio, where our kind brother and sister Houston gave us a blanket.

Allow me here to stop a moment, in order to turn your attention to Rhodes, as a field for missionary labor. I became fully satisfied that it ought soon to be supplied with at least one missionary,—if it be not, indeed, the best situation for the contemplated Greek High School. It is the most fertile and beautiful of all the Greek islands I have visited. Its air is perfectly salubrious, and water abundant and good. It is a thoroughfare, visited by almost all the ships that pass that way. The city is the neatest I have seen in Turkey, retaining yet many of the features impressed upon it by the knights, and it is said that the villages copy after it. House rent is low, and almost every article of living is cheap and abundant. It has a highly respectable English consul, who expressed an interest in having a missionary established there. And that a missionary would have enough to do, you may learn from the following statements.

Besides the city, the island contains forty-five villages, all inhabited exclusively by Greeks, who amount to seventeen or eighteen thousand souls, only about one hundred and fifty of whom are papists, living directly around the consul's. The Turks are about ten thousand, and, together with about a

During the remainder of our voyage, nothing occurred worth recording. We left on the second instant, and by contending with almost constant contrary and violent winds, reached Smyrna on the thirteenth, thirty-three days from Beyroot, and twenty-nine from the time of our shipwreck. Never was I so rejoiced to reach a brother's house, as when we entered brother Temple's. I need not say that we were received with the highest degree of cordiality. Our wants were soon supplied by a circle of kind friends. But the injury suffered by Mrs. Smith has not been, and perhaps never will be repaired.

Smyrna.

LETTERS FROM MESSRS. TEMPLE AND ADGER, DATED JUNE, 1836.

Opening of a School for Armenian Girls.

UNDER date of June 24th, Mr. Adger writes—

I believe I mentioned in a former communication that we had opened an Armenian girls' school in a room belonging to the Armenian hospital, which the rulers of the nation had given to the object free of expense. It was a good room, in a good situation; we had conversed with a number of influential Armenians on the subject, and received their assurance of interest and friendship; we had a sufficient number of benches, desks, cards, frames, etc., prepared; we found and engaged a very good teacher, an enlightened deacon, who for a year or so had lived with the bishop himself as his secretary, and had the friendship of this dignitary, and who, in the course of a fortnight from the opening of the school, was to have been married, which last is a very important circumstance for the teacher of a girls' school among the Armenians. Under such circumstances we commenced, and in the course of a week we had more than forty girls. From motives of prudence I had refrained from going to the school myself, and baron Sarkis did not go very often. In this way we hoped to

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nation, and said nothing, so far as I know, against me, but merely put it to the pride of the nation to say whether they were so poor as to need a stranger to come and make a free school for them. They voted that they were not so poor; that they would themselves bear the expense of the school, and so have it for their own. The next day I received notice of their proceedings, and also their thanks for having been 'the means of their having a girls' school. In a few days I sent in my bill of expenses incurred, and received prompt and full payment. Now I have to remark on the facts stated above as follows—

1. We see that the Armenians are a proud spirited people, with not quite so much love of money as their Greek brethren. There is certainly something to commend in the desire of not depending upon the charity of strangers for the education of their daughters.

2. It was undoubtedly my duty to yield a cheerful compliance to their wishes. Had I shown the least dislike of their course, they would at once have set me down as their enemy.

3. Our school may do a great deal of good, though it is not in my hands. I am afraid they will not pay enough to secure a good teacher; and that if they do continue the one whom we appointed, they will take very little interest in it, and so discourage his efforts. Indeed he began to complain even the first week after the school passed out of our hands.

Still it will be a girls' school, provided with desks and seats and cards, altogether different from any girls' school they have ever had before. We can visit it, with proper discretion, and furnish them books and give them other suitable aid. It has cost and will cost us nothing. And if it does not do well, we shall be invited by our friends among them, in the course of a very short time, to open another school.

Opposition of the Greek Ecclesiastics to the Missionaries.

On the 25th of June Mr. Temple gives the following account of the measures adopted by the Greek patriarch at Constantinople, the bishop of Smyrna, and some other ecclesiastics of that church, to interrupt the schools, and embarrass the other labors of the mission. The pamphlet mentioned is probably the same which Mr. King referred to in his journal, page 423, which seems to have been written and published in France, and thence sent to Greece.

In a former letter I mentioned, I think, the pamphlet circulated against the missionaries in Greece. Since then the patriarch of Constantinople has written a circular against us, a bishop in Greece has written a book of a hundred and four pages against the missionaries and their schools, and the committee of the Greek church in this city has published against us. All this was a preconcerted affair, without doubt. We have all thought it our duty to reply to the notes of the committee here, not because we fear their influence, but because it affords a rare opportunity of saying many useful things, which the people will be sure to read at such a time as this. The brethren have requested me to draw up a reply, which I have done, and it will probably be printed before long. It does not attack their tenets or rites, for the time for us to do this, I think, is not yet come; but sets before them some important truth, which we hope may do good.

Our schools have all been closed for more than a fortnight by a few cases of the plague. They were all going on very well till the plague made its appearance, embracing about three hundred children, two hundred of them being girls and the rest boys. In this number the school of Mrs. Hallock is included.

The patriarch says in his circular, that heretical tenets have been imbibed every where in the flock confided to him to a most alarming extent, calling loudly for energetic measures to arrest their progress. The Greek papers tax him as having recommended measures worthy of the pope, in the dark ages, and they do this with good reason. I am persuaded it will not be borne. No book can be sold without his permission, no teacher employed without his examination, and no preacher open his lips without his special authority. It remains to be seen what the effect of all this will be.

30. We learn to-day that the bishop with the priests are preparing to make a more formidable attack upon us than ever. It is said they will issue an excommunication against all the parents who send their children to our schools. It is obvious that they have determined to try their strength, and to crush us if they can. If it were not that the Lord is on our part, surely they would swallow

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us up quickly. The Lord forgive them for they know not what they do.

Greece.

EXTRACTS FROM THE JOURNAL OF MR. KING AT ATHENS.

THE extracts from the journal of Mr. King given here, previous to the month of May, are of an earlier date than those inserted in the number for November, page 421.

September 30, 1835. Sabbath. This has been an interesting day to my soul. I was enabled to speak with zeal and earnestness for Christ, and blessed be the Lord God of Israel for his help. In the morning I had my exposition of the sacred scriptures as usual, with my first class. In the afternoon I preached in Greek from Prov. v, 12. The audience was solemn.

December 20. I have met with no new difficulties in my work, and my Gymnasium is rather, I think gaining ground. Day before yesterday Lycurgus, the former governor of Samos, put his son in it. He himself last Sabbath attended my religious service, and afterwards applied for the admission of his son into my Gymnasium. I have still many good opportunities for distributing books in schools; and hope at the close of the year to give an account of what I have distributed the last six months. My relations with different parts of Greece are becoming rather extensive, more and more so every year.

February 4, 1836. A justice of the peace, Mr. P., called on me to get some books to send to Patrass. Judge M. of that place had written to him to obtain them for him, and forward them. Mr. P. says he has in his jurisdiction ninety-six villages, and that he shall wish me to supply him with books for schools which may be established in them. Not long since an eparch called and asked me to supply the children in five schools in his jurisdiction. A few days ago, I received a letter from the interior of Sparta, expressing the joy of the people there, on hearing a letter from me read, giving them the intelligence that I had forwarded some books which the teacher had applied for in person last summer.

10. I heard one Greek lesson in the Gymnasium, and gave two lessons in the sacred Scriptures. A priest from Eleusis was present at one of the lessons. He came for the purpose of procuring the sacred scriptures. Gave him the Pentateuch, Psalms, and New Testament, and some tracts, and urged upon him the importance of teaching the flock under his care the word of God.

12. Last evening, or near night, I heard that Philteas, teacher of mathematics in my Gymnasium, was ill, even at the point of death; that he could neither see nor hear. This was to me most unexpected news, as only a few days previous he appeared in good health. This morning I received the intelligence that he was dead, and that he died last night. This afternoon we attended his funeral. As I returned from the grave, I conversed with a young priest on the vanity of this world, the importance of studying the word of God, and of our being ready for our departure. Several students listened to our conversation.

13. I received a letter from a teacher in Calamata, asking for books and tracts, and saying that I might send as many of the tracts on drunkenness as I chose.

20. Called on Mr. A. and conversed with him on the subject of translating into modern Greek, The Mother at Home.

28. Sabbath. In the morning I expounded to the first class a part of the first chapter of the epistle to the Hebrews, and called the attention of the students particularly to the argument for Christ's superiority to the angels from worship being paid to him, or from the command to worship him, and asked them if this argument would not fail in case we were commanded to worship other beings, whether men or angels? Several of the students saw the force of my remarks, and acknowledged the justice of it; and admitted that if we worshipped any other created being, we should give to it that honor which belongs to Christ alone. In the afternoon I preached in Greek from Luke xviii. 1.

March 2. Assembled all the students, and communicated to them a letter, which I received the day previous from the demarch of Athens, requiring the students to attend, two hours a day, a school for learning ecclesiastical music, as being one of the "liberal arts."

5. Received letters from Smyrna informing me of a meeting of my missionary brethren in regard to a seminary for Greeks. As the appointment was made for the meeting to be on the tenth, it seemed important that I should go immediately by the steamboat, which, I was told, would leave the next day, the Sabbath. What then was duty became a

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serious question. To set out on the Sabbath I was unwilling. To lose the steamboat, and go by whatever vessel I might find, and be perhaps two or three weeks in getting to Smyrna, seemed very unpleasant. I, however, prayed to God that he would facilitate my way, and was inclined to think, that I would not set out on the Sabbath, though I should lose the steamboat and be at a great deal of difficulty in getting to Smyrna.

6. When I awoke I felt that I could not go to-day, and cried to God so to direct the heart of the captain as to stay till the next day, but if he did not, I felt that I should be happier to let the steamboat go, and tomorrow seek for such conveyance as I might find in common vessels. In going, however, to perform an act of mercy for a person who was very ill, I observed stuck up on a shop a notice that the steamboat would leave on Monday, and my soul magnified the Lord for his great goodness. Expounded in the morning to my first class a part of the second chapter of Hebrews. All were solemn, and seemed impressed with the thought of God manifest in the flesh.

7. At about five I went on board the steamboat, and at seven we left for Syra. The Rev. Mr. Robertson, who had been spending a few days at Athens, was on board also, returning to Syra.

9. Sometime last night, we left Syra, and arrived at Smyrna about one o'clock this morning.

10. I called on Mr. Temple, who, with Mr. P., went with me to see Mr. and Mrs. Bird. The meeting of these friends could not but bring to my mind many interesting scenes, long gone by, connected with Palestine and my mission there with the lamented Fisk. Found Mrs. Hallock, who is actively and busily employed in an infant school, notwithstanding her large family would, I should think, claim almost all her time.

14. The missionaries of our Board now in Smyrna assembled at the house of Mr. Temple, and the meeting was organized, by choosing Mr. Temple president or moderator, and Mr. Goodell a delightful evening. Christ and his love occupied our thoughts and was the subject of much of our conversation.

17. At about ten we attended the examination of Mrs. Hallock's infant school, consisting of about thirty or forty scholars. At her request I distributed the rewards, and accompanied almost every reward with a few words of exhortation; and at the close I addressed all the scholars and their parents on the importance of living for Christ, and the importance of parents training up their children for heaven. After this we returned to Mr. Temple's and resumed our meeting. In the evening I attended a prayer-meeting at Mr. Temple's. Heard read a part of the journal of Mr. Perkins.

20. From my wife's parents I learned that at the examination of the children in Mrs. Hallock's infant school, some of the mothers present wept, on hearing their little ones answer the questions that were put to them.

23. Met at Mr. Temple's and concluded our session, as delegates from the different missions, by offering up thanksgiving to God for the great unanimity and love which have reigned among us and marked all our proceedings. At four we again assembled at Mr. Temple's and partook of the Lord's supper. Mr. Paxton and Mr. Temple administered the bread and the wine. It was to me a most interesting season. Seeing Mr. and Mrs. Bird and Mrs. Goodell present, it brought to my mind the time when I separated from Mr. Fisk in Palestine, and my feelings on arriving at Smyrna, and receiving there the news of his death. And oh how soon some of us may be called from our labors! This we considered as the close of our labors in Smyrna.

26. In the forenoon attended the examination of Mrs. Brewer's and Mrs. Temple's schools, and at Mrs. Temple's request I distributed the rewards to the scholars, making some remarks as I distributed about the future rewards of the righteous, and the prize of our high calling in Christ Jesus. At the close I addressed the parents and the children on

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conversation of Nathaniel and Philip about the Messiah, and Philip's reply to Nathaniel, when he said, "Can any good thing come out of Nazareth? Come and see." I also spoke of the character of the Greeks from time immemorial, as loving wisdom, and being naturally a religious people; of their showing piety towards the gods, when they were idolaters, and the same towards the true God and Jesus Christ, after they became Christians; and expressed my conviction, that no liberal Greek, loving wisdom, and being devout, will condemn this school, in which are taught the elements of literature for the improvement of the mind, and the gospel of Jesus Christ for the improvement of the heart; and concluded by referring them to that day when all parents and their children, small and great, of all nations, shall stand before God to be judged.

Mr. King had taken Mary, his daughter, with him to Smyrna, hoping to find a suitable conveyance for her to the United States. In the following account which he gives of the parting scene, the reader will learn with what feelings parents engaged in missionary labors in the dark places of the earth part with their children, and how important and urgent, in their estimation, are the reasons for having their children removed from the pernicious influences which must necessarily be exerted upon them there, since they are sufficient to induce the parents to submit to the pangs of separation from those bound to them by the tenderest natural ties, in order to secure for them an education in a civilized and christian community. After noticing the preparations made for the voyage, he proceeds—

April 2. Mr. Temple and his two sons and some others accompanied us to the vessel. On arriving on board, I asked the captain to have his men assemble in the cabin, where I made a short address to them, and read the 121st Psalm, and then Mr. Temple addressed them and offered a prayer. After the sailors had retired, I knelt down with Mary and prayed with her, consecrating her anew much affected, and I examined anew the reasons of my sending her to the land of my fathers, and I thought they were right and just, and that I ought to persist in my purpose; though it was hard, very hard, for me. In the midst of all her weeping she did not say a word about remaining; did not say, Let me stay, or I wish to go with you; but seemed to act like a person of mature years and reflection, decided, but feeling that it was bitter to go from me. It seemed to me as if God had disposed her heart to this, and given her reason and the power of reflection above her years, and great perseverance in her plans. She had all along previous, expressed great joy at the idea of going. On parting I said to her, God is your heavenly Father, and if you should be ill at any time, do not be afraid; pray to God, and if you love him and believe in Jesus Christ, you will never die; if you die he will give you life; so do not be afraid, my child. When you are sick, your father cannot make you well; it is God, your heavenly Father, makes you well. After leaving her my heart was very sad. Mr. Temple accompanied me home and sat awhile and conversed. It was about half past nine in the evening I left my child.

At a rather late hour I retired quite fatigued, but could not get sweet repose. My slumbers were disturbed, my head was pained. I dreamed of seeing Mary weeping; of crossing a deep, dark, and dangerous flood; awoke, sunk again to sleep, and again to disturbed dreams. But as I awoke I cried to God through Christ, to comfort the little heart of my child.

I feel as if this act of mine, in sending her to America, would be blessed of God. I have done it after much reflection and prayer, looking to God to direct me, enlighten me, and show me what was duty; and that if it would be for his glory that she should go, and for the good of her soul, then to open the way and make it plain; and if not, to hedge it up. He has made it plain; he has given a most excellent opportunity; at the best season of the year, with the best attendance; and had finally so ordered it, that I should see her safely embarked before I

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may see it myself, and that others may see it, and believe that whosoever trusteth in the Lord shall never be ashamed. But the separation seemed to me next to death. God alone knows the bitterness of my heart on this subject. May this bitterness soon be turned into sweetness and this sorrow into joy. My wife was perfectly united with me in the desire of sending her.

3. Sabbath. I arose in the morning with a pain in my head. My mother-in-law also, who weeps much at Mary's departure, and her maid-servant wept, till her cheeks were quite swollen.

At eleven I preached in Greek, at the Dutch chapel, to a full audience of Greeks and those who speak Greek. Many stood up for want of seats. The audience was very attentive and solemn. Benedict, a Greek priest who preaches in the Greek churches, was among my hearers. The Rev. Mr. P. of Boston, was also present, and several of the American missionaries. Some of the Greeks expressed a wish that I should come to Smyrna and preach regularly to them, and thought I should have a large audience. However that might be, I can say that I was never, perhaps, received with more kindness by the Greeks in that place, than at this time; and never, perhaps, before felt so much that I was at home among them, and might be useful to them.

4. I took leave of my friends, attended the monthly concert of prayer at the Dutch chapel, put my things on board the steamboat, and took passage for Athens.

May 24. In the evening Mr. ——, a lawyer, called. In conversation he spoke of the troubles at Syra, and the opinion of the Greeks with regard to our labors. He says that the reformation which we desire in the Greeks, the more intelligent of the Greeks themselves desire; and if they lie still and see the Americans persecuted, or join in the cry against them, they themselves are hypocrites.

28. A young man, formerly a member of my Gymnasium, called. He is now in the government Gymnasium. He said that a few days previous, he had stated, in conversation with a fellow-student that he would not admit any of the professors that it was not his business to talk on the subject of religion; that he replied that he thought it the duty and business of every honest man, to do what he could to enlighten others; that Mr. —— said to him, "You know that the images at Naxos work miracles." He (the student), replied, that he had begun to talk and should talk, otherwise there was no liberty; that the ancient Greek philosophers knew that their idols were no gods, but they did not dare say so; that Socrates for saying a word was condemned to death; that if people could not now speak, there was no liberty; that he should speak, come what might. I hardly knew what to think of this young man, whether he was sincere in his conversation, or whether he had been sent to catch me in my talk. He appeared, however, to be sincere.

30. Mr. ——, a Greek friend, and an intelligent man, told me that he had by accident overheard a young man eighteen or twenty years of age, conversing with one still older, and telling him what had happened at Syra; "That it was all over with the Americans there; that their schools had been, or would be, burned or destroyed, and the Americans too; that the Americans there *seal* the people, etc. After hearing the fellow a while, he told him to be still talking in that way and telling such lies, lest some one should have him put in prison.

Mr. B. informed me that his friends at Syra, write to him, "That as many as one third of those who have been to Naxos devoutly to worship the wonder-working image or picture, have become convinced that it is all a deception. This will be likely to cause a counter current. Men who have been deceived are indignant at their deceivers, when they become undeceived.

Sandwich Islands.

EXTRACTS FROM THE JOURNAL OF MR. GREEN, AT WAILUKU.

The Closing Year—State of the Church.

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Multitudes of children are under a course of instruction, and their progress affords us a good degree of satisfaction. There is considerable demand for books. Our congregation on the Sabbath is large, and as attentive as we have at any time seen it. We do hope that great good has been done during the year which has just closed. May this opening year be crowned with mercy, and prove to us and to our people the beginning of years.

To-day I spent considerable time with the church in prayer and fasting, preparatory to the administration of the Lord's supper. In the evening I preached from James v, 9. "Behold the Judge standeth before the door."

2. Met with the church several times again to-day. Some of them feel deeply, and gave me cheering evidence that they do love the Savior. Others—oh how indifferent they are to all that can be said of Him, who is the chief among ten thousand, and altogether lovely.

3. Sabbath. To-day three individuals were baptised and received into our little church. They have long appeared well, and they seemed to understand something of the solemn nature of the obligation they were taking upon them. May they prove that their professed attachment to the Lord Jesus Christ, is genuine.

In nothing am I so deeply tried as in relation to those who wish, obviously, and many of them earnestly, to enter the church. Some, so far as we can see, appear to walk according to the requirements of the gospel, but they seem to have little or no sense of the evil of sin, or of the value of a Savior's blood. I dare not, cannot, admit them to the fellowship of the church. So many are the dead branches attached to this vine, that I tremble exceedingly lest I make work for unavailing and bitter regret. Oh that God would shed down the Holy Spirit upon us, and separate the clean from the vile.

25. After a cool night with rain and wind from the north, we had a fine view of Hale a lea la, the high land of east Maui, covered with snow. It seemed to be deep, and has lain during the day, with little alteration from the sun. The sight of snow under a tropical sun, which at noon beat down upon us in his strength, is refreshing, and reminds us of a land which will ever be dear to us, though we have no desire to tread its bleak hills, or feel its chilly winter.

Various Reflections—Schools—Protracted Meeting.

Feb. 24. Received letters from our beloved friends to-day. How cheering to hear from the land of our fathers. And yet how many things do we hear which sicken the heart! How much contention in the churches of our land! And then the state of morals, the excited state of public opinion, the ceaseless strife, which threaten to bury the hopes which I had cherished of the glory of my country in an untimely grave! Could I make my voice to be heard, I would assure the actors in these scenes of confusion and blood, that the heathen of Hawaii will rise up in the judgment and condemn them. We have no mobs at the Sandwich Islands.

March 7. To-day we examined our schools. Children appeared well and are fast improving Our adult schools did quite as well as we expected. We greatly need a better set of teachers.

16. To-day, after making a few remarks to the people, I called upon Bartimea, the blind man from Hilo, to address the congregation, as he had just arrived. He did so, and afforded us great satisfaction by his excellent and well timed remarks. I am uniformly pleased with this man, he is so humble and well instructed in the things pertaining to the kingdom of God. He is going to make the tour of East Maui. I trust he will be instrumental of great good. May the Savior go with him, and bless his exertions to the salvation of some, at least, of the poor benighted occupants of the island.

April 21. At Molokai. I have been here during eight days assisting Mr. Hitchcock in the labors of a protracted meeting. We have had a pleasant season, and are all cheered with the evidence which we obtain, as we go from house to house, that we have not been left to labor alone. Quite a number seem to be affected with a sense of their guilt and danger, and they are inquiring what they shall do? Others seem to be hoping in the mercy of the Lord Jesus Christ. May multitudes here be effectually benefitted, and brought cordially to accept of the Lord Jesus Christ.

23. Reached home. It is a delightful season of the year. The winter has been an uncommon one. Till January we suffered greatly with a drought. Scarcely a morsel of food remained for our cattle. But now, in every direction, the fields laugh with abundance, and all

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is clothed with verdure. No less than three several times the mountain to the east of us has been covered with snow, and once it remained on the ground nearly a week. This, in the opinion of those who dwell below, is a sure indication of a fruitful season. But, alas, what avails a fruitful season to the sluggard who will not sow? Multitudes, all around us, are famishing with hunger, and all because they were too indolent and improvident to plant. Alas, how few of this people are wise, either for time or eternity! They, of all men whom I have ever seen, walk by sight.

Proceedings of other Societies.

FOREIGN.

MISSION OF THE AMERICAN BAPTIST BOARD IN BURMAH.

Mr. Mason, travelling and publishing the gospel of Christ among the Karens, makes the following remarks respecting—

Kuto, Pank-ting, and other Villages.

Kuto. Nov. 10, 1835. The Lord's work is a pleasant work in all its departments; but the pleasantest part of all, is to traverse the streets of these rural villages, literally proclaiming the gospel from house to house, and calling upon all I meet to abandon their senseless idols, and flee from the wrath to come. "But how is it possible for us to be saved from hell," observed a man that I had addressed, "when our most excellent God was not exempt from its sufferings?" Here is one of the most prominent difficulties in the mind of a Burman; he regards the sufferings of hell as certain as death, and from which the Divinity himself, is not exempted. Sometimes I am answered by an aphorism in Pali verse—

> "Daily people are born on earth.
> Daily people are removed by death,
> Daily people go to hell,
> Daily people pass away to nigban"

We have had an interesting audience in the zayat, of from fifteen to twenty, for three hours, and both the assistant and myself, after the fatigues of the day, are weary of talking, while the people are more interested than at the commencement.

11. At Pank-ting I found a learned Burman, and it has hitherto been like labor in vain to visit them: still my heart yearns over them, and I cannot suffer a dry season to pass without making them a visit, in hopes that the Lord's time to favor them has come. I found myself among them to-day. There are two houses where we first stopped, but the people were all out reaping, except an old woman and a few children. "Well," I inquired, "do you make offerings to evil spirits?" "No," she promptly replied, "never; neither did my ancestors." "What do you worship?" I continued. "I worship God," was the answer. "What God? we hear of different gods." "I know of but one God," she replied again, "the God of our fathers." After a long conversation she sent for all the people to come in, and listen to the teacher. The women came, but the men would not leave their work. Among the number, was the sister of a Christian, for whom I should have hope, were she away from her present intemperate associates; and the old woman seems to be almost persuaded to become a Christian. She said, in the course of conversation, "I do think of the goodness of God. We used to say, that the Karens were the children of God, and the Burmans the children of the devil, and so we call them yet; and I often think how much happier we are now, than when we were under their government. Then we were often called away from our homes, to drag down boats from the high hills on which they had been hewn, to the distant navigable streams; sometimes we had to make roads, and when the white foreigners came, they had us all employed in carrying stones, and throwing them into the river, to obstruct the passage of the English ships. I remember too that the elders said, 'God

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Whose warriors, mighty winds; whose lovers, flowers;
Whose orators, the thunderbolts of God;
Whose palaces, the everlasting hills;
Whose ceiling, heaven's unfathomable blue;
And from whose rocky turrets, battled high,
Prospect immense spreads out on all sides round,
Lost now between the welkin and the main,
Now walled with hills that sleep above the storm."

I bless God that idolatry has never stained this landscape with her blighting touch. Her pagodas have never risen to these "rocky turrets;" her images were never planted on yonder hills, laughing in their verdure, as just from the hand of nature before the earth was cursed. The inhabitants of this scenery seem to be under the genius of the place. They are nature's children, simple, honest, hospitable, and kind. In a walk of a few miles I find myself removed almost to the antipodes of the moral world—from a nation of idolaters, without a single trait of character but what is repulsive, to the worshippers of nature's God, a people with all the social virtues of civilization without its comforts, a people whom it is impossible but to love. That the picture is not overdrawn I have impartial testimony. A catholic missionary in Burmah, many years ago, referring to the Karens, wrote, "If we look at the savages who inhabit the frontiers of this country, and the forests in its centre, we find minds of a higher character, who are more governed by reason than by fear—we find many who would prefer death to a vile slavery. The Karans have given us many examples of this within the last few years. We find them conscientiously attached to the laws of justice, faithful to their agreements, frank in their manner, submissive without servility, grateful for kindness, and affectionate to those who show affection to them. The less intercourse these wild tribes have with the Burmese, the more fond they are of liberty. They are probably of a different origin, as the difference of their features and their color* indicates. Their religion, which consists of but few tenets, shows a different origin."

It appears from the journal of Mr. Mason that the Roman Catholics have a mission at Mergui, and are attempting to gain some of the Karens to their faith. In Siam they have a somewhat extensive and effective mission.

Respecting the reception of the gospel by the more southern Karens, Mr. Mason writes—

"My soul doth magnify the Lord."

of twenty-seven or twenty-eight houses among the southern Karens, have all come out on the Lord's side, and have, in both profession and practice, become Christians. Moung Doo, the man that has just arrived, was stationed at Pyee-khya, and reports, that he had a school of thirty-eight scholars, and that thirteen houses in the settlement are Christian. A man and his wife that heard the truth on my first visit, remained faithful to the light they received, until the woman was called to her rest, last rains, and the man with his children has now removed to Mata-myu, for the sake of the Christian society, and the advantage of living near the teachers.

A letter from the assistant at Ka-pa says, "I have a school of twelve scholars. The inhabitants of this village believe and obey the gospel. One man violently opposes, but the people that believe are very numerous."

The assistant at Tsarawa writes, that he had two scholars only, and, no one believing the gospel, he accepted a pressing invitation from some Karens living a day's journey south of Ka-pa, where he has had some success in preaching, and has finally removed there.

From Tamler the assistant writes, that he has had a small school, and that the principal inhabitants of six houses have become Christians. He adds, "The power of God is manifested here, and those that believe look with anxious expectation on the teacher's road, and say, 'Let the teacher come.'"

I also learn that the five persons that asked for baptism last year, at Htee-po-Htsee, continue to walk as Christians, and are anxious to receive the ordinances. "Blessed be God, who hath not turned away my prayer, nor his mercy from me."

28. Four persons, who have come up from Pyee-khya, asked for baptism this evening. One is the son of a head-man in that district, and seems a decided Christian, although his father is addicted to habits of intemperance, and is a violent opposer of Christianity.

Mr. Wade gives the following—

Summary of Tavoy Station for 1835.

Baptisms.—There have been baptised at the station, during the year, sixty-one Karens, two Burmans, and three Europeans. Total, sixty-six. One European has been excluded, and two Karens suspended. Present number of the church, 248 Karens, seven Burmans, and four Europeans. Total, 259.

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er was stationed with him. From all these stations we have heard pleasing accounts, except one, and there the opposition was so great, as to break up the school. The school-teacher removed to another settlement, where he has done what he could, in making known the gospel. We have had one Karen boarding-school, of sixty scholars, five months of the year, in Tavoy, under the superintendence of Mrs. Wade. Mrs. Mason and Miss Gardner have had each four or five Burman day schools.

Native Assistants.—Including those who have already been mentioned as connected with the Karen village schools, eight native assistants have been employed during the year—seven Karens and one Burman. Of these, four have been supported by the Tavoy Missionary Society, and one by myself. The others generally got some help from the inhabitants where they were employed, and have been paid more or less accordingly.

Inquirers.—We have at present on our list about thirty hopeful inquirers, a number of whom have already asked for baptism, mostly Karens. We cannot expect many inquirers among the Burmans, until a greater portion of labor is made to bear directly upon them. We very much need an additional missionary here to devote himself exclusively to them; not merely in Tavoy city, but the whole province in connection with the provinces of Mergui and Ya. At present there is no one but brother Mason and myself, for all the Karens and Burmans in these three provinces.

American Board of Commissioners for Foreign Missions.

NOTICES FROM THE MISSIONS.

SYRIA.—The health of Mrs. Bird having become much impaired, it was deemed advisable by them and the brethren of the mission, in August of last year, that Mr. Bird and his family should take a short voyage to Smyrna. After remaining there nearly a year, and Mrs. Bird's health not being restored, and wishing to secure suitable places for the education of their children in the United States, it was thought best that they should proceed to this country. They accordingly embarked at Smyrna in the brig Metamora, captain Hallett, on the 31st of July, and arrived at Boston on the 15th of October.

WEST AFRICA.—Rev. David White, from Pittsfield, Mass., and recently a member of the Princeton Theological Seminary, accompanied by his wife and Mr. Benjamin Van Rensselaer James, embarked at Baltimore, October 31st, on board the brig Niobe, bound for Cape Palmas. Mr. White is to be associated with Mr. Wilson at that station, and Mr. James is to have charge of a printing establishment to be connected

India, are expected to embark at Boston for Madras, about the time this will go to the press.

Four ordained missionaries, (one of them a physician), one other physician, ten lay teachers, with their wives, and two unmarried females, are expected to embark at Boston for the Sandwich Islands about the 5th of December.

One missionary, and one teacher, with their wives, destined to the Nestorian mission, and one missionary and his wife, destined to Scio, are expected to embark at Boston for Smyrna, about the 15th of December.

One missionary and his wife are expected to embark for Cape Town, about the middle of December, destined to the mission among the maritime Zoolahs.

Two male and two female teachers are expected to take their departure for the Choctaw mission early in December, probably proceeding by the way of New Orleans and the Mississippi and Arkansas rivers.

These reinforcements embrace thirteen ordained missionaries, two physicians, thirteen teachers, and thirty females, fifty-eight in all. The Committee have been encouraged

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Donations,

FROM OCTOBER 11TH, TO NOVEMBER 10TH, INCLUSIVE.

Central Board of Foreign Missions,
J. Gray, Richmond, Va. Tr. 3,000 00

Southern Board of Foreign Missions,
J. Adger, Charleston, S. C. Tr.
For Cape Palmas, Smyrna, and Bombay, 1,500 00

Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.
Brunswick, Indiv. of cong. so. (of which fr. DAVID DUNLAP, which constitutes him an Hon. Mem. 100;) 300 00
Cumberland, Mon. con. 13 50
Gorham, Mon. con. for mon. con. sch. in Ceylon, 60 00
Otisfield, By Rev. J. P. R. 12 00
Portland, Mrs. Oxnard, 10; Miss Deering, 10; Miss R. 1; Miss M. L. T. 1; a friend, 3,50; 25 50—411 00

Essex co. South, Ms. Aux. So. J. Adams, Tr.
Danvers, N. so. 15 00
Salem, Mon. con. in Tab. so. 16,10; do. in Howard-st. chh. 12,79; 28 89—43 89

Essex co. N. J. Aux. So. T. Frelinghusen, Tr.
Newark, 1st chh. LYNDON A. SMITH, which constitutes him and Rev. NATHANIEL BEACH Hon. Mem. 151 12

Geneva and vic. N. Y. By C. A. Cook, Agent,
Covington, Presb. chh. 21; East Ridge, A. G. 2; Geneva, S. M. Hopkins, 25; H. Handy, 25; C. A. Cook, 31; H. Hastings, 10; coll. 139,75; mon. con. 90,50; Hammondsport, Presb. chh. 27,36; Huron, do. 21; Livonia, do. 11,50; Mount Morris, do. 45; Palmyra, do. 92; Prattsburgh, do. 62,12; Rose, do. 20,25; Seneca Falls, do. 99,60; Trumansburg, do. 35; Vienna, do. 54,80; mon. con 20,20; Wolcott, Presb. chh. 66,69; 892 77

Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Cairo, N. and E. Prout, 10 00
Catskill, H. Whittlesey, 15; A. B. Scott, 10; 25 00
Durham, 1st presb. chh. mon. con. 15 00
West Durham, Mon. con. 15 00—65 00

Hampden co. Ms. Aux. So. S. Warriner, Tr.
Chickopee, Gent and la. 35 50
East Longmeadow, Gent. and la. 73 45
Longmeadow, ETHAN ELY, which constitutes him an Hon. Mem. 100 00
Springfield, Gent. 216,63; la. 62,50; mon. con. 41,35; 320 48—529 43

Hartford co. South, Ct. Aux. So. R. Hubbard, Tr.
Berlin, Kensington so. La. 30 44
Worthington so. Gent. 61,71; la. 50,75; 112 46
Chatham, 1st so. Gent. 26,62; la. 20; 46 62
Glastenbury, 1st so. Gent. 148,25; la. 103,52; 251 77
Eastbury, La. 15 89
Middletown, 1st so. Gent. 281,71; la. 89,99; 371 70
Upper Middletown, Gent. and la. 34,21; mon. con. 8,98; 43 19
Middlefield, La. 16 79
Southington, Gent. 145; la. 86,61; 231 61
Wethersfield, Rocky Hill, Gent. 27,35; la. 47,21; 74 46
Newington, Gent. 46,50; la. 53; mon. con. 27; young la. Eunean so. 20; 146 50-1,341 43

Hillsboro' co. N. H. Aux. So. R. Boylston, Tr.
Greenfield, Evang. cong. chh. to constitute Rev. EZRA JONES an Hon. Mem. 72 00

Lincoln co. Me. Aux. So. Rev. S. White, Tr.
Waldoboro', Contrib. 21,50; mon.con. 13; gent. 6; la. 13,50; two mem. of German chh. 1; 55 00

Litchfield co. Ct. Aux. So. C. L. Webb, Tr.
(Of which fr. Litchfield, 1st so. W. Deming, to constitute Rev. WILLIAM R. GOULD of Barkhampsted, an Hon. Mem. 50; Misses S. and M. Pierce, 50; coll. to constitute Rev. FOSDICK HARRISON of Bethlehem an Hon. Mem. 100; Harwinton, Coll. 80; New Preston, Coll. to constitute Rev. MERIT S. PLATT an Hon. Mem. 50; Sharon, Coll. to constitute Rev. MASON GROSVENOR an Hon. Mem. 50; a lady, (of which to constitute Rev. DAVID C. PERRY an Hon. Mem. 50;) 100; for *David R. Gould* in Ceylon, 12; Watertown, Mary Nettleton, for Sandw. Isl. miss. 10;) 2,800 00

Lowell and vic. Ms. Chari assp. W. Davidson, Tr.
Lowell, La. in 2d cong. so. 28 26

Merrimack co. N. H. Confer. of chhs. D. Kimball, Tr.
Concord, W. par. Contrib. 21,71; Dunbarton, Mon. con. 13,92; 35 63

New Haven City, Ct. Aux. So. F. T. Jarman, Tr.
Coll. in united so. (of which to constitute Rev. LEICESTER A. SAWYER an Hon. Mem. 50;) 191,04; coll. in 3d chh. and cong. 140,50; Mrs. E. Murdock, sch. in Ceylon, 30; mon. con. in 1st and united so. 9; do. in Free chh. 36; B. Silliman, 5; a friend, 90c. 412 44

New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.
Branford, Gent. 44,50; la. 36,86; a female, av. of beads, 3,38; 84 74
East Haven, Gent. 42,38; la. 35,56; 77 94
Guilford, Gent. 102,51; la. 59,75; 162 26
Madison, La. cent. so. 52 00
Meriden, Chh. and cong. 129 25
North Branford, Gent. and la. 28 33
Northford, Gent. 21 07
North Guilford, Gent. 20,25; la. 40,60; 60 85
North Haven, Chh. and cong. 117 45
Wallingford, Gent. and la. 50 00
783 89
Less c. money, 44—783 45

New Haven co. West, Ct. Aux. So.
W. Stebbins, Tr. 71 00

New London and vic. Ct. Aux. So. C. Starr, Tr.
Ledyard, Chh. 9 42
New London, Sab. sch. in 1st cong. chh. 8; mon. con. in do. 97,42; indiv. of do. (of which fr. Elias Perkins, to constitute NATHANIEL S. PERKINS an Hon. Mem. 100; an indiv. to constitute DANIEL T. PATTERSON, U. S. N., an Hon. Mem.100;) 373; coll. 29,56; la. 175; sewing so. 25; to constitute Mrs. LUCRETIA W. MITCHELL of Norwich and Mrs. ELIZA CRUMP of New London, Hon. Mem. 707 98
Waterford, Mon. con. 13 47—730 87

New York City and Brooklyn, Aux. So.
W. W. Chester, Tr. (Of which from G. P. Shipman, 1,000; fr. a friend, to constitute JESSE TALBOT an Hon. Mem. 100;) 2,147 74

Northampton and neigh. towns, Ms. Aux. So.
J. D. Whitney, Tr.
Coll. at ann. meeting, 20 61
Amherst, E. par. Coll. 24 25
N. par. Gent. 22,03; la. 34,35; to constitute Rev. SOLOMON B. INGRAM an Hon. Mem. 56 38
W. par Gent. 90; la. 137,75; mon. con. 40; 267 75
Chesterfield, Gent. 13; la. 12,71; 25 71
Cummington, Mrs. H. Briggs, 10 00
East Hampton, S. Williston, to constitute Rev. PAYSON WILLISTON an Hon. Mem. 50; gent. 50,53; la. 35,55; mon. con. 75,72; 211 80
Enfield, Coll. 155: mon. con. 45; 200 00
Granby, W. par. Mon. con. 43 00
E. par. Gent. and la. 59 00
Hadley, Benev. so. 300 00
Hatfield, La. 43 97
Middlefield, Gent. 31; la. 14,36; mon. con. 7; Dorcas so. 4,09; 56 45
Northampton, 1st par. benev. so. 91,25; Mrs. H. B. 5; South

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Farms, 2; fem. relief so. 5; mon. con. 24,34; 127 59
Southampton, D. Kingsley, dec'd, 16,67; mon. con. 162,05; la. for chil. at Mackinaw, 37,38; so. of industry, 30; 246 10
West Hampton, Gent. 30,59; la. 11,75; 42 34
Whately Gent. 56,62; la. 25,30; 81 92—1,816 87

Norwich and vic. Ct. Aux. So. F. A. Perkins, Tr.
Franklin, La. 11 82
Griswold, 1st so. Gent. 25; la. 29,26; 54 26
Jewett city, Gent. 52,85; la. 13,65; mon. con. 13,50; 80 00
Lebanon, 1st so. Gent. 83,42; la. 31; mon. con. 13,69; 128 11
Exeter so. Gent. and la. 23 00
Goshen so. Gent. 53,18; la. 33,32; mon. con. 15; to constitute HENRY MCCALL an Hon. Mem. 101 50
Lisbon, Hanover so. Gent. and la. 30,59; mon. con. 16,84; 47 43
Newent so. Gent. and la. 15,05; fem. char. so. 8,07; 23 12
Montville, 1st so. La. 28,35; mon. con. 6,12; coll. 7,08; 41 55
Mohegan, Mon. con. 7,95; gent. and la. 16,83; 24 78
North Stonington, Mon. con. 29 54
Norwich, 1st so. Gent. 58,21; la. 42,57; mon. con. 15,50; 116 28
2d so. Gent. (of which fr. JOHN A. ROCKWELL, which constitutes him an Hon. Mem. 100; to constitute Rev. ALVAN BOND an Hon. Mem. 50;) 449,38; la. 138,70; mon. con. 57,10; 645 18
3d so. Gent. (of which to constitute Rev. JOEL W. NEWTON of Norwich, and Rev. ERASTUS RIPLEY of Montville, Hon. Mem. 100;) 617,37; la. 71,79; mon. con. 81,89; 771 05
4th so. Gent. 25,38; la. 8,62; mon. con. 6; 40 00
Av. of two lectures, by Mr. Catherwood, for schools at Beyroot, 50 00
Salem, La. 9 25
2,196 87
Ded. am't ack. in Nov. 700 00—1,496 87

Orange co. Vt. Aux. So. J. W. Smith, Tr.
Braintree, S. Bass, 25 00
Brookfield, Gent. 25; la. 25; fem. cent so. 25; mon. con. 35,04; 110 04
Chelsea, Gent. 44,79; la. 35,21; (of which to constitute Rev. JAMES BUCKHAM an Hon. Mem. 50;) 80 00
Corinth, Gent. and la. 23 42
Randolph Centre, Gent. and la. 90 00
Strafford, Cong. chh. 30 00
Thetford, La. 30,97; 1st chh. and so. 75,08; 105 35
Tunbridge, Rev. D. H. Williston, 50; gent. 12,50; la. 4; T. D. 1; 67 50
Vershire, Gent. and la. 21 00
West Fairlee and Postmills Village, Gent. and la. 30 67
Williamstown, Gent. and la. 41; mon. con. 10; 51 00
633 98
Ded. expenses paid by aux. so. 98—633 00

Orleans co. Vt. Aux. So. G. H. Cook, Tr.
Greensboro', Gent. and la. 29 57

Palestine Miss. So. Ms. E. Alden, Tr.
Middletown, Mon. con. 7 26
Rupert, La. 13,50; mon. con. 5; 18 50
Rutland, Mon. con. 17 00
Sutherland Falls, Mon. con. 5 00—56 76

Stafford co. N. H. Aux. So. A. Freeman, Tr. 90 68

Valley of the Mississippi, Aux. So. W. T. Truman, Tr.
Western Reserve aux. so.
Ashtabula co. G. W. St. John, 50; Cuyahoga co. Solon, Mon. con. 6,37; Delaware co. Unison, 3; la. 10; Geauga co. Bainbridge, 12,95; Burton, 26; Claridon, 34,45; Hampden, 2,51; Huntsburg, 3; Kirtland, 30,75; la. 18,50; av. of jewelry, 1,85; a friend, 12c. indiv. to constitute Rev. TRUMAN COE an Hon. Mem. dona. ackn. in April, 1835; Painesville, 6,87; Richmond, 33,28; Thompson, 14,56; Huron co. Lyme, 8,66; Ridgefield, 7,74; Portage co. Atwater, 12,82; Aurora, 12; Edinburgh, 46,56; Freedom, 45; Nelson, 13,50; Windham, La. 11,50; coll. 11,31; Seneca co. Bloom, 20; Scipio, 11,60; Stark co. Canton, 54; F. A. S. 5; 513 99

Windham co. Vt. Aux. So. N. B. Williston, Tr.
Coll. at ann. meeting, 24 02
Brattleboro', E. Village, Mon. con. 75,31; la. 31,48; sab. sch. 16,31; do. for *Jonathan McGee* in Ceylon, 3; S. C. 3; 129 10
Dover, Mon. con. 3 75
Marlboro', Fem. cent. so. 9,07; mon. con. 5,82; 14 89
New Fane, Coll. 8 50
Putney, Gent. and la. 41,22; mon. con. in do. 22,09; 63 31
Rockingham, Mon. con. 1 37
Wardsboro', Fem. cent so. 12 00
Westminster, E. par. Gent. 7,10; la. 13,41; 20 51—277 45

Windham co. North, Ct. Aux. So. J. Williams, Tr.
Abington, Gent. 21,37; la. 24,29; fem. cent so. 5,50; 51 16
Brooklyn, Gent. 51; la. 43,05; mon. con. 28,50; 122 55
Eastford, La. 51 34
North Killingly, Gent. 30,87; la. 19,13; to constitute Rev. SIDNEY HOLMAN an Hon. Mem. 50 00
North Woodstock, Muddy Brook, 57 60
Pomfret, Gent. 55,13; la. 37,92; mon. con. 41,29; sab. sch. chil. 1,36; juv. miss. so. 3,03; 138 73
South Woodstock, Gent. 26,50; la. 26,61; mon. con. 23; 76 11
Westfield, Gent. 45,87; la. 46,72; mon. con. 19,40; 111 99
A fem. friend, 8 00—667 48

Windham co. South, Ct. Aux. So. Z. Storrs, Tr.
Ashford, 1st so. Gent. 25,92; la. 20,15; mon. con. 17,43; (of whh. to constitute Rev. RODOLPHUS LAMPHEAR an Hon. Mem. 50;) 63 50
Canterbury, Gent. 16,39; la. 37,50; mon. con. 9,31; 63 20
Chaplin, Gent. 21,97; la. 26,58; mon. con. 12,29; 60 84
Hampton, Gent. 28,72; la. 31,38; (of which to constitute Rev. DANIEL G. SPRAGUE an Hon. Mem. 50;) 60 10
Mansfield, S. so. Gent. 53,15; la. 47,70; mon. con. 27,08; Rev. A. S. Atwood, 15; 142 93
Plainfield, Gent. 37; la. 45,92; mon. con. 23,40; 106 32
Scotland, Gent. 22,25; la. 10, 90; 32 45
Voluntown and Sterling, La. 15 00

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Holden, Gent. 104,72; la. 81,50; mon. con. 74,60; 260 82
Leicester, Gent. 395; la. 93; mon. con. 46,50; 463 50
Oxford, Gent. 138,63; la. 108,25; mon. con. 86,85; 333 73
Paxton, Gent. 27,61; la. 32,39; mon. con. 19,41; for *Martha Tryphena Bigelow* in Ceylon, 20; 99 32
Rutland, Gent. 37,91; la. 46,18; mon. con. 27,16; 111 25
Shrewsbury, Gent. 56,42; la. 50,70; mon. con. 44; 151 12
West Boylston, Gent. 53,57; la. 46,01; mon. con. 52,30; 151 88
Worcester, Mr. Miller's so. Gent. 65; la. 61; mon. con. 122,20; 248 20
Mr. Peabody's so. Gent. 81,25; la. 162; mon. con. 252; 495 25
Union so. Gent. 85,75; la. 142,35; mon. con. 140,96; 369 06—2,834 96

Total from the above sources, $24,303 05

VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. 4th presb. chh. 50; a fem. friend, 5; 55 00
Andover, Ms. Juv. miss. so. in W. par. for *Samuel C. Jackson* at Mackinaw, 30; Rev. S. R. Hall, 5; 35 00
Arkport, N. Y. Miss A. Hurlbut, 10 00
Ballston, N. Y. Fem. hea. sch. so. 4th pay. for *Agnes Henry* and *Mary Waterman* in Ceylon, 35 00
Baltimore, Md. Fem. mite so. payments for chil. in Ceylon, viz. 1st for *Jane Williams*, 20; 1st for *Robert Breckenridge*, 20; 2d for *Harriet L. Winslow*, 20; 2d for *Jane Nimmo Edgerton*, 20; 3d for *Mary Sanger*, 20; 6th for *Jeremiah Evarts*, 20; 7th for *Mary Lucy Sanger*, 15; for *Susannah Budd Shober*, 20; 1st for *James G. Hamner*, fr. chil. of sab. sch. in 4th presb. chh. 20; for sem. at Batticotta, 45; mon. con. in 5th presb. chh. 25; 245 00
Bangor, Me. Mon. con. in 1st cong. chh. and so. 57 78
Barnet, Vt. Cong. so. 10 00
Barton, Vt. Rev. N. Cressey, 1 00
Belfast, Me. Mon. con. in 1st chh. 30 00
Belleville, U. C. Mon. con. 25 00
Belvidere, N. J. Young la. miss. so. for miss. to China, (which and prev. dona. constitute Rev. Isaac N. Candee an Hon. Mem.) 5 00
Bennington, Vt. 1st cong. chh. and so. 48 00
Beverly, Ms. A fem. friend, 50 00
Big Flats, N. Y. Coll. 19 06
Billerica, Ms. Mon. con. 4,16; Rev. Mr. Haven, 5; 9 16
Boston, Ms. W. H. Milton, 20 00
Bradford, Vt. Mon. con. 2 00
Brasckport, N. Y. By Rev. C. E. 26 32
Brockport, N. Y. Mon. con. 10,31; coll. 67; (of which to constitute Rev. Eli S. Hunter, D. D. an Hon. Mem. 50;) 77 31
Brookline, Ms. J. Holden, 5; Lucy M. Holden, 5; Japan miss. so. for miss. to Japan, 32,78; 42 78
Calais, Me. S. F. Parker, 25 00
Caldwell, N. J. Presb. chh. for Tamul miss. 17 71
Cambridge, N. Y., A. Crosby, 20 94
Chanceford, Pa. Ladies, for *Samuel Irwin Martin* in Ceylon, 20 00
Chapel Hill, N. C. Mon. con. 29,46; Mrs. J. Phillips, 4th pay. for a youth in Ceylon, 15; 44 46
Chester, Vt. Cong. so. 25; Mrs. A. Jordan, av. of jewelry, 5,88; 30 88
Chester, N. Y. Fem. miss. so. 7 00
Choctaw Nation, O. A. S. 4; M. A. 37c. 4 37
Columbia, N. H., J. Bancroft, 3 00
Coventry Falls, Vt. Miss E. Strong, 50
Craftsbury, Vt. Fem. miss. so. 9,50; a thank. off. 2; 11 50
Deer Isle, Me. Mon. con. in cong. so. 20 00
Delaware co. N. Y. For. miss. so. 33 07
Deposit, N. Y. Presb. chh. 58 00
Dorchester, Ms. Gleanings by Mrs. H. and others, 70; juv. so. 7,63; 77 63
Dover, N. J. Mon. con. 12; chil. of mater. asso. 4,57; J. L. Allen, 20; 36 57
Dunstable, N. H. Mon. con. in 1st cong. so. 50 00
East Attleboro', Ms. La. asso. 61 65
Elmira, N. Y. Miss Decker, 20 00
Erie, Pa. 1st presb. chh. to constitute Rev. George A. Lyon of Erie, and Rev. Pierce Chamberlain of Waterford, Hon. Mem. 100 00
Fabius, N. Y. 2d cong. chh. 10 10
Fitchburg, Ms. Mon. con. in Calv. cong. so. 50 00
Fowlerville, N. Y. Mon. con. 25 00
Foxcroft, Me. Mon. con. 15 00
Franklin, N. Y. Miss. so. 30 00
Fretown, N. Y. Cong. chh. 5 00
Gardner, Me. Cong so. 8 00
Georgia, A friend, 20 00
Gilsum, N. H. Cong. chh. 4,17; A. Hayward, 10; Rev. W. Hutchinson, 10; 24 17
Grafton, Vt. An indiv. 25
Greenland, N. H. Fem. miss. so. 17 67
Groton, Ms. Juv. miss. asso. for a child at Sandw. Isl. 25 00
Hampden, Me. Mon. con. in cong. chh. 30 00
Hanover, N. H., R. D. Mussey, 50 00
Haverhill, N. H., S. F. 6 00
Helicon, Ala. L. Wyeth, 5 00
Hillsboro', N. H. Fem. benev. so. 48 68
Hollis, N. H. Fem. read. so. 2d pay. for a child in Bombay, 18 00
Holliston, Ms. La. benev. read. so. for Choc. miss. 5 00
Hopkinton, N. H. Mon. con. 22; Mrs. Town, 5; 27 00
Irasburg, Vt. Rev. J. Hobart, 1 00
Jaffna, Ceylon, Rev. G. H. Apthorp, 400 39
Jasper, N. Y. Mon. con. 2,60; Rev. Mr. J. 1; 3 60
Kingsboro', N. Y. Contrib. 10 00
Kirby, Vt. Cong. chh. 5,50; a fem. 50c. 6 00
Knoxville, Ten. Rev. J. Swift, 1 00
La Grange, N. Y. Mrs. M Stoddard, 8 50
Lancaster, Pa. W. Kirkpatrick, 25 00
Livonia, N. Y. Evang. so. 50 00
Lunenburg, Vt. Contrib. 9,10; av. of ring, 38c. chil. of mater. asso. 50c. 9 98
Lyme, N. H. Contrib. in cong. so. 160 00
Machias, Me. Sab. sch. con. for tracts for hea. 6 98
Marblehead, Ms. Juv. so. 1; juv. so. 3; 4 00
Marshfield, Ms. A. Ames, 10 00
Medina, O. Chh. 30 82
Meriden, N. H. Mon. con in Kimball Union acad. 18 00
Methuen, Ms. Gent. and la. asso. 90 94
Milo, Me. J. Lee, 10 00
Monson, Me. Mon. con. in cong. chh. 38 00
Montgomery, Vt. Indiv. 10 00
Montgomery, Ala. A friend to humanity, 20 00
Newburgh, N. Y. A friend, 25; a fem. friend, 20; Mrs. M. A. Wells, 5; 50 00
Newburyport, Ms. S. H. Gomez, 1st pay. for *Stephen H. Gomez and Caroline S. Gomez* in Ceylon, 80 00
New Castle Presbytery, Del. For Mr. Schneider, Broosa, 200 00
Newfield, N. Y. 1st presb. chh. 10 00
New Haven, Ct. A mem. of 1st chh. 100 00
New Holland, Pa. J. Galt, to constitute Rev. Thomas Galt of Sangammon co. Ill. an Hon. Mem. 50 00
New Lebanon, N. Y., R. Woodworth, a rev. pensioner, 20 00
Newton, E. par. Ms. A friend, 10; do. 4; 14 00
North Bridgewater, Ms. Indiv. 40 00
Northampton, Ms. Sewing circle of Edwards chh. 40 00
Northern Liberties, Pa. Miss. so. 85 75
Old Town, Me. Mon. con. (in addition to $35 ack. last year as fr. Orono,) 75 00
Peacham, Vt. Cong. so. 61,28; mon. con. 13,72; 75 00
Pen Yan, N. Y. William M. Oliver, whh. constitutes him an Hon. Mem. 100 00
Peru, Vt. Cong. 15 00
Philadelphia, Pa. Gent. of 1st presb. chh. 235; la. of do. 343; a friend, by Rev. A. B. 100; a friend, by do. 20; Miss Maxwell, for Rev. W. Arms, 100; Mrs. McClure, 5; Ceylon inf. sch. so. for two infant schools in Ceylon, 100; 903 00

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Pittsburgh, Pa. Mater. asso. for *David H. Riddle* in Ceylon, 20 00
Pittsfield, N. H. Mon. con. 18 26
Pittsfield, Ms., B. Goodrich Jr. dec'd, for bibles for native Africans, 42; W. W. Ward. 15; sab. sch. in cong. chh. 30; African sab. sch. 15; Mrs. Brinsmade, 15; J. W. Goodrich, 15; for chil. at Cape Palmas, 132 00
Plain, *Wood co.* O. Mon. con. 5 00
Plymouth, Ms. Mon. con. in Mr. Boutelle's so. 35 00
Pompey, N. Y. 1st. cong. chh. 62 22
Portland, Me. 2d chh. 289,26; 3d do. 107; mater. asso. for *Esther Tyler* and *Amelia Jenkins* in Ceylon, 20; J. W. 5; av. of ring, 10c. 421 36
Princeton, Ms. Mon. con. in Mr. Phillipe's chh. 5,01; J. B. and Mrs. B. 8; J. H. B. 3; 16 01
Reading, Pa. W. Darling, to constitute Rev. WILLIAM STERLING an Hon. Mem. 50; for Mr. Forbes, Sandw. Isl. 50; 100 00
Rickford, N. Y. By Rev. C. E. 12 00
Roxbury, Ms. Unknown, 10 00
Salisbury Mills, N. Y., J. Borland, 25 00
Saratoga Springs, N. Y. Mon. con. 25 50
Skeldon, N. Y. Fem. miss. and ed. so. 4 12
Sherburne, Ms. Juv. so. for sch. in Ceylon, 30 00
Silver Creek, N. Y. Sab. sch. for Sandw. Isl. miss. 5 00
South Dedham, Ms. Mon. con. and indiv. 60 00
Southport, Ct. Mrs. E. B. Perry, 10 00
South Wilbraham, Ms. Rev. G. Pease, 3 50
St. Georges chh. Del. For support of Mr. Lawrence at Madura, 53 00
Sutton, Ms. O. C. Bullard, 1 00
Thornton, N. H. Mon. con. 10 00
Topsfield, Ms. N. Cleaveland, to constitute N. CLEAVELAND, Jr. of Newbury, Ms. and JOHN CLEAVELAND, of New York city Hon. Mem. 200 00
Upper Beverly, Ms. Juv. miss. so. 5 00
Uxbridge, Ms. Chh. 15 00
Vergennes, Vt. Coll. in cong. so. 50 00
Walton, N. Y. 2d cong. chh. 35 00
Webster, Ms. J. Learned, 5 00
Westfield, N. Y. Presb. chh. 10 00
Westford, Vt. A female, 1 00
West Randolph, Vt. For outfit of Mr. Muzzy, 5; a friend, for outfit of missionaries, 1; 6 00
Wilmington, Ms. A friend, 5 00
Winchester, W. Ten. Mon. con. to constitute Rev. W. A. SCOTT an Hon. Mem. 62 00
Winchester, Va. Mon. con. in presb. chh. 1,50; Mrs. C. J. B. 2,50; S. R. 2,50; 6 50
Worcester, Ms. S. M. Burnside, 50 00
Worcester co. Ms. For outfit of missionaries, 5 00
York, Pa. La. miss. so. 75 00
Unknown, or purposely concealed, A friend, 10; a grateful off. 10; 20 00

LEGACIES.

Newburyport, Ms Elizabeth Friend, by Miss Mary D. Hodge, Ex'x, 1,300 00
Tallmadge, O. Albert B. Blakesley, by L. Norton, 50 00

Amount of donations and legacies acknowledged in the preceding lists, $31,889 34. *Total of donations and legacies from August 1st, to Nov 10th*, $62,416 26.

DONATIONS IN CLOTHING, &c.

Attleboro', Ms. A box, fr. miss. sew. circle, box, for Mr. Bingham, Sandw, Isl.; a box, for Mr. Gulick, do.
Holden, Ms. A box, fr. la. benev. so. for Mr. Goodell, Constantinople, 43 30
New Boston, N. H., A box. fr. fem. benev. so. 40 00
Newburyport, Ms. A box, fr. Sandw. Isl. so. for Sandw. Isl. miss.
Newton, *E. par.* Ms. A box, fr. la. friendly so. for Sandw. Isl. miss. 89,45; a box of soap, fr. a friend, for do. 4,17; 93 62
New York City, Clothing, fr. a friend.
Pomfret, Vt. A bundle, fr. fem. char. so.
Rindge, N. H., A box, fr. la. char. so. 19 81
Sharon, Ms. A box, fr. ladies, for Mr. Byington.
Strongsville, O., A box, fr. fem. char. so. and a box of cheese, rec'd at La Pointe.
Townsend, Ms. A box, fr. fem. read. and char. so. 12 56
Upper Beverly, Ms. A box, fr. juv. miss. so. for Miss Williams's school, Bethabara, 20 00
Walpole, N. H., A box, fr. la. miss. sew. so. 15 39
Westminster West, Vt. A box, fr. fem. char. so. 24 56

James Adger, Charleston, S. C., Treasurer of the Southern Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

Charleston, Mon. con. in 2d presb. chh. 20; United do. of 3d presb. and 1st cong. chh. 16,06; asso. in 3d presb. chh. 206; juv. miss. so. 55,62; J. Adger's draft fav. J. A. Mitchell, 120; c. box in Rev. N. Hoyt's chh. 30; Rev. J. Harrison, 6; Newman chh. Ga. 12,50; Fayetteville chh. 7,50; Washington, Ga. chil. of Miss Brackett's sch. for *Sarah Brackett*, in Ceylon, 20; Augusta, Mon. con. 29,37; Sumpter Dist. H. Milling, 25; Hopewell chh. 5; $553 05

James Gray, Richmond, Va., Treasurer of the Central Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

Richmond, 1st chh. 526; 2d chh. 352,41; Rockbridge, W. R. 5,35; Franklin, Dr. C. 2,50; Hanover, Mrs. M. A. 10; Z. co. Mrs. M. G. B. 5; Mongomery, a friend, 5; chil. 90c. Goochland, Providence chh. 2; Federal Hill, tem. sem. 50; Fredericksburg, benev. so. 30; Prince Edward, Mrs. A. D. 2; Lexington, Mrs. E. Preston, 20; South Plains, J. R. Jr. 5; D. W. 3; C. M. W. 2; R. D. D. 1; Romney, mon. contrib. 8,50; Union Sem. Abeel juv. sew. so. for a Mahratta child, 12; Salem and Pole Green, fem. asso. 25; Bedford co. J. L. 5; M. L. 4; J. T. L. 1; H. Moseley, 10; Mrs. J. M. 5; G. Dooley, dec'd, 16,67; Peck's chh. 52,26; Pisgah chh. 11,50; Nottaway co. a friend, 10; J. Glassell, 50; Orange co. a friend 5; Norfolk, Miss C. K. Stribling, 20,50; Norfolk chh. 83; C. B. Williams, 10; Lynchburg, 2d chh, 77,50; 1st chh 41; W. P. Strother, 10; Farmville, Chh. 55; Hanover chh. sab. sch. 7,62; Charlotte Court House, 139,66; Fincastle, Chh. 86,56; Great Pedee, N. C. 10,50; Mrs. R. H. 1; Miss L. M. D. 2,50; A. M. S. 3,50; Cabarrus, W. W. McC. 5; Greensboro, Presb. chh. 20; Red House chh. (of which to constitute Rev. A. D. MONTGOMERY an Hon. Mem. 50;) 68,05; WARNER M. LEWIS, which constitutes him an Hon. Mem. 100;

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Quarterly Paper
OF THE
AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.
No. XXIII.

BROOSA IN ASIA MINOR.

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ASIA MINOR VIEWED AS A FIELD FOR MISSIONS.

Geographical View.

In the middle parts of the peninsula of Asia Minor, there rises an elevated terrace, about 60 leagues in breadth, bounded on the north by the mountain ridge of Olympus, on the south by the corresponding ridge of Taurus, and on the west by another, connecting Taurus with Olympus. This terrace, though by no means as lofty as the mountains which surround it, is elevated, and huge ranges of mountains are piled upon it, with extensive intervening plains.

Upon this great upland, in ancient times, were Phrygia, Cappadocia, Galatia, and Lycaonia, countries the names of which are rendered familiar to us by the New Testament. And there, also, were the cities of Iconium, Derbe, Lystra, and the Antioch of Pisidia.

From the ridges which support this high central region, the land descends irregularly, broken by mountains, towards the Mediterranean, the Ægean, and the Black Seas. Around, upon this extensive slope, were the countries of Cilicia, Pamphylia, Lycia, and Caria, on the south; Lydia, Mysia, and Troas, on the west; and Bithynia, Paphlagonia, and Pontus, on the north; with nearly twenty cities mentioned in the sacred records of the christian church.

Broosa is not named in the word of God, but is perhaps the most flourishing city in the dominions of the Grand Sultan. Situated in Bithynia, at the western base of Olympus, and of course at one of the angles of the terrace already described, it is eighteen miles from the Sea of Marmora, somewhat over a hundred miles from Constantinople by way of the ancient cities of Nicomedia and Nice, and about one hundred and sixty miles from Smyrna. This city was the capital of the Turkish empire for 130 years previous to the taking of Constantinople. Surveying it from the sides of Olympus, with its mass of dwelling-houses, caravansaries, mosks, palaces, gardens, and fields of mulberry, and the rich plain beyond, all abundantly watered by the streams which issue from the neighboring ravines, Mr. Goodell was struck with the splendor of the scene, and pronounced it inferior to none, perhaps, in the Turkish empire, save only the imperial city.

Indeed the provinces of Asia Minor, for natural attractions, are to be numbered with the most favored portions of the earth. At present, notwithstanding the oppressive and even desolating influence of the government and of the dominant religion, they are estimated to contain upwards of 4,000,000 of people, and anciently the population must have been much greater. Asia Minor, when traversed by the apostle Paul, is said to have contained no less than 500 rich and populous cities, connected together by public highways substantially built and paved. There paganism and civilization, though opposed in nature, were associated perhaps in the highest degree possible. The doctrines and rites of polytheism were embellished and sustained by the highest efforts of wealth and genius. Art, learning, riches, power, policy, prejudice, the splendor of literature, and the force of genius, were all arrayed on the side of superstition; as if it were the intention of the all-wise God to demonstrate the baleful influence of mistakes concerning his nature upon mind in the highest stages of human cultivation. And never was the depravity of the human heart more developed.

Apostolical Mission.

It was against these "things that are mighty" that the "weak things of the world" were arrayed, when the church of Antioch in Syria, at the command of the Holy Ghost, sent a Christian mission into Asia Minor. That mission was composed of but two missionaries; one a young man from the schools of Tarsus and Jerusalem, the other a native of Cyprus, and perhaps more advanced in years. Behold them landing in Pamphylia, with a single attendant, and he, alarmed by the hardships and dangers of the enterprise, forsaking them almost immediately. And what was their object? Nothing less than to abolish the splendid ceremonies and bring contempt upon the numerous magnificent edifices of the religion of the country; to subvert a powerful priesthood, upheld by an interested government, and by thousands of interested artificers and tradesmen in every city of the land; in short, to effect a vast change in the religion, character, habits, and condition of the whole people. And what means had they to effect so mighty a revolution? Had they the powerful agency of the printing-press? Had they Bibles and tracts and school-books, to scatter by thousands among the people; and schools and science and a well-devised system of education? No such thing. They depended almost wholly upon the blessing of God on their personal exertions as preachers of the gospel; and in the exercise of this gift, and depending on that grace, they passed from city to city, and from province to province; and though they nowhere rendered the new religion predominant, they everywhere inflicted a wound upon the old which ultimately proved mortal.

Take another view. Behold this same young missionary from Cilicia entering the port of Ephesus in a Corinthian galley, accompanied by two mechanics as lay helpers. Why come to that illustrious metropolis of Asia? While descending, with his companions, from the Corinthian vessel, and mingling with the crowd, suppose that some sage of Ionia was standing by, and was told that these persons were come to render the temple of the great goddess Diana despised,

whom all Asia and the world worshipped. With what scorn would he have regarded such chimerical enthusiasts! And yet, in the space of four years, through the blessing of God on the labors of these missionaries and those of a young and eloquent preacher from Alexandria, the danger of this very result, by common consent of the inhabitants, had become most imminent. And how greatly was the end disproportioned to the means—doubtless that the excellency of the power might be seen to be of God, and not of man. And thus it was everywhere in Asia Minor. The laborers were very few, and the harvest very great. Not more than a dozen preachers are named in the New Testament as connected with the missions in lesser Asia, and only three of these were apostles.

That blessed Spirit, who directs missionaries, and without whom they can do nothing, saw fit to forbid the labors of Paul in Bithynia. This field was reserved, as it would seem, for the apostle Peter; and we find the gospel firmly rooted there when Pliny, the celebrated Roman governor of Bithynia, came into the province not many years after the death of that apostle. There, too, was held the council of Nice, the most celebrated religious convocation on record; when, though less than three hundred years had elapsed since the crucifixion of Christ, the sceptre of imperial Rome was laid at the feet of the christian church.

Present Condition of the Seven Churches.

In surveying the present condition of Asia Minor, there is nothing so remarkable as that of the Seven Churches, which formed a glorious constellation in the primitive age of the church. They are thus described by their latest and most able historian.

"To Ephesus," he says, "shorn of her religious ardor, and fallen from her first love, the extinction of the light and influence of Christianity was foretold; and the total subversion of both church and city followed as the punishment of her impenitence. There is now no trace of the faith that was once preached—the candlestick has been removed from the station where it was planted by apostles—the traveller looks down from the heights of Prion, Corissus, and Pactyas, upon a scene of solitude and desolation—all is silence, except when occasionally interrupted by the sea-birds' cry, the barking of the Turcoman's dog, or the impressive tones of the muezzin from the ruined towers of Aisaluk—and the remains of the temples, churches, and palaces of Ephesus, are now buried beneath the accumulated sands of the Cayster. The Sardians and Laodiceans were found degenerate and lukewarm; and to a similar doom of subversion they were to be subject. There are now no Christians in either. A few mud huts in Sart represent the ancient splendor of Crœsus; and the nodding ruins of its acropolis, with the collossal tumuli of the Lydian kings, impressively teach the littleness of man, and the vanity of human glory. But in Laodicea the scene is far more cheerless and dreary. No human being resides among its ruins; the abandonment threatened has indeed overtaken it; and neither Christ nor Mohammed has either temple or follower upon its site. The fate of Pergamos and Thyatira has not been so severe; but the foretold apostasies here triumphed over evangelical truth, and they now groan beneath Turkish cruelty and despotism. But the fortunes of Smyrna and Philadelphia have most remarkably corresponded with the disclosures of the apocalypse. In every age that has revolved, they have experienced an 'hour of temptation;' the heathen priest, the Roman emperor, and the Turkish bandit, successively inflicted the tribulation announced; while, notwithstanding the devastations of war, earthquakes, and persecutions, according to the original promise, the faith has survived in both cities the injuries it has suffered."

Little more of the christian church exists at Smyrna and Philadelphia, than the form and name. The light is extinguished; only the candlestick remains. But the light which shone upon the Waldenses, when the rest of the world was shrouded in gloom, was brought from the golden candlesticks of lesser Asia. In after ages, when the Seven Churches were suffering the righteous judgments of God, this light shone brightly upon the waters of the Rhone, and into the deep neighboring valleys of Savoy.

Objects of the Mission.

In Asia Minor we have obtained footing only in three or four places on the borders of the country. We have not yet ascended the great central upland. But our plans are laid with a view to the republication of the gospel around the whole circumference of shore, and throughout the whole mountainous interior. Trebizond, Tokat, Kaisarieh, and Tarsus, will form a convenient chain of posts across the isthmus of the peninsula. Another post at Erzroom, farther east, will connect Trebizond with the stations in the northwestern province of Persia. Angora, a large city on the caravan route leading from Diarbeker and Kaisarieh to the metropolis, will doubtless be found an excellent site for a station in Galatia. The distance of Kaisarieh and Tarsus from Smyrna is about 400 miles, and of Angora about 300. Of the other provinces we know not yet enough to say what sites will be most desirable for missionary stations.

Believing that the excellency of the power, by which the inhabitants of the Ottoman empire shall be made to embrace the gospel in love, is all of God, our object is simply to prepare the way of the Lord Jesus, as he has commanded us, by the *publication* of his gospel generally through the empire. This is all we can do. The conversion of the people to the *reception of the truth in love*, is the prerogative and work of the Holy Spirit.

Our only responsibility is for the instrumentality, the second causes. The power, the efficiency, the grand results, the glory, will all redound to the only Lord and Savior. In a word, *the publication of the gospel* is our whole duty. The gospel, however, will not be published in the full, benevolent extent of the Savior's meaning, nor will our object be accomplished, nor our work performed, until the minds of the people have been roused to intelligent reflection upon the nature of the gospel, and until the gospel is, in some measure, understood by them.

The means on which we will place our chief reliance, will be *the preaching of the gospel.* But, how shall we secure a sufficient number of preachers for so large a field? Shall they all be sent from our own country? That is possible in theory; and repeatedly and eloquently have the churches of Christendom been urged to supply the unevangelized world fully with preachers from their own body. The calculations which show the possibility of this, both as to men and the pecuniary means of sending them forth and supporting them, have never been refuted. It is possible; but experience has shown how unwise it is to wait for or expect any such thing as a full supply of the unevangelized world with preachers from christian nations. Reflection, too, has awakened doubt whether such a thing is desirable; and surely it is unnecessary. With the ordinary blessings of the Holy Spirit, and much more with those extraordinary blessings we are encouraged to expect in these latter days, we can, by means of able missionaries, raise up native preachers on the soil, more easily, and at far less expense, than they can be reared at home; and then they better serve the ordinary purposes of the ministry among their own people, than foreigners can, however superior to them in attainments. Thus the apostles did. They did not send Jews from Palestine to take the oversight of the native churches they had planted in Asia Minor, Macedonia, and Greece; but ordained elders in every place from among the native converts themselves. The schools of Asia Minor and Greece furnished them with an abundance of well-educated converts, who needed only some instruction in theology to become pastors and ministers of the word. Schools, such as those in which the first native preachers were probably educated, do not now exist in those countries, and therefore we must form them ourselves. This we propose to do, and our plan is to form them with reference to a thorough education in the sciences and literature, as well as in theology.

In these institutions, placed under the care of able and pious missionaries from our own country, we hope, with the blessing of God, to rear the great body of our preachers;—men, to whom the language of the country shall be vernacular; to whom the manners, customs, prejudices, and peculiarities of the people have been familiar from their infancy. From these seminaries, too, will proceed the great body of our schoolmasters, catechists, and Bible and tract distributors, and the whole subordinate agency in our great system of means.

The existing schools of Asia Minor, like the living churches, are the mere relics, the wrecks, of better times. The school books, for the most part, are in unknown tongues, the ancient languages of the several people. The methods of instruction are centuries behind those practised in our own country. Of schools for females, they have none.

Here, then, is a noble field for christian enterprise, that may be cultivated without any neglect of the preaching of the gospel. The plan contemplated by the Committee is, to have a model school connected with each station, to be placed under the instruction of a well educated schoolmaster sent from the United States; and that he take the oversight of a constellation of native schools which shall be gathered and made to shine around his model school. No limits are prescribed to the number of schools, except the possibility of extending over them an efficient christian superintendence. The Board, as an education society, is designed to operate in every department, from the infant school and that for elementary instruction, to the college and the prophets' seminary; and there is no reason why it should not bless every town and hamlet, from Jerusalem round about to the plains of Troy, with christian schools, and furnish these schools with the best school-books, and see that they are taught according to the most approved method.

At Smyrna there is a press for printing in Greek, Armenian, Turkish, Hebrew, and Hebrew-Spanish, and the establishment is soon to have the means for manufacturing every species of type. To the use of these mighty engines no limitation is prescribed, except the possibility of finding readers for the books; and readers will be constantly multiplied by the progress of education. Moreover, the press is the very soul and life of education. The greater part of the books now used in the schools of Greece, came from mission-presses, and were prepared under the direction of missionaries. The same is true at Smyrna and Constantinople. And ere long it will be true of a great part of Asia. The old and useless, if not pernicious, school-books will pass away, and barbarous methods of teaching will go with them, and there will be a revolution in the schools, in education, and in mind. The Bible, too, is becoming known. The copies in circulation are multiplying. Thousands of New Testaments have every year, for years past, been sent forth among the people. And what shall prevent the printing and distribution of the holy oracles from proceeding on a larger and larger scale? This holy book is getting into schools as a school-book, as it was in New England in the golden age of our history. The invention of tracts, too, has been applied to the Asiatic mind, and to the natural indolence of that mind their brevity is admirably adapted.

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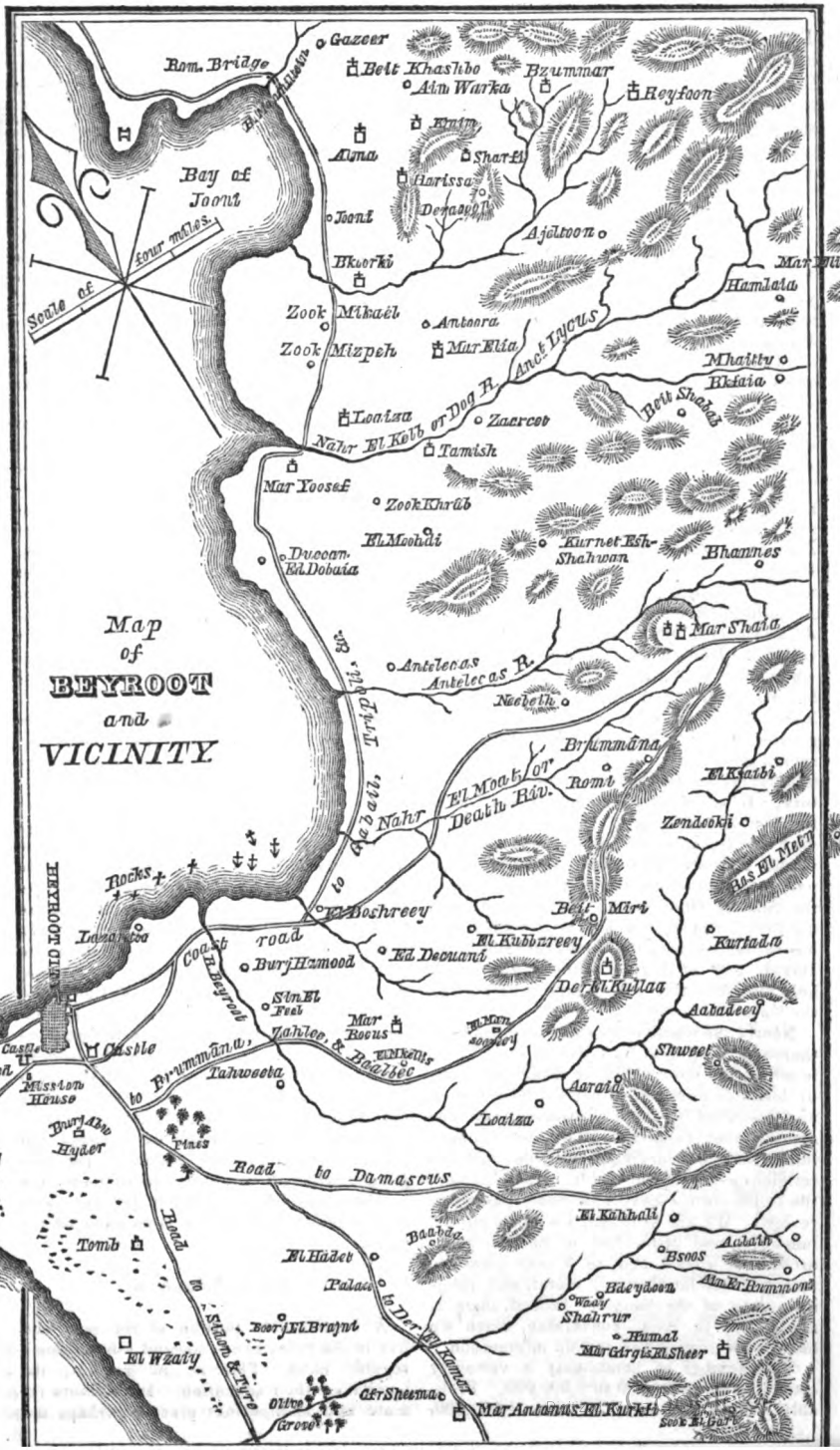
No. XXIV.



SYRIA AND THE HOLY LAND.

THE map on the preceding page presents a view of Beyroot and the vicinity, including a portion of Mount Lebanon. It was drawn and forwarded by the Rev. Isaac Bird, who has been connected with the mission of the Board in Syria for more than twelve years, and resided most of the time at Beyroot. This paper will consist principally of extracts from the communications of the missionaries of the Board presenting some of the most important features of Syria, regarded as a field for christian missions.

Extent and Population—Language.

The geographical limits of Syria and Palestine have varied in different ages. At present they may be considered as containing the four pashalics of Aleppo, Tripoli, Damascus, and Acre, now under the government of the viceroy of Egypt. Almost the entire population is gathered into cities and villages, and consequently those are more numerous than in other countries of the same number of inhabitants. Aleppo, Damascus, and Jerusalem, deserve the name of cities. The population of Aleppo, according to the late census of the viceroy, is about 80,000, and Damascus somewhat above this number. Jerusalem may contain 20,000 or 25,000. Besides these, there are numerous other towns of considerable size and importance. A multitude of villages exist north and east of Damascus, and, especially in what is called the Hooran, east of the Jordan, about which little was known till recently visited by Mr. Smith and Doct. Dodge. These limits, it will be seen, comprise by far the greater portion of country which belongs to sacred geography. In them are to be found nine tenths of the scenes of the sacred history. It was the only home for the church for thousands of years. It was the 'candlestick' for the only light that shined in a dark world for nearly twenty centuries. All parts of it have been trodden by the feet of the Son of God, or by his prophets and apostles. Scarcely a hill or a valley, but has resounded with the songs of Moses, of David, and of Isaiah; whilst, above all, here was shed that blood that taketh away the sin of the world.

Nearly the whole of this territory has been thoroughly explored by missionaries. There

The condition of this people is deplorable. Their wants cover the entire field of benevolent effort in this fallen world, for there is scarcely a vice which does not find its home in Syria. We have to say, however, that, from poverty and other causes, intemperance is not so prominent a vice among the people as in Europe or America, but their astonishing pride, jealousy, dishonesty, treachery, falsehood, and hypocrisy, resemble in strength the spiritual wickedness of the fallen angels. As it has been intimated, the majority of the people are extremely poor, and suffer much from unrighteous oppression. Enterprise and industry have scarcely an existence. Of the number of native schools, there is a great deficiency, and those that exist are almost useless for want of appropriate books and capable teachers; besides, those who want to read are, to a great extent, shut out from the word of God, either by poverty which prevents their purchasing Scriptures of their own printing, or by religious prejudices which prevent their receiving the Scriptures offered to them. Their religion, therefore, as might be naturally expected, is an empty form. Vital piety has, for many centuries, been a stranger to any oriental church.

In regard to the extent to which the Arabic language is in use, we scarcely know what answer to return. Henry Martyn, in speaking of the Arabic translation of the Bible, says, "It will be of more importance than one fourth of all that have ever been made." With this single translation, he says, "We can begin to preach to Arabia, Syria, Persia, Tartary, part of India and China, half of Africa and nearly all the seacoasts of the Mediterranean, including Turkey. According to the tables in the modern

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more than one person in twenty can read. Of the *females*, none can either write or read; or the exceptions are so very few as not to deserve consideration. Female education is not merely neglected, but discouraged and opposed. In fact, the desire for education is neither strong nor general among any class. With a few honorable exceptions, a most distressing apathy pervades the whole community. The youth are generally as apt to learn and as easily interested perhaps as those in most other destitute countries; and when able to read, are generally fond of perusing the few books in their possession.

Throughout Syria no spelling-book exists in Arabic, so far as is known by us, except a small one lately issued from the Church Missionary Society's press at Malta. Almost the only reading-book is the Psalter, the beginning and the end of the christian Arabic school-books. A printed arithmetic in Arabic we have never seen, and the existence of such a work in manuscript, has been heard of but in very few instances: fruitless efforts have been made to obtain one. Frequent inquiries, directed to the more intelligent of the common people, lead us to affirm, that geographies, and the science of geography itself, are unknown in that region, except to a few of the literati, who have access to the works of their ancient geographers; such works, however, have been met with by us only in one or two instances. In grammars, from the little abridgment to the complete work, with its labored and critical commentary, the Arabic language abounds. But, unfortunately, the abridgment designed for beginners, is far more obscure than the larger treatise, and entirely unintelligible without the constant comments of a master well acquainted with its intricacies. Hence it happens that grammar is never studied in common schools. Fictitious tales are the delight of an Arab; to hear them read, or told, is his favorite evening amusement. But authentic histories in their hands are rare; we have met with none in print; compendiums adapted to youthful minds are believed not to exist; and the introduction of history into schools as a study, is perhaps never thought of. Indeed, in general, the only book of native origin we have there met with, whose contents and form show that it was intended for children, is a religious catechism from the Greek catholic press of Mount Lebanon. It is the only thing which prevents us from believing, that the idea of books adapted to the comprehension and taste of children, is altogether new to Arabs.

Condition of Females.

It is the custom, say Messrs. Bird and Goodell, of this country that a woman must never be seen eating, or walking, or in company with her husband. When she walks abroad, she must wrap herself up in a large white sheet, and look like a ghost; and at home she must be treated more like a slave, than a partner. Indeed women are considered of so little consequence, that to ask a man after the health of his wife, is a question which is said never to find a place in the social intercourse of this country.

The females, says Mr. Thompson, require particular attention, and bespeak a large share of sympathy, from the Christian public. Throughout the whole of Palestine they are *slaves;* and their character is that disgusting compound of childish ignorance, foolish superstition, impertinence, and vulgarity, which is commonly the product of such degradation. I consider the daughters of Judea as offering a wide and interesting field of missionary effort, nor have I the least hope of permanently succeeding in the high aim and purpose of our mission, until the female character is elevated to its proper level. Female schools are therefore indispensable, they are to constitute one of the very elements of success. It was deeply affecting to see them in lengthened files descending from the mountains with heavy loads of wood upon their heads, and bending under burthens which their weaker frames would ill sustain. It was humiliating to be the object of their silly stare and their rude laughter, and to be compelled to witness their unseemly deportment and filthy, coarse, and scanty garb. Such things were never absent from our sight in all our travels through Judea, Samaria, and Galilee.

Religious Denominations.

In Syria may be found almost every form of false religion and corrupted Christianity. Jews of almost every class, and from almost every country, are found in various parts of the land, but especially in and about the holy city.

Of the denominations of Christians, there are found numerous adherents of the Greek church, Armenians, Syrians, Nestorians, Copts and Abysinians, and Roman catholics. Of these last there are various classes, according to their origin. A portion of them are of occidental extract, and came themselves from the papal countries of Europe, or are the descendants from emigrants from those countries. Others have been converted from the several christian denominations found in Syria, and are designated by a corresponding appellation, as Papal Greeks, Papal Armenians, Papal Syrians, etc. The Maronites, a numerous papal sect on Mount Lebanon, derive their name from John Maron, or Maro, who lived at an early period but they did not come into full communion with the papal church till the latter part of the twelfth century.

The Mohammedans embrace the Turks and Arabs, and belong principally to that sect of the followers of the false prophet called Sonnites; though some of the Shiites, or Metawalies are found.

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The Druzes are a singular race, having a religion which seems to be a compound of paganism, Mohammedanism, and Christianity. They are found principally on Mount Lebanon, and amount in all to about 70,000. They also are divided into sects, the Aakils or intelligent class, and the Djahils or ignorant class; the former numbering about 10,000, and the latter about 60,000.—Besides these there are the Ansari or Ansareeah, and some other small denominations.

State of Morals in Syria.

I came to Syria, says Mr. Goodell, with the hope that I should find at least some individual, however obscure, who sighed for the abominations that are committed, and who worshipped God in spirit and in truth. And I do not now say that no such individual is to be found: but I can say in truth, that no such individual has been found in Syria by ourselves; (those of course excepted, who appear to have been benefited by our instructions;) and that all our researches have not brought to light *one* who appeared even ashamed or afraid to lie, and profane the name and Sabbaths of the Most High. On the contrary, the more we have seen and heard, the more we have conversed with the people, and the more diligent our inquiries have been to ascertain their real state, the more painful has been the conviction and overwhelming the evidence, that, in all these churches, Jewish and Christian, "there is none that seeketh after God."

Men in this part of the world, have universally imbibed such erroneous opinions respecting sin, that correct notions of what it is can scarcely be said to have an existence. "They put light for darkness, and darkness for light." When I have reproved persons at Beyroot for the most barefaced falsehood, dishonesty, or other immorality of which they were guilty, they have not unfrequently answered, "This has nothing to do with religion, it is a worldly concern." They know indeed, that these things are not altogether right; but they are not the *great crying sins*, which their religion and their priest condemn, nor are they inconsistent with their religion. While we were in Syria, no man, to my knowledge, ever forfeited, by committing them, his *religious* character or his title to the name of Christian. The priests have little or nothing to do with the moral character of the people. Their business is understood to be with *religion* and not with *morality*. I do not think they would be allowed to interfere much with the latter. With all the reverence the people entertain for their priests, I do not think they would allow them to interfere with their immoral practices, except so far as to give them indulgences for a pecuniary consideration or for penance, and thus virtually to sell them a license to sin.

Let it be told to all those who pray for the redemption of the whole world from the bondage of corruption, that it is *not immorality* or *wickedness*, but *irreligion*, which is considered so heinous in all these churches; and that this irreligion, so much dreaded, is nothing more than *not believing as the church believes, and not doing as the church does.*

Description of Beyroot.

The place, says Mr. Goodell, was anciently called Berytus, from which the idol Baalberith is supposed to have had its name. Augustus afterwards conferred many privileges upon it, and gave it the name of Julia Felix. It is pleasantly situated on the western side of a large bay, in 33 degrees 49 minutes north latitude, and 35 degrees 50 minutes east longitude. It has a fertile soil, and is abundantly furnished with good water from the springs that flow from the adjacent hills. The houses are built of mud, and of a soft, sandy, crumbling stone; and are dark, damp, and inconvenient. The streets are narrow and dirty, and during the winter are seldom dry. They were once paved, in a slovenly manner, with stones of irregular shape and unequal size, which are now in many instances wide apart, and simply furnish stepping-places in rainy weather.

On the north and northwest, Beyroot is entirely open to the sea;—on the west and southwest is an inconsiderable promontory;—at no great distance to the east is Lebanon, which stretches far to the north and to the south, and which affords a pleasant resort for the summer, and it is said, a safe retreat in times of political disturbance;—and on the south is a large and beautiful plain, varied by small hills, covered with olive, palm, orange, lemon, pine, and mulberry trees, especially the last, enriched with vines, and enlivened by numerous cottages, the abodes of immortal beings. From the terrace of the house we occupy we can count, without the walls of the city, no less than 200 of these cottages, scattered here and there in the fields of mulberry trees.

Beyroot was once the chief town of the Druzes; and though it is now possessed by the Turks, yet it is still the great emporium of all that dwell upon the mountains. Its population is estimated at about 5,000.

As we sailed along in front of the city, remarks Mr. Smith, in 1834, I felt that my recollections had not done justice to its suburban scenery. The extensive amphitheatre of mulberry gardens rising gradually behind it, interspersed with numerous houses, and adorned with the white blossoms of many a hoary-headed almond tree, the perennial verdure of the olive, and solitary tufts of palm-trees; with "that goodly mountain" in the back ground, elevating its snowy summits to the skies, at so short a distance as to form an integral part of the scene; presented a landscape whose intrinsic beauties, aside from all the interesting associations indelibly enstamped upon it, I have rarely seen equalled.

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